

GOVERNMENT OF INDIA

DEPARTMENT OF ARCHAEOLOGY

CENTRAL ARCHÆOLOGICAL
LIBRARY

R 417.05/E.I.

CALL No.

ACC. No.

69329

D.G.A. 79.

GIPN—S4—2—D. G. Arch. N. D./57.—25- -58—1,00,000.

EPIGRAPHIA INDICA

VOL. XIV. 1917-18.



PUBLISHED BY
THE DIRECTOR GENERAL
ARCHAEOLOGICAL SURVEY OF INDIA
JANPATH, NEW DELHI-110011
1982

Reprinted 1982



ARCHAEOLOGICAL SURVEY OF INDIA
GOVERNMENT OF INDIA
1982

Price : Rs. 90

PUBLISHED UNDER THE AUTHORITY OF THE GOVERNMENT OF INDIA AS A SUPPLEMENT
TO THE "INDIAN ANTIQUARY."

EPIGRAPHIA INDICA

AND

RECORD OF THE ARCHEOLOGICAL SURVEY OF INDIA

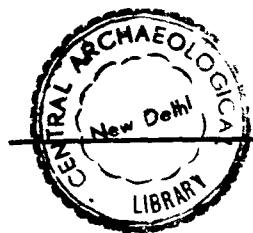
329

VOL. XIV. 1917-18.

EDITED BY

F. W. THOMAS, M.A., HON. PH.D.,

HONORARY CORRESPONDENT OF THE GOVERNMENT OF INDIA, ARCHEOLOGICAL DEPARTMENT.



R417 05
E 1

CALCUTTA:

SUPERINTENDENT GOVERNMENT PRINTING, INDIA.

BOMBAY: BRITISH INDIA PRESS.

LONDON: KEGAN PAUL, TRENCH,
TRÜBNER & Co.

NEW YORK: WESTERMANN & Co.
CHICAGO: S. D. PEET.

PARIS: E. LEROUX.

3329 29/10/82
प्रयोग पत्रिका ...
निर्देश सहाय ... 2417.05 E.I
नई दिल्ली

केन्द्रीय पुरातत्व प्रस्तकारण

CONTENTS.

The names of contributors are arranged alphabetically.

	PAGE
R. D. BANERJI:—	
No. 10. Naihati Grant of Vallala-Sena : the 11th year	156
„ 23. Bangarh Grant of Mahi-pala I : the 9th year	324
„ 29. A note on King Chandra of the Meharauli Inscription	368
LIONEL D. BARNETT:—	
No. 14. Lakshmeshwar Pillar Inscription of the Yuvaraja Vikramaditya	188
„ 19. Two Inscriptions from Kurgod	265
A.—Of Somevara IV and the Sinda prince Rachamalla II : Saka 1095 and 1103	265
B.—Of the same reign	278
„ 21. Arthuna Inscription of the Paramara Chamundaraja : Vikrama-Samvat 1136	295
„ 28. Tuppud-Kurhatti Inscription of Akalavarsha-Krishna III	372
K. N. DIKSHIT:—	
No. 11. Sangoli Plates of Harivarman : the 8th year	163
T. A. GOPINATHA RAO:—	
No. 3. Srirangam Plates of Mummadi Nayaka : Saka-Samvat 1280	83
HIRANANDA SASTRI:—	
No. 5. Haraha Inscription of the reign of Isanavarman : Vikrama-Samvat 611	110
STEN KONOW:—	
No. 7. Ara Inscription of Kanishka II : the year 41	130
„ 8. Sanjan Plates of Buddhavarasa	144
„ 20. Taxila Inscription of the year 136	284
GAURISHANKAR HIRACHAND OJHA:—	
No. 13. Partabgarh Inscription of the time of (the Pratihara) King Mahendra-pala II of Mahodaya : Samvat 1003	176
LEWIS RICE:—	
No. 24. Pennkonda Plates of Madhava II (III)	331
DAYA RAM SAHNI:—	
No. 15. Chandravati Plates of Chandra-deva : Vikrama-Samvat 1150 and 1156	192
G. RAMADAS:—	
No. 27. Purie Plates of Indravarman : the (Ganga) year 1189	360
ROBERT SEWELL:—	
No. 1. The True Longitude of the Sun in Hindu Astronomy	1
„ 18. „ „ „ „ „ : The Siddhanta-Siromani	241
V. S. SUKTHANKAR:—	
No. 4. Porumamilla Tank Inscription of Bhaskara Bhavadura : Saka 1291	97
„ 6. Bhandak Plates of Krishnaraja I : Saka 694	121
„ 9. A new Andhra Inscription of Siri-Pulumavi	158

	PAGE
S. V. VENKATESWARA AND S. V. VISWANATHA :—	
No. 12. Udayambakam Grant of Krishna-deva-Raya : Saka 1450	163
„ 16. Bevinahalli Grant of Sadasiva-Raya : Saka 1473	212
„ 17. Kudiyantandal Grant of Vira-Nrisimha : Saka 1429	231
„ 22. Kadaladi Plates of Achyuta-Raya : Saka 1451	310
G. VENKOTA RAO :—	
No. 2. Dandapalle Plates of Vijaya-Bhupati : Saka-Samvat 1332	68
S. V. VISWANATHA :—	
No. 25. The Kanuma Grant of Sadasiva-Raya : Saka 1470	341
„ 26. Meluvaka Grant of Mahadevendra Sarasvati : Saka 1608	354
<i>See also S. V. VENKATESWARA AND S. V. VISWANATHA.</i>	

INDEX	373
Title-page, Contents, List of Plates, and Additions and Corrections	i to ix

LIST OF PLATES.

No. 1.	Dandapalle Plates of Vijaya-Bhupati : Saka-Samvat 1332, i—iva .	. between pages	72 & 73
" 2.	" " " " " " " " ivb—vb .	" "	76 & 77
" 3.	Srirangan Plates of Mummadi Nayaka, ia—iiib .	" "	90 & 91
" 4.	" " " " " " " " iva—va .	" "	94 & 95
" 5.	Portumamilla Tank Inscription : Saka 1291, Plate I .	" "	102 & 103
" 6.	" " " " " " " " II .	" "	104 & 105
" 7.	Haraha Inscription of the reign of Isanavarman : Vikrama-Samvat 611 .	" "	118 & 119
" 8.	Bhandak Plates of Krishnaraja I : Saka 694 .	" "	124 & 125
" 9.	Ara Inscription of Kanishka : Samvat 41 .	. to face page	143
" 10.	Sanjan Plates of Buddhavarasa .	. between pages	150 & 151
" 11.	Jangli Gundu Inscription : year 8 of Siri-Pulumavi .	. to face page	155
" 12.	Naihati Grant of Vallala-Sena : the 11th year .	. between pages	160 & 161
" 13.	Sangoli Plates of Harivarman : the 8th year .	" "	166 & 167
" 14.	Udayambakam Grant of Krishna-deva-Raya : Saka 1450 .	" "	172 & 173
" 15.	Partabgarh Inscription of Mahendra-pala II : Samvat 1003 .	. to face page	185
" 16.	Lakshmeshwar Inscription of the Yuvaraja Vikramaditya .	. between pages	190 & 191
" 17.	Chandravati Plates of Chandra-deva : Vikrama-Samvat 1150, i—iv .	" "	194 & 195
" 18.	" " " " " " " " v .	. to face page	196
" 19.	" " " " " " " " 1156 .	" " "	196
" 20.	Bevinahalli Grant of Sadasiva-Raya : Saka 1473, i—va .	. between pages	222 & 223
" 21.	" " " " " " " " vb—vii .	. to face page	223
" 22.	Kudiyantandal Grant of Vira-Nrisimha : Saka 1429, i—iia .	. between pages	236 & 237
" 23.	" " " " " " " " iib—iii .	" "	238 & 239
" 24.	Kurgod Inscription A : Saka 1095 & 1103 .	. to face page	272
" 25.	" " B : " " " " .	" " "	280
" 26.	Taxila Inscription of the year 136 .	" " "	295
" 27.	Bangarh Grant of Mahi-pala I : the 9th year .	. between pages	326 & 327
" 28.	Penukonda Plates of Madhava II .	" "	334 & 335
" 29.	Kanuma Grant of Sadasiva-Raya : Saka 1470 .	" "	348 & 349
" 30.	Melupaka Grant of Mahadevendra Sarasvati : Saka 1608 .	" "	358 & 359
" 31.	Purle Plates of Indravarman : the (Ganga) year .	. to face page	362
" 32.	Tuppad-Kurhatti Inscription of Saka 868 .	" " "	366

ADDITIONS AND CORRECTIONS.

- Page 93, text l. 50,—for भवद् read नवद्.
- „ 93, „ l. 55,—for दायकी read दायकी.
- „ 95, n. 2,—for व read वं.
- „ 96, last line but 2,—for Vilṭāru read Villāru.
- „ 101, text l. 8,—for शुभवाक्. read शुभवाक्.
- „ 103, „ l. 54,—for युग read यगे.
- „ 118, „ l. 20,—for षट् read षट्.
- „ 124, n. 19,—for खजने° read सुजने°.
- „ 158, last two lines,—for Āhāgaddiā and Āṇḍā° read Āṇ°.
- „ 170, n. 2,—for Bhāshage read Bhāshege.
- „ 171, n. 3,—for न read नं.
- „ 171, text l. 16,—[for तं च राज्ञं read तंचराजं. See *Ep. Ind.*, Vol. III, *Add. and Corr.*, p. viii.—H. K. S.]
- „ 172, „ l. 25,—for सप्तमी[ची]श्च read सप्तमी[ची]श्च.
- „ 172, „ l. 42,—for रुचैक्य read °क्यं.
- „ 172, „ l. 42,—for त्रजेदिव्य read °व्य.
- „ 179, n. 1,—The Hansot plates were published in *Ep. Ind.*, Vol. XII, pp. 197 sqq.
- „ 185, n. 7,—for कोशशि read °शि.
- „ 187, n. 1,—for °मद्यद् read °मद्यद्.
- „ 212, no. 16, col. 3,—for Srivatsa read Śrī°.
- „ 213, no. 24, col. 2, } —for Lingaṇa read Liṅgaṇa.
- „ 214, no. 52, col. 2, }
- „ 220, text l. 67,—for कुवलय...र read °रं.
- „ 223, „ l. 137,—for महासुद् read °द्.
- „ 231, l. 2,—for Śālivāhana reckoning read cycle.
- „ 272, text l. 41,—for da-volada read ḍa-volada.
- „ 298, v. 3,—for °jvalitair we might read, for the sake of the metre, °janitair.
- „ 301, v. 59,—for vaikalpya read vaikalya ?
- „ 306, n. 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas*.—H. K. S.
- „ 307, v. 44,—for ‘applied his energy to battle’ we might read ‘bringing them to peace through battle’.
- „ 309, v. 67,—for ‘the praise of the blest Maṇḍana’ we might read ‘the religious foundation (*kīrtana*) of the blest Maṇḍana’.
- „ 312, trans. vv. 37-42,—for in the month Makara read at a Makara-samkrānti.
-

CORRECTIONS BY PROFESSOR HULTZSCH.

VOL. XI.

- Page 84, n. 7,—for संजतः read सुंजतः.
 „ 144, text l. 33,—for पष read पष.
 „ 145, „ l. 45,—for वेम्हान read वेम्हान.
 „ 181, no. 18,—This inscription was published independently by Mr. D. R. Bhandarkar in the *Ind. Ant.*, Vol. XLII, pp. 201 sqq.
 „ 221, text l. 12,—for °तिष्टिटा read °तिष्टटा.

VOL. XII.

- Page 62, n. 45,—for rōshapamū read rōshapamu.
 „ 63, text l. 4,—for °वर्षनी read °वर्षणा.
 „ 63, „ l. 12,—for चाखक्° read चाखुक्°.
 „ 63, n. 12,—for ब्राहि° read ब्रहि°.
 „ 188, l. 13,—for kṛipta read kṛipta.
 „ 188, l. 23,—for Maghavanmaṇi read Maghavamaṇi.
 „ 192, text l. 42,—for विक्कीव read विक्कीव°.

Rao Bahadur R. Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff.

- Page 270, v. 8,—read bālēnduva kaḷe (“the digit of the crescent moon”. It became a full moon by Parvati’s lovely glance and the lustre of her moon-face).
 „ 271, v. 13,—ēḷidan-gey, “to laugh at”. *Ēḷidikekeyane māḍu* means the same. *Āro kāḍuvar*, “who will fight” ?
 „ 271, v. 19,—read adagunti (=greatness), not aḍagunti.
 „ 271, v. 20,—avanibhṛit-samaṅgalam=“equal to a mountain, great”.
 „ 272, v. 21,—*Āspadey=app=Echala* is the correct reading. See verse 10 of inscr. B.
 „ 272, l. 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyaṇa, the minister of Vatsarāja.
 „ 279, v. 2,—read Nityobhava-vesar-esav-i.
 „ 279, v. 3,—This verse is in praise of Rēchi (not rēji), who is compared to the ocean. *Ratnākara* and *saṃudra* are synonymous.
 „ 280, v. 5,—Here there is a play on words. The outer town had *sara*, ‘ponds’ or ‘musical sounds’, like (*teṛade*) Nārada; swans (moon and sun) like the sky; and groves (*rame*=Lakshmi) like Viṣṇu.
 „ 280, l. 23,—the correct reading is *billanṇ gomdu kalitanada bahupim*, “having taken the bow, by the might of his prowess . . .”. There is no reference to Nala.
 „ 281, v. 15,—*naḷi-ṣṇmamtr-ābhi-rājām*=a moon to the ocean of proper policy.

L. D. B.

Rao Bahadur B. Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the *Epigraphia Indica*.

VOL. XIII.

- Page 41, l. 5 of text : the construction is *prabandha-kavi-rājam*, "king of poets of compositions". There is no reference to Virāṭ; Brahmā is not mentioned under that name.
- „ 44, l. 30 of text : *uru-sere-goṭṭu* = "having become prisoners". *Tannaya keya* should probably be corrected to *tann=arikeya* : 'there were none who did not send precious things and vehicles'. The alteration requires a *r*.
- „ 171, l. 26 of text, and Vol. XIV, p. 271, l. 26 of text : *adagunti* should be corrected to *adagunti*, a form which occurs in literature.

VOL. XIV.

- Page 270, l. 13 of text : read *bāl-ēndura kaḷe*, "discard the crescent, now that you have the full moon". The form in *-a* is used for the regular accusative in *-am*.
- „ 271, l. 17 of text : *kumṭala-dēśa* denotes only the place on the head where the locks of hair are; there is no reference here to the country of Kuntala.
- „ 271, l. 18 of text : *bhūta* is a mistake for *chūta*.
- „ 271, ll. 20-21 of text : *āḷavāḍu* = "to despise", *ālimāḍu* = "to treat with contempt", *ēḷidikke-māḍu* = "to mock". *ēḷidirkke* is wrong.
- „ 280, l. 10 of text : *torade* is a misreading for *terade*.
- „ 280, l. 23 of text : *bilam* is a mistake for *chalam*; and *Kalita-Nala* is an error for *kalitanada*, "of valour".
- Pages 280-1, ll. 25-6 of text : *bhāgadoḷ* is an error for *chāgadoḷ* ("in generosity"), which should be construed with *-udāra-śrīyan* in the previous portion of the verse.
- Page 281, l. 3 from bottom of page : *kulita* here = 'diamond'. Nails are not likened to fish.
- „ 282, v. 5 : the meaning of this verse is not properly brought out. The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada; with its *rāja-haṃsa* (royal swans, otherwise the moon, *rāja*, and the sun, *haṃsa*) it is like the sky; with its *ārame* (grove, otherwise *ā Rame*, "the celebrated Lakshmi") it is like Vishnu's breast.
- „ 284, ll. 13-14 from top of page : *naij-ṣṇmamtr-ābdhi-rājam* should be translated "a moon to the ocean of his policy", and *suviḥhava-ṣumanō-rājan*, "an Indra in his magnificence".

L. D. B.

EPIGRAPHIA INDICA.

VOLUME XIV.

NO. 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

BY ROBERT SEWELL (I.C.S., RETIRED).

(*A continuation of the author's "Indian Chronography," continued from Epig. Ind. XIII. p. 103.*)

234. The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise.¹

235. Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S. B. Dikshit, 1896), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography*," §§ 119, 120, pp. 42-43; something more accurate was required. We want, for each of the Indian astronomical authorities separately, extremely accurate determination of the sun's true longitude each day of the year; and there is only one way to obtain this. For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation. This was a formidable undertaking; but it has now been accomplished for the two principal authorities, and the Tables are published herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degrees and parts, and in ten-thousandths of the circle. The former, converted as desired, can be adapted to any system of reckoning; the latter are for use by the *Indian Calendar* system.²

¹ For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain.

² The *Indian Calendar* System is the system adopted by Prof. Jacobi (of Bonn) in 1838 (*Indian Antiquary*, Vol. XVII) itself founded on Largeteau (*Connaissance des Temps*, 1845).

236. These calculations are, as I have stated, based purely on the Hindu system of reckoning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each Siddhānta separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the bija. The bija, which came into general use about A.D. 1500, made no change in the length of the solar year or the number of civil days in a mahāyuga, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other Siddhāntas were used. (The *Siddhānta-Śiromaṇi* Table has been completed and is ready for Press.)

237. Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof. Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M. Louis de Ries of Moscow for many months. He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at. Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long. 0°) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M. de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so; and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238. There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the tithi and nakshatra by the *Sūrya-Siddhānta* data, using the same figures for finding the tithi-index, t , and nakshatra-index, n , for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta*. The c of the *Indian Calendar* method, i.e. the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta* c in thousandths of the circle, and that it differs in various proportions at different times of the year from the c of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIII A and B, cols. 2, 3, in ten-thousandths. At the moment of Mēsha-samkrānti for instance (the first entry in each Table) the c by the *Sūrya* is 2794.0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning; but by the *Ārya-Siddhānta* it is 2774.5577, and so for our ordinary reckoning should be stated as 277. In calculation for the tithi-index, t , in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of t by one unit ($4\frac{1}{2}$ minutes); but it has greater effect when we are calculating the nakshatra, as will presently be explained. As to the difference between the two authorities in the value assigned to the sun's true longitude, s , it will be seen that this varies day by day. About Day 261, i.e. the 261st period of 24 hours each measured from

true Mēsha-samkrānti, the value of s is practically the same by the two authorities; about Day 150 the Ārya s is about 3' 36" ahead of the Sūrya s . The difference increases and diminishes regularly throughout the year.

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths.

239. I have stated above that this difference has only a very slight effect as regards the value of the tithi-index; its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude, s , by the system of the *Indian Calendar* has been to take the c found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both Siddhāntas; to multiply this c by 10 to get its approximate value in ten-thousandths; to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken as 7146.3 by the *Sūrya-Siddhānta*) in A.D. 1100 plus a small addition (60.4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre¹; to deduct from the result the figure representing this equation; and so to obtain the sun's true longitude, s . The tithi-index, t , having been already found, we add s to t , and find the nakshatra-index n , or the longitude of the true moon; this index shews in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of s in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable. Thus, if we have, in thousandths, the figure $c = 623$, this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index n ; and 10 units represent in time-valuation 39 minutes.

240. All these possibilities of error are entirely removed by the present Tables. The exact value of s by either Siddhānta is easily found—a value which we know to be absolutely correct—and when we add this s to the already found t we know that the result gives the correct nakshatra-index; or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof. Jacobi's calculations for the moon's place relative to the sun (a) and for the moon's equation (b), correcting the sun's equation by my new Tables.

241. These Tables will also be found very useful for calculating the lagna accurately. Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude, s , at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of s by both Siddhāntas from a calculation really correct only by one Siddhānta, and even that after a rather clumsy multiplication by 10, which itself may cause an error of 39 minutes of time. The present Tables give the accurate s by either Siddhānta, and they give it in degrees, etc., thereby simplifying the calculation.

¹ See *Indian Calendar*, §§ 107, 108; pp. 60, 61.

² The tithi-index, " t ", gives the distance of true moon from true sun, i.e. shews the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, " n ", or the required nakshatra-index.

EXPLANATION OF THE TABLES.

242. Table *XLIII*. The details were worked out with great care by M. L. de Ries from the respective lengths of the sidereal solar year, i.e. the time taken by the true sun to travel from 0° to 0° , according to the several Indian authorities.

Table *XLIV* gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation. It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote.

Table *XLVA*. See the heading. It explains itself.

Table *XLVA* is for use in calculations. Every valuation given in the main Tables *XLVIII A* and *B* in ten thousandths of the circle was made by it.

Table *XLVB* is the reverse of *XLVA*.

Table *XLVI* is a revised nakshatra Table, showing the exact ending points of each.

Table *XLVII* is very important, being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Table *XLVIIA* gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table *XLVII* is for the present to be held inapplicable to the *Brahma-Siddhānta*.

Tables *XLVIII A* and *XLVIII B* are the main working Tables, showing, by the *First Ārya* and *Present Śūrya Siddhāntas* (with or without the *bija*), the precise value of the sun's true longitude (*s*) and equation of the centre at each interval of 24 hours measured from true Mēsha-samkrānti, the moment when the true sun arrives each year at celestial longitude 0° ; as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mēsha-samkrānti varies each year and the starting-point had to be from that moment. These two Tables therefore give the consecutive 24-hour positions of the mean and true sun after that moment.

Tables *XLIX* and *L* enable us to find the sun's true longitude at mean sunrise; the former giving for each group of days the sun's true motion per hour, and the latter giving his mean motion per minute. It is not necessary for general purposes to give his true motion per minute; if required, this can always be obtained by dividing by 60 the details of Table *XLIX*, for one hour of the day.

243. Tables *XLVIII* to *L* are used in the following way, when we desire to find the *s* for mean sunrise. Say that Mēsha-samkrānti occurred in the year for which we are working at 12 h. 15 m. after mean sunrise, according to the *Indian Calendar* (Table *I*, cols. 13 to 17 or 17a). Then for every day of that year Table *XLVIII A* or *B* gives us his true longitude, *s*, at 12 h. 15 m. after mean sunrise; and to obtain the *s* at mean sunrise on the day in question we have to deduct the sun's true motion during 12 h. and 15 m. We do this by Tables *XLIX* and *L*, and so get the exact *s* for mean sunrise on the day in question.

Table *XLIX* for hours is exactly correct for the *Ārya-Siddhānta*. When used for the *Śūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day. If anyone desires to be absolutely exact by the *Śūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table *XLVIII B* the consecutive 24-hour positions, *s*, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour ; but it is quite accurate enough.

244. The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of true Mōsha-samkrānti. This had to be computed with great care. The problem is fully discussed below §§ 254-255.

245. To obtain a correct value of the sun's *mean* longitude at sunrise of any day, take the value given in Table XLVIII A or B, as the case may be, and deduct for the intervening hours and minutes (*cf. s. 243*) the quantities shewn in Table XLIV for the sun's *mean* motion. Greater accuracy even than this can be obtained by the use of Table XLIII.

246. I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1' in the last 1500 years (*see below, s. 254, ii*).

Use of the Tables. Rules.

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(i) *The nakshatra*.—Work by the usual *Indian Calendar* process for finding t , the tithi-index at mean sunrise of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Mōsha-samkrānti occurred (Table I, col. 13). The result is the number of the day, or 24-hour period, referred to in col. 1 of the new Tables XLVIII A and B. Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables. Against it in col. 9 will be found the correct value of the sun's longitude, s , on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of Mōsha-samkrānti at the beginning of the solar year (Table I, col. 17 or 17*a*). Turn to Table XLIX for hours on the day in question and Table L for minutes, and deduct from the s so obtained the values of the sun's motion during those hours and minutes (*above* § 243). This gives the sun's exact true longitude at mean sunrise of the day in question. $s + t = n$, the nakshatra-index. For exact ending points of nakshatras, i.e. the points when the true moon passes out of each, consult Table XLVI. (Table VIII of the *Indian Calendar* suffices except in very close cases.) Properly worked, the s so found yields the correct longitude of the true sun within the hundredth part of a second.

(ii) *The tithi*.—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit. Until some new Tables are published, we work for the moon's place by Prof. Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIII A or B, cols. 2, 3, the value of the sun's mean anomaly ; and for the intervening hours and minutes deduct the sun's *mean* motion as given in Table XLIV, observing the remarks in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation c " of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about $4\frac{1}{4}$ minutes.

We can find the equation more accurately as follows :—It has been noted in § 239 that, in order that "equation c " in the a, b, c system may always be additive, the quantity 60·4 was taken from a (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation c ", if we deduct from 60·4 the amount of the

equation (given in the new table), when it is *plus* (+), and add to 60·4 the amount of the equation, when it is *minus* (−); the signs are given in the heading of cols. 6, 7, Tables XLVIII and B.

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (cols. 6, 7), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (*see example given below*, § 248, ii, B); or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shewn in § 245, and subtracting the one from the other.

(iii) *The lagna*.—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees, minutes and seconds (col. 8 of either Table XLVIII or B). Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign. Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise. The result shews the distance from the sun at mean sunrise of the beginning and ending points of the sign. Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time. The result gives the times of rising of the beginning and ending points of the named sign.

Examples of Work.

248. Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhādrapadā, Chaitra kṛishṇa 12, Mithuna lagna.

The year is A.D. 1490-91 (Śaka 1412 expired). Chaitra kṛishṇa 12 will be about 25 days later than the day of Chaitra śukla 1. Work first in the usual way by the *Indian Calendar*.

	Day.	Week-day.	a.	b.	c.
(Table I, cols. 19-25)	81	2	75	430	264
(Table IV for 25 days)	25	4	8466	907	68
	106	6	8541	337	332
(Table VI equation b)	.	.	260		
(Table VII equation c)	.	.	7		

Tithi-index, *t*, = 8808

The day was 106, which (Table IX) = 16 April, A.D. 1490.

Week-day 6 = Friday. The index *t* shews (Table VIII) that the tithi current at mean sunrise was Chaitra kṛishṇa 12. We then work for the nakshatra-index.

<i>c</i> × 10	.	.	.	.	.	3320
Constant	.	.	.	.	+	7207
						527
Less for the sun's equation <i>c</i>	.	—				7
Sun's true longitude, <i>s</i>	.	.	.	.		520
Add the tithi-index, <i>t</i>	.	.	.	.		8808
Nakshatra-index, <i>n</i>	.	.	.	.		9328

This value of *n* shews (Table VIII) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhādrapadā. So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A. *The exact nakshatra (i) by the First Ārya-Siddhānta.*—Mēsha-saṅkrānti occurred in the year A.D. 1490 (*Table I, cols. 13, 17*) at 10 h. 55 m. after mean sunrise on Day 86. The day of the record is 106. $106 - 86 = 20$. Turning to day 20 in *Table XLVIII A*, col. 1, we see that the sun's true longitude, s , was, at 10 h. 55 m. after mean sunrise, 540·6811, in 10,000ths of the circle. Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes; viz. (*Table XLIX*) for 10 hours 11·2059, and (*Table L*) for 55 minutes 1·0457, total 12·2516. $540·6811 - 12·2516 = 528·4295$. This is the value of s at mean sunrise on the given day. Add s to t , $528 + 8808$ (in whole numbers) = 9336. This is the proper nakshatra-index, n , for mean sunrise, always supposing the tithi-index, t , to be correct. It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error. This, in time (*Table X*), is over half an hour; but we find that the moon was certainly in Uttara Bhādrapadā at mean sunrise.

(ii) *By the Sūrya-Siddhānta.*—The process, *mutatis mutandis*, is similar. Mēsha-saṅkrānti occurred at 12 h. 44 m. after mean sunrise. On Day 20 (*Table XLVIII B*) s , at 12 h. 44 m. after mean sunrise, was 540·5000. Deduct for the sun's true motion on Day 20, for 12 h. (*Table XLIX*) 13·4471, and for 44 m. (*Table L*) 0·8365. Total 14·2836. $540·5000 - 14·2836 = 526·2164$. This was the s at mean sunrise. $s + t = 526 + 8808 = 9334$. This, if the t is correct, is the correct value of the nakshatra-index, n , at mean sunrise; and we see that the *Indian Calendar* n , 9328, was in error by 6 units, or 24 minutes of time.

B. *The exact tithi (t) by the First Ārya-Siddhānta.*—We first check the mean anomaly of the sun, c . Our preliminary work shewed this to be, in thousandths of the circle, 332. *Table XLVIII A*, col. 3, shews that at 10 h. 55 m. after mean sunrise the mean anomaly was, in ten-thousandths, 3322·1148. Deduct by *Table XLIV* the sun's mean motion during 10 h. 11·4074, and during 55 m. 1·0457, total 12·4531. $3322·1148 - 12·4531 = 3309·6617$. This is the exact mean anomaly of the sun, c , at mean sunrise. If we work by the simple *Table VII* of the *Indian Calendar* and take the c in thousandths as 331, we see that equation c would remain unchanged at the value 7. Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808.

We try this again by the more elaborate, but more, accurate process recommended above (§ 247, ii, last para.). By *Table XLVIII A*, col. 7, we have the equation of the centre at 10 h. 55 m. after mean sunrise on Day 20 given as 51·8996 in 10,000ths of the circle. The difference in 24 hours had been (*day 19*) 52·3833 — (*day 20*) 51·8996, or 0·4837. A 24th part of this is ·02015, the average difference per hour. Accepting 10 h. 55 m. as 11 h., we have for 11 h. the difference ($·02015 \times 11$) ·2216. Call this ·222 and add it to 51·8996. Result gives the equation of the centre at mean sunrise 52·1216. Then $60·4 - 52·1216 = 8·2784$, the value of equation c . This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta*. But we have also found out a little more regarding the nakshatra-index, n . s was found to be really 528·4295; and if we substitute the full value of equation c , viz. 8·2784, for the value found by the original calculation, viz. 7, we have for the tithi-index:—

a	.	8541
Equation b	.	260
Equation c	.	8·2784
$t =$	.	8809·2784
Add ($s =$)	.	528·4295
$n =$	.	9337·7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index, n , was 9328, and our *Indian Calendar* process with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Sūrya-Siddhānta*.—By Table XLVIII B, col. 3, we have the sun's mean anomaly c at 12 h. 44 m. after mean sunrise = 3341.6212, in ten-thousandths of the circle. Product for 12 h. 13.6859 and for 44 m. 0.8365 (Table XLIV) for the sun's mean motion, total 14.5254. $3341.6212 - 14.5254 = 3327.0958$. This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation c in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h. 44 m. after mean sunrise was (Table XLVIII B, col. 7) 52.3475. The same for the previous day was 52.8500. Difference = 0.5025. Divided by 24, this gives an average difference per hour of 0.02094. Taking 12 h. 44 m. as 13 h. and multiplying, we have 0.27224. Add 0.2722 to the equation of the day, 52.3475, and we find as the equation of the centre at mean sunrise 52.6197. $60.4 - 52.6179 = 7.7803$. Hence equation c in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation, s , having been already determined to have been at mean sunrise by this authority 526.2164.

	a	.	8541
Equation b	.	260	
Equation c	.	7 7803	
<hr/>			
	$t =$	.	8895.7803
Add	$s =$	.	526.2164
<hr/>			
	$n =$	.	9334.9967 say 9335.

This is as near as we can get to the true nakshatra-index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Sūrya-Siddhānta*.—I have shown below (§ 254) that, for calculation of the tithi, nakshatra, or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIII B is calculated for about A.D. 1400. The year of our inscription is A.D. 1490. 90 years after A.D. 1400 the perigee-point had advanced (see Table) 0.0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327.0958, but this amount less 0.0806, or was actually at 3327.0152. 90 years earlier than A.D. 1400 it would have been 3327.0958 plus 0.0806, or 3327.1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C. *The Yōga, by either Siddhānta*.—The formula for this is $2s + t$, and, as the value of s has been correctly found by the above process, no further remark is necessary.

D. *The lagna, (i) by the Ārya-Siddhānta*.—For this we have to find the correct value of s at mean sunrise in degrees, etc. By Table XLVIII A, col. 6, the s for the day was in our

No. 1.] THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

example above $19^{\circ} 27' 52'' \cdot 27$. Deduct (*Tables XLIX, L*) for, on day 20. 10 hours $24' 12'' \cdot 29$, and for 55 minutes $2' 15'' \cdot 52$, total $26' 27'' \cdot 81$. Then the s for mean sunrise was $19^{\circ} 1' 24'' \cdot 46$. This was the true sun's longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithuna. The first point of this is 60° , the last 90° . We take the s as 19° , which is sufficiently exact for ordinary purposes. $60^{\circ} - 19^{\circ} = 41^{\circ}$. $41 \times 4 = 164$ m., or 2 h. 44 m. $(90^{\circ} - 19^{\circ}) \times 4 = 284$ m., or 4 h. 44 m. The first point of Mithuna was 41° distant from the true sun at the moment of mean sunrise, the last point 71° . Mithuna was lagna between 2 h. 24 m. and 4 h. 44 m. after mean sunrise on the given day.

(ii) *By the Sūrya-Siddhānta.*— $s =$ (*Table XLVIII B*) $19^{\circ} 27' 28'' \cdot 80$. Deduct for 12 hours (*Tables XLIX, L*) $29' 2'' \cdot 74$ and for 44 minutes $1' 48'' \cdot 42$, total $30' 51'' \cdot 16$. Remainder, or s for sunrise, $18^{\circ} 56' 37'' \cdot 64$. We may call this 19° , and come to the same result as in the former case. The lagna of Mithuna really began twelve seconds later.

(iii) *By the Indian Calendar process, and for both Siddhāntas.*—Here s was found to be in ten-thousandths, 520. Converted by Table VIIIB, this $= 18^{\circ} 45'$. This was the sun's true longitude at mean sunrise. The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight.

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h. 43 m. 56 s., by the *Sūrya-Siddhānta* 2 h. 44 m. 16 s., and by the *Indian Calendar* 2 h. 45 m., after mean sunrise on the day in question.

Construction of the Tables.

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy.

249. *The Hindu Sine-Table.*—The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by $3^{\circ} 45'$, twenty-four of these completing the quarter-circle of 90° . These values stand, so far as I can ascertain, for all Indian authorities except the *Brahmī-Siddhānta*, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the *Brahmī-Siddhānta*, are given in Table XLVII, col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon.

250. *The equation of the centre.*—For the preparation of the sine and equation Table (XLVII) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine-value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the *First Ārya-Siddhānta* (*Table XLVII, cols. 5, 6*) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIIA*). Table XLVII differs a little, but only in one or two places, from Jacobi's Table XXIV (*Epig. Ind. I, 459*); I have, however, thought it advisable to record two decimals of seconds in all cases.

251. *Equation of centre.*—In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (Jacobi, *Epig. Ind. I, 441*) is contained in the proportion sin. equation : sin. mean anomaly :: minutes in the epicycle : minutes in the orbit. The minutes in the sin. anomaly are given in Table XLVII; the minutes in the epicycle are ascertained from statements made in each *Siddhānta*; the minutes in the orbit of 360° are

always 21600'. The formula then for all authorities, α being the angle of mean anomaly, is :

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin. \alpha.$$

252 A. The *First Ārya-Siddhānta* gives for the dimension of the epicycle 13° 30' or 810'. Hence by that authority :—

$$\text{Equation centre} = \frac{810}{21600} \sin. \alpha. = \frac{3}{80} \sin. \alpha.$$

Since there are 3° 45' between each base-angle, the difference in minutes between each is 225', and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225. Taken in seconds, this difference is given in col. 6. Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col. 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle.

For an example take the 2nd and 3rd sines. The 2nd sine, i.e. of anomaly-angle 7° 30', is 449'. Multiply by 3 and divide by 80. Result 0° 16' 50".25.

The 3rd sine, of anomaly 11° 15', is 671'. Multiply by 3 and divide by 80. Result 0° 25' 9".75.

The difference between the two results is 8' 19".50. This is the total difference in 225', which is the difference between the two anomaly-angles. 8' 19".50 divided by 225 gives for each minute of angle the increment 2".22.

B. *Equation of the centre by the Sūrya-Siddhānta*.—This calculation is made on the same fundamental principle.

The *Sūrya-Siddhānta* (cf. Jacobi, *above*, I, 441) assumes a contraction of the epicycle amounting to 20' at the end of each of the odd quadrants. If this contraction at any point is called q , we have $q : 20' :: \sin. \alpha : \sin. 90^\circ$. $\therefore q = 20' \frac{\sin. \alpha}{\sin. 90^\circ} \cdot \sin. 90^\circ = 3438'$ (see Table XLVII).

Hence $q = \frac{20'}{3438'} \sin. \alpha$. The *Sūrya-Siddhānta* gives for the dimension of the epicycle 14°.

Hence the formula for the equation without the contraction would be $\frac{14'}{360'} \sin. \alpha$. With the

contraction it is $\frac{14'}{360'} \sin. \alpha - \frac{20'}{3438' \times 21600'} \sin.^2 \alpha$; or, finally $\frac{14}{360} \sin. \alpha - \frac{\sin.^2 \alpha}{3713040}$

The best authorities agree that this is the correct formula.

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second. The results are given in full in Table XLVIIA, col. 7, and in abbreviated form in Table XLVII, col. 7. The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds. This is tabulated in full in Table XLVIIA, col. 8, and in abbreviated form in Table XLVII, col. 8.

253 C. *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śirōmani*.—The same fundamental principle holds good. The epicycle is (*Epig. Ind. I. 341*) 13°

¹ When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about 2° 10', the sine is taken to be equal to the arc. Hence the presumed equality in the text of "sin. equation" and "equation centre." Table XLVII shews that the sine of 3° 45' is 225', the same as the arc. The sine of 1 is 60', also the same as the arc.

40' or 820'. There is no contraction. Minutes in the orbit, 21600'. Hence the equation is $\frac{820}{21600} \sin. \alpha$, or $\frac{41}{1080} \sin. \alpha$. The entries are made in abbreviated form in Table XLVII, cols. 9, 10, and in full in Table XLVIA, cols. 9, 10.

254. *The sun's mean anomaly, and the starting-point for its valuation.* The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-saṁkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition. We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°.

(i) *By the First Ārya-Siddhānta.*—S. B. Dikshit's valuation of the equation by this *Siddhānta*, 2° 6' 59".9421, was a trifle too great. Dr. Schram's, 2° 6' 57".323496, is exact down to the fifth decimal. M. de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second. Tested by the sine-table, his valuation is found exact. The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6' 57".323494885, or, in 10,000ths of the circle, 58'775644170. This is correct for the corresponding mean longitude value 357° 53' 2".676505115, or 357° 53' 044608419, or in 10,000ths of circle 9941'224355830, the two added together amounting to exactly 360°. Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166'6, we have found the sun's mean anomaly at true Mēsha-saṁkrānti to have been 99° 53' 2".676505115 or 99° 53' 044608419, or in ten-thousandths of the circle 2774'557689163 (i.e. 9941'224355830 — 7166'6). This then is our starting-point for cols. 2, 3, 4, 5, of Table XLVIA.

(ii) *By the Present Sūrya-Siddhānta.*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0".1161 per ann.; and before working for a correct valuation of the sun's mean anomaly at true Mēsha-saṁkrānti in any year, we have first to decide which year to select as base of operations. I have chosen the year K. Y. 4500 or A.D. 1399-1400, roughly A.D. 1400, for reasons which follow. The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K. Y. 3500 to 5000, A.D. 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K. Y. 4000 to 5000 or A.D. 900 to 1900. I take the central year of this millennium as my base. In K. Y. 4000 the perigee-point was at 257° 15' 32".4, and in K. Y. 5000 it was at 257° 17' 28".5. Hence in K. Y. 4500, say A.D. 1400, it was 257° 16' 20".45, or, in 10,000ths of the circle 7146'53125.¹ The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsides, is exceedingly small and may well be ignored.

For we are concerned only with the period A.D. 400 to 1900; and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A.D. 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1".0739. This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides.

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points.

¹ Actually, for nine decimals, 7146'531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K. Y. 4500, A.D. 1400, the amounts entered in col. 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation.

Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta.

No. of Years.	Change.		No. of Years.	Change.		No. of Years.	Change.	
1	2	3	1	2	3	1	2	3
	"	10,000ths of circle		"	10,000ths of circle		"	10,000ths of circle
1	0·1161	0·0009	10	1·161	0·0090	100	0 11·61	0·0826
2	0·2322	0·0018	20	2·322	0·0179	200	0 23·22	0·1792
3	0·3483	0·0027	30	3·483	0·0269	300	0 34·83	0·2687
4	0·4644	0·0036	40	4·644	0·0358	400	0 46·44	0·3583
5	0·5805	0·0045	50	5·805	0·0448	500	0 58·05	0·4479
6	0·6966	0·0054	60	6·966	0·0537	600	1 9·66	0·5375
7	0·8127	0·0063	70	8·127	0·0627	700	1 21·27	0·6271
8	0·9288	0·0072	80	9·288	0·0717	800	1 32·88	0·7167
9	1·0449	0·0081	90	10·449	0·0806	900	1 44·49	0·8062
						1000	1 56·1	0·8958

255. Dr. Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta*. He fixes this for K. Y. 4000 as $2^{\circ} 8' 18'' \cdot 472169$, and for K. Y. 5000 as $2^{\circ} 8' 19'' \cdot 1842321$. The equation, therefore, in K. Y. 4500, the base-year of my Table, was $2^{\circ} 8' 18'' \cdot 828200553$, or in ten-thousandths of the circle $59 \cdot 404538584$.

The sun's mean anomaly at the moment of true Mēsha-saṁkrānti is 360° less the combined longitude of perigee and equation of centre, or $360^{\circ} - (257^{\circ} 16' 30'' \cdot 45 + 2^{\circ} 8' 18'' \cdot 828200553)$. The mean anomaly was therefore $100^{\circ} 35' 10'' \cdot 721799447$, or $100^{\circ} 35' 178696657$, or in ten-thousandths of the circle $2794 \cdot 064211415$. This is the valuation which I have adopted for the starting-point for cols. 2, 3, of Table XLVIII B.

The sun's mean longitude at the same moment, true Mēsha-saṁkrānti, is his mean anomaly plus the longitude of perigee, i.e. $100^{\circ} 35' 10'' \cdot 721799447 + 257^{\circ} 16' 30'' \cdot 45$. It was, therefore, $357^{\circ} 51' 41'' \cdot 171799447$, or in ten-thousandths of the circle $9940 \cdot 595461415$. Table XLVIII B, cols. 4, 5, start from this point,

256. In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIII A and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols. 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration; but this system would be so troublesome that it may be reasonably assumed to have never been adopted.

256 a. An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIII A was made. The value of the equation is based on the angle of mean anomaly, c , given in col. 2. The base-equation used is that for the base-angle next lower in the sine-table (XLVII, col. 5 or 7), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (col. 6 or 8) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIII A or B, cols. 6, 7. This equation is added to or subtracted from the mean longitude of the sun (Table XLVIII A or B, cols. 4, 5), and the result is the sun's true longitude, s (cols. 8, 9). The heading of the sine-Table (cols. 2, 11) shews whether the equation is *plus* or *minus*.

For an example I take Day 27 and work by the *Ārya-Siddhānta*, using only the number of decimals given in my Tables.

Mean anomaly (Table XLVIII A, col. 2)	. . . . .	126° 29' 72124
Next-lower base-anomaly (Table XLVII, col. 2)	. . . . .	-123 45
Difference	. . . . .	2° 44' 72124
<hr/>		
2° 44' = 164'. The multiplier per minute of difference is (col. 6) 1".31.		
164' 72124 × 1".31 = 215' 7848244. 215" = 3' 35". Hence		
Base equation for anomaly 123° 45' (Table XLVII, col. 5)	. . . . .	1° 47' 12".75
Difference in equation above found, deducted since the values in col. 5 are diminishing	. . . . .	3 35' 7848244
Exact equation for given anomaly	. . . . .	1° 43' 36".9651756
<hr/>		
Sun's mean longitude (Table XLVIII A, col. 4)	. . . . .	24° 29' 43".27
Equation found (for sign column-heading)	. . . . .	+1 43 36.97
<hr/>		
Exact value of sun's true longitude, s	. . . . .	26° 13' 20".24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols. 8, 9, of Table XLVIII. Work by the other *Siddhāntas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every ay of the year.

In applying these results to inscription-dates we calculate the s for mean sunrise as described above, § 238.

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows. In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha-samkrānti each year. Add for the intervening days, i.e. from the day on which Mēsha-samkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day. In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIA.

TABLE XLIII.

MEAN MOTION OF THE SUN IN THE ECLIPTIC
according to the several Hindu astronomical authorities.
(Details worked out by M. Louis de Ries.)

Serial number as in Table XXXVII of "Indian Chronography."	Hindu authority.	Per Day of 24 hours.		Per Hour.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		' "	' "	' "	' "
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	59 8·16961,948	27·37785,2002	2 27·84040,081	1·14074,3833
7	<i>First Ārya-Siddhānta</i> (the <i>Āryabhaṭīya</i>).	59 8·17029,407	27·37785,7207	2 27·84042,892	1·14074,4050
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmaṇi</i> .	59 8·17265,515	27·37787,5426	2 27·84052,989	1·14074,4829
9	<i>Parāśara-Siddhānta</i> . . .	59 8·17013,667	27·37785,5993	2 27·84042,236	1·14074,4000
10	<i>Second Ārya-Siddhānta</i> . . .	59 8·17019,963	27·37785,6479	2 27·84042,498	1·14074,4020
11	<i>Rājamrigāṅka</i> . . .	59 8·17019,064	27·37785,6409	2 27·84042,461	1·14074,4017
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i>).	59 8·16955,652	27·37785,1516	2 27·84039,819	1·14074,3813

	Hindu authority.	Per minute.		Per second.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		' "	' "	' "	' "
5, 6	Original <i>Sūrya-Siddhānta</i> . Utpala's <i>Paulīśa-Siddhānta</i> .	2·46400,6680	0·01901,2397	0·04106,6778	} 0·00031,6873
7	<i>First Ārya-Siddhānta</i> (the <i>Āryabhaṭīya</i>).	2·46400,7149	0·01901,2401	0·04106,6786	
8, 13	<i>Brahma-Siddhānta</i> . <i>Siddhānta-Sirōmaṇi</i> .	2·46400,8788	0·01901,2414	0·04106,6813	
9	<i>Parāśara-Siddhānta</i> . . .	2·46400,7039	0·01901,24000	0·04106,6784	
10	<i>Second Ārya-Siddhānta</i> . . .	2·46400,7083	0·01901,24003	0·04106,6785	
11	<i>Rājamrigāṅka</i> . . .	2·46400,7077	0·01901,24003	0·04106,6785	
12	Present <i>Sūrya-Siddhānta</i> (with or without the <i>bija</i>).	2·46400,6636	0·01901,2397	0·04106,6777	

16	15	46	10-72	438-0457	10	39	25-45	18-2519	16	0	39-42	0-3042	46	1	53-34	0-8746	16	0-66	0-0051	46	1-89	0-0146
17	16	45	18-90	465-4286	17	41	53-29	19-3926	17	0	41-89	0-3232	47	1	55-81	0-8936	17	0-70	0-0054	47	1-93	0-0149
18	17	44	27-07	492-8014	18	44	21-13	20-5834	18	0	44-35	0-3422	48	1	58-27	0-9126	18	0-74	0-0057	48	1-97	0-0152
19	18	43	35-24	520-1798	19	46	48-97	21-6741	19	0	46-82	0-3612	49	2	0-74	0-9316	19	0-78	0-0060	49	2-01	0-0155
20	19	42	43-41	547-5571	20	49	16-81	22-8149	20	0	49-28	0-3802	50	2	3-20	0-9506	20	0-82	0-0063	50	2-05	0-0158
21	20	41	51-58	574-9350	21	51	44-65	23-9556	21	0	51-74	0-3993	51	2	5-66	0-9696	21	0-86	0-0067	51	2-09	0-0162
22	21	40	59-75	603-3129	22	54	12-49	25-0963	22	0	54-21	0-4183	52	2	8-13	0-9886	22	0-90	0-0070	52	2-14	0-0165
23	22	40	7-92	629-6907	23	56	40-33	26-2871	23	0	56-67	0-4373	53	2	10-59	1-0077	23	0-94	0-0073	53	2-18	0-0168
24	23	39	16-09	657-0686					24	0	59-14	0-4563	54	2	13-06	1-0267	24	0-99	0-0076	54	2-22	0-0171
25	24	38	24-26	684-4464					25	1	1-60	0-4753	55	2	15-52	1-0457	25	1-03	0-0079	55	2-26	0-0174
26	25	37	32-43	711-8243					26	1	4-06	0-4943	56	2	17-98	1-0647	26	1-07	0-0082	56	2-30	0-0177
27	26	36	40-80	739-2021					27	1	6-53	0-5133	57	2	20-45	1-0837	27	1-11	0-0086	57	2-34	0-0181
28	27	35	48-77	768-5800					28	1	8-99	0-5323	58	2	22-91	1-1027	28	1-15	0-0089	58	2-38	0-0184
29	28	34	56-94	793-9579					29	1	11-46	0-5514	59	2	25-38	1-1217	29	1-19	0-0092	59	2-42	0-0187
30	29	34	5-11	821-3357					30	1	13-92	0-5704					30	1-23	0-0095			
31	30	33	13-28	848-7136																		
100	98	33	37-03	2737-7857																		
200	197	7	14-06	5475-5714																		
300	295	40	51-09	8213-3572																		
365	359	44	42-16	9092-9179																		

Note.—The Table figures are calculated by the *First Arya-Siddhānta*. The difference between these and the same according to the *Present Sūrya-Siddhānta*, *Purāṇa* and *Second Arya-Siddhānta* and the *Rājyāyigānta* is negligible. For the total of 365 days according to the *Brahma-Siddhānta* and *Siddhānta-Sirīmanī* the difference amounts to 0".86 or (in 10,000ths of the circle) 0.0086, by which these are greater than the figures given, their total for 365 days being 365° 44' 43".02 or (in 10,000ths of the circle) 9992.9245. It is not necessary for historical purposes to trouble about the *Original Sūrya* or *Pavitra-Siddhānta*. Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA.

LONGITUDE OF SUN'S APSIS (PERIGEE) AND EQUATION OF CENTRE
at different millenniums, according to the Hindu standard authorities.

[Position of apsis is given according to Jacobi, Epig. Ind. I, 440, 450; the equation has been
calculated by Dr. Schram.]

First <i>Ārya-Siddhānta</i> (<i>Āryabhaṭīya</i>).				Present <i>Sūrya-Siddhānta</i> .			
Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-samkrānti.	Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee).	Sun's equation of centre at true Mēsha-samkrānti.
	B.C.	° ' "	° ' "		B.C.	° ' "	° ' "
0	3100	258 0 0	2 6 57·323494885	0	3100	257 7 48·0	2 8 15·623883311
1000	2100			1000	2100	257 9 44·1	2 8 16·335959734
2000	1100			2000	1100	257 11 40·2	2 8 17·048032824
3000	100			3000	100	257 13 36·3	2 8 17·760102582
	A.D.				A.D.		
4000	900	258 0 0	2 6 57·323494885	4000	900	257 15 32·4	2 8 18·472169007
5000	1900			5000	1900	257 17 28·5	2 8 19·184232099
<i>Brahma-Siddhānta</i> .				<i>Siddhānta-Śirōmaṇi</i> .			
	B.C.				B.C.		
0	3100	257 45 36	2 8 26·527631345	0	3100	257 45 36	2 8 26·527631345
1000	2100	257 48 0	2 8 27·432241607	1000	2100	258 3 0	2 8 33·086055747
2000	1100	257 50 24	2 8 28·336851869	2000	1100	258 20 24	2 8 39·644480150
3000	100	257 52 48	2 8 29·241462132	3000	100	258 37 48	2 8 46·202904552
	A.D.				A.D.		
4000	900	257 55 12	2 8 30·146072394	4000	900	258 55 12	2 8 52·761328955
5000	1900	257 57 36	2 8 31·050682657	5000	1900	259 12 36	2 8 59·319753357
<i>Second Ārya-Siddhānta</i> .							
	B.C.						
0	3100	257 45 36·0	2 8 26·527631345				
1000	2100	257 47 54·3	2 8 27·396434118				
2000	1100	257 50 12·6	2 8 28·265236890				
3000	100	257 52 30·9	2 8 29·134039663				
	A.D.						
4000	900	257 54 49·2	2 8 30·002842436				
5000	1900	257 57 7·5	2 8 30·871645209				

TABLE XLVB.

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES
AND SECONDS ($^{\circ}$ ' ").

10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "
1000	36 0	100	3 36	1	0 2 9'6	41	1 28 33'6	81	2 54 57'6
2000	72 0	200	7 12	2	0 4 19'2	42	1 30 43'2	82	2 57 7'2
3000	108 0	300	10 48	3	0 6 28'8	43	1 32 52'8	83	2 59 16'8
4000	144 0	400	14 24	4	0 8 38'4	44	1 35 2'4	84	3 1 26'4
5000	180 0	500	18 0	5	0 10 48'0	45	1 37 12'0	85	3 3 36'0
6000	216 0	600	21 36	6	0 12 57'6	46	1 39 21'6	86	3 5 45'6
7000	252 0	700	25 12	7	0 15 7'2	47	1 41 31'2	87	3 7 55'2
8000	288 0	800	28 48	8	0 17 16'8	48	1 43 40'8	88	3 10 4'8
9000	324 0	900	32 24	9	0 19 26'4	49	1 45 50'4	89	3 12 14'4
10,000	360 0	1000	36 0	10	0 21 36'0	50	1 48 0'0	90	3 14 24'0
				11	0 23 45'6	51	1 50 9'6	91	3 16 33'6
				12	0 25 55'2	52	1 53 19'2	92	3 18 43'2
				13	0 28 4'8	53	1 54 28'8	93	3 20 52'8
				14	0 30 14'4	54	1 56 38'4	94	3 23 2'4
				15	0 32 24'0	55	1 58 48'0	95	3 25 12'0
				16	0 34 33'6	56	2 0 57'6	96	3 27 21'6
				17	0 36 43'2	57	2 3 7'2	97	3 29 31'2
				18	0 38 52'8	58	2 5 16'8	98	3 31 40'8
				19	0 41 2'4	59	2 7 26'4	99	3 33 50'4
				20	0 43 12'0	60	2 9 36'0	100	3 36 0'0
				21	0 44 21'6	61	2 11 45'6		
				22	0 46 31'2	62	2 13 55'2		
				23	0 48 40'8	63	2 16 4'8		
				24	0 50 50'4	64	2 18 14'4		
				25	0 54 0'0	65	2 20 24'0		
				26	0 56 9'6	66	2 22 33'6		
				27	0 58 19'2	67	2 24 43'2		
				28	1 0 28'8	68	2 26 52'8		
				29	1 2 38'4	69	2 29 2'4		
				30	1 4 48'0	70	2 31 12'0		
				31	1 6 57'6	71	2 33 21'6		
				32	1 9 7'2	72	2 35 31'2		
				33	1 11 16'8	73	2 37 40'8		
				34	1 13 26'4	74	2 39 50'4		
				35	1 15 36'0	75	2 42 0'0		
				36	1 17 45'6	76	2 44 9'6		
				37	1 19 55'2	77	2 46 19'2		
				38	1 22 4'8	78	2 48 28'8		
				39	1 24 14'4	79	2 50 38'4		
				40	1 26 24'0	80	2 52 48'0		

DECIMALS OF UNITS.
(10,000ths of circle.)

Unit.	' "	Unit.	"
0.1	0 12'96	0.01	1'296
0.2	0 25'92	0.02	2'592
0.3	0 38'88	0.03	3'888
0.4	0 51'84	0.04	5'184
0.5	1 4'80	0.05	6'480
0.6	1 17'76	0.06	7'776
0.7	1 30'72	0.07	9'072
0.8	1 43'68	0.08	10'368
0.9	1 56'64	0.09	11'664

For every successive decimal of unit
move the decimal point of seconds one
place to left.

TABLE XLVI.

INDICES OF NAKSHATRAS AND YOGAS.

To take for close work the place of Table VIII, cols. 6 to 13, of the "*Indian Calendar*."

NAKSHATRA.								YOGA.		
Serial number.	Name.	Ending point by the Equal-space system.		Ending point by the system of Garga.		Ending point by the Brahma-Siddhānta.		Serial number.	Name.	Ending point.
		° ,	10,000ths of circle.	° ,	10,000ths of circle.	° , "	10,000ths of circle.			
1	2	3	4	5	6	7	8	9	10	11
1	Āśvinī*	13 20	370·370	13 20	370·370	13 10 35	366·0108	1	Viśvakambha	The ending point is the same as in the case of the equal-space nakshatras (number by number) as given in cols. 3, 4.
2	Bharāṇī	26 40	740·740	20 0	555·5	19 45 52½	549·0051	2	Pṛitī	
3	Kṛittikā	40 0	1111·1	33 20	925·925	32 56 27½	915·0270	3	Āyushmat	
4	Rōhiṇī	53 20	1481·481	53 20	1481·481	52 42 20	1464·0432	4	Sanbhāgya	
5	Mṛigaśīras	66 40	1851·851	66 40	1851·851	65 52 55	1830·0540	5	Śōbhana	
6	Ārdṛā	80 0	2222·2	73 20	2037·037	72 28 12½	2013·0594	6	Atigaṇḍa	
7	Punarvasu	93 20	2592·592	93 20	2592·592	92 14 5	2562·0756	7	Sukarman	
8	Pushya	106 40	2962·962	106 40	2962·962	105 24 40	2928·0864	8	Dhṛitī	
9	Āślēshā	120 0	3333·3	113 20	3148·148	111 59 57½	3111·0918	9	Śūla	
10	Maghā	133 20	3703·703	126 40	3518·518	125 10 32½	3477·1026	10	Gaṇḍa	
11	Pūrva Phalgunī	146 40	4074·074	140 0	3838·8	138 21 7½	3843·1134	11	Vṛiddhi	
12	Uttara Phalgunī	160 0	4444·4	160 0	4444·4	158 7 0	4392·1296	12	Dhṛṇva	
13	Hasta	173 20	4814·814	173 20	4814·814	171 17 35	4758·1404	13	Vyāghāta	
14	Chitrā	186 40	5185·185	186 40	5185·185	184 28 10	5124·1512	14	Harahana	
15	Svāti	200 0	5555·5	193 20	5370·370	191 3 27½	5307·1566	15	Vajra	
16	Viśākhā	213 20	5925·925	213 20	5925·925	210 49 20	5856·1728	16	Siddhi, or Āśrij.	
17	Anurādhā	226 40	6296·296	226 40	6296·296	223 59 55	6222·1836	17	Vyātipāta	
18	Jyēsthā	240 0	6666·6	233 20	6481·481	230 35 12½	6405·1890	18	Variyas	
19	Mūla	253 20	7037·037	246 40	6851·851	243 45 47½	6771·1998	19	Parigraha	
20	Pūrva Āshādhā	266 40	7407·407	260 0	7222·2	256 56 22½	7137·2106	20	Śiva	
21	Uttara Āshādhā	280 0	7777·7	280 0	7777·7	276 42 15	7686·2269	21	Siddha	
	Abhijit†	.....	.....	.....	.....	280 56 30	7803·9352		.....
22	Śravaṇa	293 20	8148·148	293 20	8148·148	294 7 5	8169·9460	22	Sādhyā	
23	Dhanishthā or Śravishtā	306 40	8518·518	306 40	8518·518	307 17 40	8535·9568	23	Śubha	
24	Śatabhishaj or Śatatārakā	320 0	8888·8	313 20	8703·703	313 52 57½	8718·9622	24	Śukla	
25	Pūrva Bhādra- padā	333 20	9259·259	326 40	9074·074	327 3 32½	9084·9730	25	Brahman	
26	Uttara Bhādra- padā	346 40	9629·629	346 40	9629·629	346 49 25	9633·9892	26	Indra	
27	Rēvati	360	10,000	360	10,000	360	10,000	27	Vaidhṛitī	

* Āśvinī begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometimes it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhānta*, viz. 276° 42' 15" to 280° 56' 30", or, in 10,000ths of the circle, 7686·2269 to 7803·9352.

TABLE XLVII.

HINDU SINES, AND EQUATIONS OF SUN'S CENTRE.

N.B. i.—The sines, col. 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, ii 15-27).

„ ii.—“Equation +” or “—” means that the amount of the equation, added to or subtracted from the sun's mean long., gives his true or apparent long.

„ iii.—This Table is assimilated to that of Prof. Jacobi (*Epig. Ind.*, I. 459).

„ iv.—First *Ārya* figures are exact. For fuller details see next Table.

Serial number of sine.	SUN'S MEAN ANOMALY.		SINE OF MEAN ANOM. ANGLE.		SUN'S EQUATION OF THE CENTRE ACCORDING TO THE						Serial number of sine.												
					First Ārya-Siddhānta.		Present Sūrya-Siddhānta.		Second Ārya-and Siddhānta-Sirōmaṇi.			SUN'S MEAN ANOMALY.											
	Equation +	Minutes.	Diff.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Base-equation.	Diff. per min. of anom.	Equation —													
1	2		3	4	5	6	7	8	9	10	11	1											
0	0	0	190	0	0	0	0	0	0	0	180	0	360	0									
1	3	45	176	15	0	8	26-25	2-25	0	8	44-18	2-33	0	8	32-50	2-28	183	45	356	15	1		
2	7	30	172	30	449	224	0	16	50-25	2-24	0	17	24-41	2-31	0	17	2-72	2-27	187	30	352	30	2
3	11	15	168	45	671	222	0	25	9-75	2-22	0	25	58-39	2-28	0	25	28-39	2-25	191	15	348	45	3
4	15	0	165	0	890	219	0	33	22-50	2-19	0	34	23-87	2-25	0	33	47-22	2-22	195	0	345	0	4
5	18	45	161	15	1105	215	0	41	26-25	2-15	0	42	38-60	2-20	0	41	56-94	2-18	198	45	341	15	5
6	22	30	157	30	1315	210	0	49	18-75	2-10	0	50	40-39	2-14	0	49	55-28	2-12	202	30	337	30	6
7	26	15	153	45	1520	205	0	57	0-0	2-05	0	58	29-33	2-08	0	57	42-22	2-08	206	15	333	45	7
8	30	0	150	0	1719	199	1	4	27-75	1-99	1	6	3-25	2-02	1	5	15-50	2-01	210	0	330	0	8
9	33	45	146	15	1910	191	1	11	37-50	1-91	1	13	17-72	1-93	1	12	30-56	1-93	213	45	326	15	9
10	37	30	142	30	2093	183	1	18	29-25	1-83	1	20	12-88	1-85	1	19	27-39	1-85	217	30	322	30	10
11	41	15	138	45	2267	174	1	25	0-75	1-74	1	26	46-62	1-75	1	26	3-72	1-76	221	15	318	45	11
12	45	0	135	0	2431	164	1	31	9-75	1-64	1	32	56-84	1-65	1	32	17-28	1-66	225	0	315	0	12
13	48	45	131	15	2585	154	1	36	56-25	1-54	1	38	43-69	1-54	1	38	8-06	1-56	228	45	311	15	13
14	52	30	127	30	2728	143	1	42	18-0	1-43	1	44	4-96	1-43	1	43	33-78	1-45	232	30	307	30	14
15	56	15	123	45	2859	131	1	47	12-75	1-31	1	46	58-92	1-31	1	48	32-17	1-33	236	15	303	45	15
16	60	0	120	0	2978	119	1	51	40-50	1-19	1	53	25-36	1-18	1	53	3-22	1-20	240	0	300	0	16
17	63	45	116	15	3084	106	1	55	39-0	1-06	1	57	22-31	1-05	1	57	4-67	1-07	243	45	296	15	17
18	67	30	112	30	3177	93	1	59	8-25	0-93	2	0	49-90	0-92	2	0	36-50	0-94	247	30	292	30	18
19	71	15	108	45	3256	79	2	2	6-0	0-79	2	3	46-02	0-78	2	3	38-44	0-80	251	15	288	45	19
20	75	0	105	0	3321	65	2	4	32-25	0-65	2	6	10-78	0-64	2	6	4-50	0-66	255	0	285	0	20
21	78	45	101	15	3372	51	2	6	27-0	0-51	2	8	4-26	0-50	2	8	0-67	0-52	258	45	281	15	21
22	82	30	97	30	3409	37	2	7	50-25	0-37	2	9	26-54	0-37	2	9	24-94	0-37	262	30	277	30	22
23	86	15	93	45	3431	22	2	8	30-75	0-22	2	10	15-44	0-22	2	10	15-06	0-22	266	15	273	45	23
24	90	0	90	0	3438	7	2	8	55-50	0-07	2	10	31-0	0-07	2	10	31-0	0-07	270	0	270	0	24

TABLE XLVIA.

(Supplementary to the Sine and Equation Table)

Giving fuller details of the entries in Table XLVII, cols. 7, 8, 9, 10, viz. base-equations and differences per minute of arc, for use in close calculation, according to—

- (i) The *Present Sūrya-Siddhānta*,
(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi*.

Serial number of sine.	<i>Present Sūrya-Siddhānta.</i>			<i>2nd Ārya-Siddhānta and Siddhānta-Śirōmaṇi.</i>		
	Base-equation.			Base-equation.		
1	7			9		
	o	'	"	o	'	"
0	0	0	0·0	0	0	0·0
1	0	8	44·18193720	0	8	32·5
2	0	17	24·40894254	0	17	2·72
3	0	25	58·39110270	0	25	28·38
4	0	34	23·86691232	0	33	47·2
5	0	42	38·60246580	0	41	56·94
6	0	50	40·39032702	0	49	55·27
7	0	58	29·33229913	0	57	42·2
8	1	6	3·25	1	5	15·5
9	1	13	17·71604934	1	12	30·5
10	1	20	12·87859542	1	19	27·38
11	1	26	46·61953014	1	26	3·72
12	1	32	56·83576962	1	32	17·27
13	1	38	43·68681726	1	38	8·05
14	1	44	4·95633636	1	43	33·7
15	1	48	58·91608494	1	48	32·16
16	1	53	25·35847716	1	53	3·2
17	1	57	22·30881878	1	57	4·6
18	2	0	49·89921462	2	0	36·5
19	2	3	46·02029604	2	3	36·4
20	2	6	10·77879576	2	6	4·5
21	2	8	4·26294360	2	8	0·6
22	2	9	26·54196564	2	9	24·94
23	2	10	15·44365260	2	10	15·05
24	2	10	31·0	2	10	31·0

N.B.—In col. 9 under " (seconds) and opposite lines Nos. 1, 8, 18, 20, the last figure, "·5", is not, like the rest, a recurring decimal.

TABLES XLVIII A AND B.
Elements of the Sun's Longitude for the Hindu Solar Year.
First Ārya and Sūrya Siddhāntas.

TABLE XLVIII A.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the First Ārya-Siddhānta.

in periods of 24-hours each from the moment of true Mesha-samkrānti.
the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude \pm equation of centre.]

1st Ārya-Siddhānta.

24-hour period from true Mēsha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (° 0').		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (° 8').	
	2	3	4	5	6	7	8	9
1	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.

(The sun's equation of the centre is + till his mean anomaly reaches 180°).

At moment of true Mēsha- samkrānti.	99	55-94461	2774-5577	357	53	2-68	9941-2244	2	6	57-32	58-7756	0	0	0-0	0-0
1	190	52-18078	2901-9355	358	52	10-85	9988-6022	2	6	35-44	58-6088	0	58	48-29	27-2090
2	101	51-31695	2829-3134	359	51	19-02	9995-9801	2	6	8-48	58-3987	1	57	27-50	54-3788
3	102	50-45312	2858-6913	0	50	27-19	23-3579	2	5	38-32	58-1660	2	56	5-51	81-5240
4	103	49-58929	2884-0691	1	49	35-36	50-7358	2	5	8-16	57-9333	3	54	43-52	108-6691
5	104	48-72547	2911-4470	2	48	43-53	78-1136	2	4	38-00	57-7008	4	53	21-53	135-8143
6	105	47-86164	2938-8248	3	47	51-70	105-4915	2	4	1-14	57-4162	5	51	52-84	162-9077
7	106	46-99781	2966-2027	4	46	59-87	132-8694	2	3	22-70	57-1196	6	50	22-57	189-9890
8	107	46-13398	2993-5805	5	46	8-04	160-2472	2	2	44-26	56-8230	7	48	52-30	217-0702
9	108	45-27015	3020-9584	6	45	16-21	187-6251	2	2	5-79	56-5281	8	47	22-00	244-1512
10	109	44-40632	3048-3363	7	44	24-38	215-0029	2	1	19-07	56-1657	9	45	43-45	271-1686
11	110	43-54250	3075-7141	8	43	32-55	242-3808	2	0	32-35	55-9052	10	44	4-90	298-1860
12	111	42-67867	3103-0920	9	42	40-72	269-7586	1	59	45-63	55-4447	11	42	26-35	325-2033
13	112	41-81484	3130-4698	10	41	48-89	297-1365	1	58	57-27	55-0715	12	40	46-15	352-2080
14	113	40-95101	3157-8477	11	40	57-06	324-5144	1	58	2-26	54-6471	13	38	59-33	379-1616
15	114	40-08718	3185-2255	12	40	5-23	351-8922	1	57	7-27	54-2228	14	37	12-50	406-1150

1	2	3	4	5	6	7	8	9
16	115	3212-8034	13 39 13-40	379-2701	1 56 12-27	53-7984	15 35 25-67	433-0685
17	116	3239-9813	14 38 21-57	406-6479	1 55 14-24	53-3508	16 33 35-81	459-9985
18	117	3267-3591	15 37 29-74	434-0258	1 54 11-55	52-8669	17 31 41-30	486-8927
19	118	3294-7370	16 36 37-91	461-4038	1 53 8-87	52-3832	18 29 46-78	513-7869
20	119	3322-1148	17 35 46-08	488-7815	1 52 6-19	51-8996	19 27 52-27	540-9811
21	120	3349-4927	18 34 54-25	516-1594	1 50 58-96	51-3808	20 25 53-22	567-5402
22	121	3376-8705	19 34 2-42	543-5372	1 49 48-59	50-8379	21 23 51-01	594-3751
23	122	3404-2484	20 33 10-59	570-9151	1 48 38-22	50-2949	22 21 48-81	621-2100
24	123	3431-6263	21 32 18-76	598-2929	1 47 27-85	49-7519	23 19 46-61	648-0448
25	124	3459-0041	22 31 26-93	625-6708	1 46 11-90	49-1659	24 17 38-84	674-8367
26	125	3486-3820	23 30 35-10	653-0486	1 44 54-43	48-5682	25 15 29-54	701-6168
27	126	3513-7598	24 29 43-27	680-4265	1 43 36-97	47-9704	26 13 20-24	728-3969
28	127	3541-1377	25 28 51-44	707-8044	1 42 19-50	47-3727	27 11 10-94	755-1770
29	128	3568-5155	26 27 59-62	735-1822	1 40 55-07	46-7212	28 8 54-68	781-9034
30	129	3595-8934	27 27 7-79	762-5601	1 39 30-50	46-0637	29 6 38-29	808-6238
<i>At true Vrishabha-samk.</i>								
31	130	3621-2011	28 21 47-67	787-8678	1 38 12-33	45-4655	30 0 0-0	833-3
32	130	3623-2713	28 26 15-96	789-9379	1 38 5-94	45-4162	30 4 21-90	835-3541
33	131	3650-6491	29 25 24-13	817-3158	1 36 40-23	44-7548	31 2 4-36	862-0706
34	132	3678-0270	30 24 32-30	844-6936	1 35 19-16	44-0522	31 59 41-46	888-7458
35	133	3705-4048	31 23 40-47	872-0715	1 33 38-09	43-3495	32 57 18-56	915-4210
	134	3732-7827	32 22 48-64	899-4494	1 32 7-02	42-6468	33 54 55-66	942-0961
36	135	3760-1605	33 21 56-81	926-8272	1 30 33-76	41-9271	34 52 30-56	968-7544
37	136	3787-5384	34 21 4-98	954-2051	1 28 56-77	41-1788	35 50 1-75	995-3839
38	137	3814-9163	35 20 13-15	981-5829	1 27 19-79	40-4305	36 47 32-94	1022-0134
39	138	3842-2941	36 19 21-32	1008-9608	1 25 42-81	39-6821	37 45 4-13	1048-6429
40	139	3869-6726	37 18 29-49	1036-3386	1 24 2-47	38-9080	38 42 31-96	1075-2466
41	140	3897-0498	38 17 37-66	1063-7165	1 22 19-58	38-1140	39 39 57-24	1101-8305
42	141	3924-4277	39 16 45-83	1091-0944	1 20 36-68	37-3201	40 37 22-51	1128-4144
43	142	3951-8055	40 15 54-00	1118-4722	1 18 53-78	36-5261	41 34 47-78	1154-9983
44	143	3979-1834	41 15 2-17	1145-8501	1 17 6-83	35-7009	42 32 9-00	1181-5510
45	144	4006-5613	42 14 10-34	1173-2279	1 15 18-61	34-8659	43 29 28-95	1208-0938
46	145	4033-9391	43 13 18-51	1200-6058	1 13 30-40	34-0308	44 26 48-91	1234-6366
47	146	4061-3170	44 12 26-68	1227-9836	1 11 42-18	33-1958	45 24 8-86	1261-1794
48	147	4088-6948	45 11 34-85	1255-3615	1 9 49-43	32-3259	46 21 24-28	1287-6874
49	148	4116-0727	46 10 43-02	1282-7394	1 7 56-48	31-4543	47 18 39-50	1314-1937
50	149	4143-4505	47 9 51-19	1310-1172	1 6 3-53	30-5828	48 15 54-72	1340-7000

TABLE XLVIII A—Contd.

1st Arya-Siddhanta.

24-hour periods from true Mesha-sankranti.	Sun's mean anomaly (or mean sun's distance from perigee- point) ($^{\circ} G^{\circ}$).			Sun's mean Longitude.			Sun's equation of the centre +			Sun's true Longitude ($^{\circ} S^{\circ}$).		
	2		3	4		5	6		7	8		9
	o /		10,000ths of circle.	o / "		10,000ths of circle.	o / "		10,000ths of circle.	o / "		10,000ths of circle.
51	150	8-96936	4170-8284	48	8 59-36	1337-4951	1	4 9-86	20-7057	49	13 9-22	1307-2008
52	151	8-12553	4198-2063	49	8 7-53	1364-8729	1	2 12-18	28-7977	50	10 19-71	1393-6706
53	152	7-26170	4225-5841	50	7 15-70	1392-2508	1	0 14-50	27-8897	51	7 30-20	1420-1404
54	153	6-39787	4252-9620	51	6 23-87	1419-6286	0	58 16-82	26-9817	52	4 40-69	1446-6103
55	154	5-53404	4280-3398	52	5 32-04	1447-0065	0	50 17-91	26-0641	53	1 40-95	1473-0706
56	155	4-67022	4307-7177	53	4 40-21	1474-3844	0	54 16-68	25-1287	53	58 56-89	1499-5130
57	156	3-80639	4325-0955	54	3 48-38	1501-7622	0	52 15-45	24-1933	54	56 3-83	1525-9555
58	157	2-94256	4362-4734	55	2 56-55	1529-1401	0	50 14-22	23-2579	55	53 10-77	1552-3979
59	158	2-07873	4389-8513	56	2 4-72	1556-5179	0	48 11-38	22-3101	56	50 16-11	1578-8290
60	159	1-21490	4417-2291	57	1 12-89	1583-8958	0	40 7-20	21-3518	57	47 20-09	1605-2478
61	160	0-35107	4444-6070	58	0 21-06	1611-2736	0	44 3-01	20-3936	58	44 24-08	1631-6673
62	160	59-48725	4471-9848	58	59 29-23	1638-6515	0	41 58-83	19-4354	59	41 28-06	1658-0869
At true krānti.	161	18-69490	4490-8772	59	18 41-69	1647-5439	0	41 18-31	19-1227	60	0 0-0	1686-6
63	161	58-62342	4499-3627	59	58 37-41	1666-0294	0	39 52-46	18-4603	60	38 29-86	1684-4897
64	162	57-75959	4526-7406	60	57 45-58	1693-4072	0	37 45-32	17-4793	61	35 30-89	1710-8865
65	163	56-89576	4554-1184	61	56 53-75	1720-7851	0	35 38-17	16-4983	62	32 31-92	1737-2833
66	164	56-03193	4581-4963	62	56 1-92	1748-1629	0	33 31-03	15-5172	63	29 32-95	1763-6801
67	165	55-16810	4608-8741	63	55 10-09	1775-5408	0	31 21-68	14-5191	64	26 31-77	1790-0599
68	166	54-30428	4636-2520	64	54 18-26	1802-9186	0	29 12-17	13-5199	65	23 30-43	1816-4385
69	167	53-44045	4663-6298	65	53 26-43	1830-2965	0	27 2-67	12-5206	66	20 29-09	1842-8171
70	168	52-57662	4691-0077	66	52 34-60	1857-6744	0	24 52-93	11-5195	67	17 27-53	1869-1939
71	169	51-71279	4718-3856	67	51 42-77	1885-0522	0	22 41-65	10-5065	68	14 24-41	1895-5588
72	170	50-84896	4745-7634	68	50 50-94	1912-4301	0	20 30-37	9-4936	69	11 21-30	1921-9236

1	2	3	4	5	0	7	8	9
73	171 49-98513	4773-1413	69 49 59-11	1939-8079	0 18 19-08	8-4806	70 8 18-19	1948-2885
74	172 49-12130	4800-5191	70 49 7-28	1967-1858	0 16 7-42	7-4646	71 5 14-70	1974-6504
75	173 48-25748	4827-5970	71 48 15-45	1994-5636	0 13 54-05	6-4425	72 2 10-40	2001-0002
76	174 47-30365	4855-2748	72 47 23-62	2021-9415	0 11 42-49	5-4204	72 59 6-11	2027-3619
77	175 46-52082	4882-6527	73 46 31-79	2049-3194	0 9 30-02	4-3983	73 56 1-81	2053-7177
78	176 45-66599	4910-0306	74 45 39-96	2076-6072	0 7 17-25	3-3739	74 52 57-21	2080-0711
79	177 44-80216	4937-4084	75 44 48-13	2104-0751	0 5 4-20	2-3472	75 49 52-32	2106-4223
80	178 43-93833	4964-7863	76 43 56-30	2131-4529	0 2 51-14	1-3205	76 46 47-44	2132-7734
81	179 43-07451	4992-1041	77 43 4-47	2158-8308	0 0 38-08	0-2938	77 43 42-55	2159-1246
<i>Sun at 78° (apogee)</i>								
	180 0-0	5000-0	78 0 0-0	2166-6	0 0 0-0	0-0	78 0 0-0	2166-6
(Sun's equation of centre is minus, —, after his mean anomaly is 180° till it reaches 360° or 0°.)								
82	180 42-21068	5019-7420	78 42 12-04	2186-2086	0 1 34-97	0-7328	78 40 37-07	2185-4758
83	181 41-34085	5046-9198	79 41 20-81	2213-5865	0 3 48-03	1-7595	79 37 32-78	2211-8270
84	182 40-48302	5074-2977	80 40 28-98	2240-9644	0 6 1-09	2-7802	80 34 27-89	2238-1782
85	183 39-61919	5101-6756	81 39 37-15	2268-3422	0 8 14-14	3-8128	81 31 23-01	2264-5294
86	184 38-75536	5129-0534	82 38 45-32	2295-7201	0 10 26-66	4-8354	82 28 18-66	2290-8847
87	185 37-89153	5156-4313	83 37 53-49	2323-0970	0 12 39-13	5-8575	83 25 14-37	2317-2405
88	186 37-02771	5183-8091	84 37 1-66	2350-4758	0 14 51-59	6-8796	84 22 10-07	2343-5062
89	187 36-16388	5211-1870	85 36 0-83	2377-8536	0 17 3-93	7-9007	85 19 5-90	2369-9520
90	188 35-30005	5238-5648	86 35 18-00	2405-2315	0 19 15-22	8-9137	86 16 2-79	2396-3178
91	189 34-43622	5265-9427	87 34 26-17	2432-6094	0 21 26-50	9-9267	87 12 59-67	2422-6827
92	190 33-57239	5293-3206	88 33 34-34	2459-9872	0 23 37-78	10-9397	88 9 56-56	2449-0476
93	191 32-70856	5320-6084	89 32 42-51	2487-3651	0 25 48-53	11-9485	89 6 53-98	2475-4165
<i>At true Karka-samkrānti</i>								
94	192 27-82° 45	5346-2132	90 27 40-23	2512-8798	0 27 49-23	12-8798	90 0 0-0	2500-0
95	192 31-84474	5318-0763	90 31 50-68	2514-7429	0 27 58-04	12-9478	90 3 52-64	2501-7951
96	193 30-98091	5375-4541	91 30 58-85	2542-1208	0 30 7-55	13-9471	91 0 51-31	2528-1737
97	194 30-11708	5402-8320	92 30 7-02	2569-4986	0 32 17-06	14-9464	91 57 49-97	2554-5522
98	195 29-25325	5430-2008	93 29 15-20	2596-8765	0 34 25-39	15-9367	92 54 49-80	2580-9398
	196 28-38942	5457-5877	94 28 23-37	2624-2544	0 36 32-54	16-9177	93 51 50-83	2607-3366

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhanta.

24-hour periods from true Mīsha-samkrānti.	Sun's mean anomaly or (mean sun's distance from perigeo- point) (° 0'").			Sun's mean Longitude.]			Sun's equation of the centre.		Sun's true Longitude (° 8'").	
	2	3	10,000ths of circle.	4	5	10,000ths of circle.	6	7	8	9
1	°	'		°	'		°	'	°	'
99	197 27-52559	5484-9656		95 27 31-54	2651-6322		0 38 39-68	17-8988	94 48 51-86	2633-7335
100	198 28-66177	5512-3434		96 26 39-71	2679-0101		0 40 46-82	18-8798	95 45 52-88	2660-1303
101	199 25-79794	5539-7213		97 25 47-88	2706-3879		0 42 51-93	19-8451	96 42 55-95	2686-5428
102	200 24-93411	5567-0991		98 24 56-05	2733-7658		0 44 56-11	20-8033	97 39 59-93	2712-9625
103	201 24-07028	5594-4770		99 24 4-22	2761-1436		0 47 0-30	21-7616	98 37 3-92	2739-3821
104	202 23-20645	5621-8548		100 23 12-39	2788-5215		0 49 4-48	22-7198	99 34 7-90	2765-8017
105	203 22-34262	5649-2327		101 22 20-56	2815-8994		0 51 0-05	23-6578	100 31 14-51	2792-2416
106	204 21-47879	5676-6106		102 21 28-73	2843-2772		0 53 7-28	24-5932	101 28 21-45	2818-6840
107	205 20-61497	5703-9884		103 20 36-90	2870-6551		0 55 8-51	25-5286	102 25 28-39	2845-1264
108	206 19-75114	5731-3663		104 19 45-07	2898-0329		0 57 9-45	26-4618	103 23 35-61	2871-5711
109	207 18-88731	5758-7441		105 18 53-24	2925-4108		0 59 7-14	27-3999	104 19 46-10	2898-0409
110	208 18-02348	5786-1220		106 18 1-41	2952-7886		1 1 4-82	28-2779	105 16 56-59	2924-5107
111	209 17-15965	5813-4998		107 17 9-58	2980-1665		1 3 2-50	29-1859	106 14 7-08	2950-9806
112	210 16-29582	5840-8777		108 16 17-75	3007-5444		1 4 58-88	30-0839	107 11 18-87	2977-4605
113	211 15-43200	5868-2556		109 15 25-92	3034-9222		1 6 51-83	30-9554	108 8 34-09	3003-9688
114	212 14-56817	5895-6334		110 14 34-09	3062-3001		1 8 44-78	31-8270	109 5 49-31	3030-4731
115	213 13-70434	5923-0113		111 13 42-26	3089-6779		1 10 37-73	32-6985	110 3 4-54	3056-9794
116	214 12-84051	5950-3891		112 12 50-43	3117-0558		1 12 28-45	33-5628	111 0 21-98	3083-5030
117	215 11-97668	5977-7670		113 11 58-60	3144-4336		1 14 16-67	34-3879	111 57 41-93	3110-0458
118	216 11-11285	6005-1448		114 11 6-77	3171-8115		1 16 4-89	35-2229	112 55 1-88	3136-5886
119	217 10-24902	6032-5227		115 10 14-94	3198-1894		1 17 53-11	36-0579	113 52 21-83	3163-1314
120	218 9-38520	6059-9006		116 9 23-11	3226-5672		1 19 37-78	36-8656	114 49 45-33	3186-7016
121	219 8-52137	6087-2784		117 8 31-28	3253-9451		1 21 20-68	37-6595	115 47 10-61	3216-2855
122	220 7-65754	6114-6563		118 7 39-45	3281-3229		1 23 3-57	38-4535	116 44 35-68	3242-8694
123	221 6-79371	6142-0341		119 6 47-62	3308-7008		1 24 46-47	39-2475	117 42 1-15	3269-4533
124	222 5-9298	6169-4120		120 5 55-79	3336-0786		1 26 24-27	40-0021	118 39 31-52	3296-0765
125	223 5-06606	6196-7898		121 5 3-96	3363-4565		1 28 1-26	40-7505	119 37 2-71	3322-7061

1	2	3	4	5	6	7	8	9
<i>At true Sīṃha-samkrānti</i>								
223	28-66604	6207-7158	121 28 39-96	3374-3824	1 28 39-96	41-0491	120 0 0-0	3333-3
224	4-20223	6224-1677	122 4 12-13	3390-8344	1 29 38-24	41-4988	120 34 33-89	3349-3356
225	3-33840	6251-5456	123 3 20-30	3418-2122	1 31 14-89	42-2445	121 33 5-41	3375-9077
226	2-47457	6278-9234	124 2 28-47	3445-5901	1 32 45-96	42-9472	122 29 42-51	3402-6429
227	1-61074	6306-3913	125 1 36-64	3472-9679	1 34 17-03	43-6499	123 27 19-61	3429-3180
228	0-74691	6333-6791	126 0 44-81	3500-3458	1 35 48-10	44-3526	124 24 56-71	3455-9932
228	59-88308	6361-0570	126 59 52-99	3527-7236	1 37 17-53	45-0427	125 22 35-45	3482-6810
229	59-01926	6388-4348	127 59 1-16	3556-1016	1 38 42-10	45-6952	126 20 19-06	3509-4063
230	58-15543	6415-8127	128 58 9-33	3582-4794	1 40 6-66	46-3477	127 18 2-66	3536-1317
231	57-29160	6443-1906	129 57 17-50	3609-8572	1 41 31-23	47-0002	128 15 46-27	3562-8570
232	56-42777	6470-5684	130 56 26-67	3637-2351	1 42 52-62	47-6282	129 13 33-05	3589-6068
233	55-56394	6497-0463	131 55 33-84	3664-6129	1 44 10-09	48-2251	130 11 23-75	3616-3869
234	54-70011	6525-3241	132 54 42-01	3691-9808	1 45 27-56	48-8238	131 9 14-45	3643-1670
235	53-83628	6552-7020	133 53 50-18	3719-3687	1 46 45-03	49-4215	132 7 5-15	3669-0472
236	52-97246	6580-0798	134 52 58-35	3746-7466	1 47 57-94	49-9841	133 5 0-41	3696-7624
237	52-10863	6607-4577	135 52 6-52	3774-1244	1 49 8-31	50-5271	134 2 58-21	3723-5973
238	51-24480	6634-8356	136 51 14-69	3801-5022	1 50 18-68	51-0701	135 0 56-01	3750-4322
239	50-38097	6662-2134	137 50 22-86	3828-8801	1 51 29-05	51-6131	135 58 53-80	3777-2670
240	49-51714	6689-5913	138 49 31-03	3856-2579	1 52 32-99	52-1064	136 56 58-04	3804-1515
241	48-65331	6716-9691	139 48 39-20	3883-6358	1 53 35-67	52-5901	137 55 3-53	3831-0457
242	47-78949	6744-3470	140 47 47-37	3911-0137	1 54 38-36	53-0737	138 53 9-01	3857-9399
243	46-92566	6771-7248	141 46 55-54	3938-3915	1 55 41-04	53-5574	139 51 14-50	3884-8341
244	46-06183	6799-1027	142 46 3-71	3965-7694	1 56 35-79	53-9798	140 49 27-92	3911-7895
245	45-19800	6826-4906	143 45 11-88	3993-1472	1 57 30-78	54-4042	141 47 41-10	3938-7430
246	44-33417	6853-8584	144 44 20-05	4020-5251	1 58 25-78	54-8286	142 45 54-27	3965-6965
247	43-47034	6881-2363	145 43 28-22	4047-9029	1 59 18-89	55-2384	143 44 9-33	3992-6646
248	42-60652	6908-6141	146 42 36-39	4075-2808	2 0 5-61	55-5988	144 42 30-78	4019-6820
249	41-74269	6935-9920	147 41 44-56	4102-6587	2 0 52-33	55-9593	145 40 52-23	4046-6993
250	40-87886	6963-3698	148 40 52-73	4130-0365	2 1 39-04	56-3198	146 39 13-69	4073-7167
251	40-01503	6990-7477	149 40 0-90	4157-4144	2 2 22-26	56-6632	147 37 38-64	4100-7611
252	39-15120	7018-1256	150 39 9-07	4184-7922	2 3 0-70	56-9498	148 36 8-37	4127-8424
253	38-28737	7045-5034	151 38 17-24	4212-1701	2 3 39-14	57-2464	149 34 38-11	4154-9237

TABLE XLVIII A—Contd.

24-hour periods from true Mīśha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) (“C”).				Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude (“S”).			1st Ārya-Siddhānta.
	2		3		4		5	6		7	8		9	
	°	'	10,000ths of circle.	10,000ths of circle.	°	'	10,000ths of circle.	°	'	10,000ths of circle.	°	'	10,000ths of circle.	
<i>At true Kanyā-samkrānti</i>	254	3-03008	7057-3751	4224-0417	152	3	55-80	2	3	55-80	150	0	0-0	4166-6
157	254	37-42354	7072-8813	4239-5479	152	37	25-41	2	4	17-58	150	33	7-84	4182-0049
158	255	36-55972	7100-2591	4266-0258	153	36	33-58	2	4	50-90	151	31	42-69	4209-1257
159	256	35-09589	7127-6370	4294-3037	154	35	41-75	2	5	21-05	152	30	20-70	4236-2708
160	257	34-83206	7155-0148	4321-6815	155	34	40-92	2	5	51-21	153	28	58-71	4263-4160
161	258	33-96823	7182-3927	4349-0594	156	33	58-09	2	6	21-37	154	27	36-72	4290-5611
162	259	33-10440	7029-7706	4376-4372	157	33	6-26	2	6	44-80	155	26	21-47	4317-7582
163	260	32-24057	7237-1484	4403-8151	158	32	14-43	2	7	6-68	156	25	7-76	4344-9672
164	261	31-37675	7264-5263	4431-1939	159	31	22-60	2	7	28-56	157	23	54-05	4372-1763
165	262	30-51292	7291-9041	4458-5708	160	30	30-78	2	7	50-36	158	22	40-41	4399-3859
166	263	29-64909	7310-2820	4486-0487	161	29	38-95	2	8	3-37	159	21	35-57	4426-6634
167	264	28-78526	7346-6598	4513-3205	162	28	47-12	2	8	16-38	160	20	30-73	4453-9408
168	265	27-92143	7374-0377	4540-7044	163	27	55-29	2	8	29-39	161	19	25-89	4481-2183
169	266	27-05760	7401-4156	4568-0822	164	27	3-48	2	8	40-59	162	18	22-86	4508-5097
170	267	26-19377	7428-7934	4595-4601	165	26	11-63	2	8	44-73	163	17	20-89	4535-8557
171	268	25-32-95	7450-1713	4622-8379	166	25	19-80	2	8	48-87	164	16	30-92	4563-2016
172	269	24-46612	7483-5491	4650-2158	167	24	27-97	2	8	53-01	165	15	34-05	4590-5475
173	270	23-60229	7510-9270	4677-5937	168	23	36-14	2	8	53-85	166	14	42-29	4617-9189
174	271	22-73846	7538-3048	4704-9715	169	22	44-31	2	8	49-71	167	13	54-60	4645-3287
175	272	21-87463	7565-6827	4732-3494	170	21	52-48	2	8	45-57	168	13	6-91	4672-7385
176	273	21-01080	7593-0606	4759-7272	171	21	0-65	2	8	41-43	169	12	19-22	4700-1483
177	274	20-14698	7620-4384	4787-1051	172	20	8-82	2	8	32-02	170	11	36-80	4727-5088
178	275	19-28315	7647-8163	4814-4829	173	19	16-99	2	8	19-01	171	10	57-98	4755-0770
179	276	18-41932	7675-1941	4841-8608	174	18	25-16	2	8	6-00	172	10	19-16	4782-5553
180	277	17-55540	7702-5720	4869-2387	175	17	33-33	2	7	52-99	173	9	40-34	4810-0335
181	278	16-69166	7729-9498	4896-6165	176	16	41-50	2	7	32-07	174	9	8-53	4837-5658

1	2	3	4	5	6	7	8	9
182	279 15-82783	7757-3277	177 15 49-07	4923-9044	2 7 11-09	58-8819	175 8 38-58	4865-1125
183	280 14-96401	7784-7056	178 14 57-84	4951-3722	2 6 49-21	58-7131	176 8 8-63	4892-6592
184	281 14-10018	7812-0834	179 14 6-01	4978-7501	2 6 27-33	58-5442	177 7 38-68	4920-2058
185	282 13-23635	7839-4613	180 13 14-18	5006-1279	2 5 57-30	58-3125	178 7 10-88	4947-8154
186	283 12-37252	7866-8391	181 12 22-35	5033-5058	2 5 27-14	58-0798	179 6 55-21	4975-4280
<i>At true Tulā-nambrānti</i>								
284	5-00496	7891-2060	182 5 0-30	5057-8727	2 5 0-30	57-8727	180 0 0-0	5000-0
284	11-50869	7894-2170	182 11 30-52	5080-8837	2 4 56-98	57-8471	180 6 33-54	5003-0366
285	10-64486	7921-5948	183 10 38-69	5088-2615	2 4 25-33	57-6029	181 6 13-36	5030-6586
286	9-78103	7948-9727	184 9 46-86	5115-6394	2 3 46-89	57-3063	182 5 59-97	5058-3331
287	8-91721	7976-3506	185 8 55-03	5143-0172	2 3 8-45	57-0097	183 5 46-58	5086-0076
288	8-05338	8003-7284	186 8 3-20	5170-3951	2 2 30-02	56-7131	184 5 33-19	5113-6820
289	7-18955	8031-1063	187 7 11-37	5197-7729	2 1 48-47	58-3925	185 5 22-90	5141-3804
290	6-32572	8058-4841	188 6 19-54	5225-1508	2 1 1-75	58-0320	186 5 17-79	5169-1188
291	5-46189	8085-8620	189 5 27-71	5252-8287	2 0 15-04	55-0716	187 5 12-68	5196-8571
292	4-59806	8113-2398	190 4 35-88	5279-9065	1 59 28-32	55-3111	188 5 7-57	5224-5554
293	3-73423	8140-6177	191 3 44-05	5307-2844	1 58 36-88	54-9142	189 5 7-18	5252-3702
294	2-87041	8167-9956	192 2 52-22	5334-0622	1 57 41-88	54-4898	190 5 10-34	5280-9746
295	2-00658	8195-3734	193 2 0-39	5362-0401	1 56 46-88	54-0655	191 5 13-51	5307-9746
296	1-14275	8222-7513	194 1 8-57	5389-4178	1 55 51-89	53-6411	192 5 16-68	5335-7768
297	0-27892	8250-1291	195 0 16-74	5416-7958	1 54 51-00	53-1713	193 5 25-73	5363-6245
297	50-41509	8277-5070	195 59 24-91	5444-1737	1 53 48-32	52-6877	194 5 36-59	5391-4860
298	58-55127	8304-8848	196 58 33-08	5471-5515	1 52 45-64	52-2040	195 5 47-44	5419-3475
299	57-68744	8332-2627	197 57 41-25	5498-9294	1 51 42-95	51-7203	196 5 58-29	5447-2091
300	56-82361	8359-6406	198 56 49-42	5526-3072	1 50 32-88	51-1796	197 6 16-54	5475-1276
301	55-95978	8387-0184	199 55 57-59	5553-6851	1 49 22-51	50-6366	198 6 35-08	5503-0484
302	55-09595	8414-3903	200 55 5-76	5581-0629	1 48 12-14	50-0936	199 6 53-62	5530-9693
303	54-23212	8441-7741	201 54 13-93	5608-4408	1 47 0-66	49-5421	200 7 13-27	5558-8987
304	53-36829	8469-1520	202 53 22-10	5635-8187	1 46 43-19	48-9443	201 7 38-91	5586-8743
305	52-50447	8496-5298	203 52 30-27	5663-1965	1 44 25-72	48-3466	202 8 4-55	5614-8499
306	51-64064	8523-9077	204 51 38-44	5690-5744	1 43 8-25	47-7488	203 8 30-19	5642-8255
307	50-77681	8551-2856	205 50 46-61	5717-9522	1 41 48-29	47-1319	204 8 58-32	5670-8204
308	49-91298	8578-6634	206 49 54-78	5745-3301	1 40 23-72	46-4794	205 9 31-05	5698-8507
309	49-04915	8606-0413	207 49 2-95	5772-7079	1 38 59-16	45-8268	206 10 3-79	5726-8811
310	48-18532	8633-4191	208 48 11-12	5800-0858	1 37 34-59	45-1743	207 10 36-52	5754-9115
311	47-32150	8660-7970	209 47 19-29	5827-4637	1 36 6-47	44-4944	208 11 12-81	5782-9693
312	46-45767	8688-1748	210 46 27-46	5854-8415	1 34 35-41	43-7917	209 11 52-05	5811-0498

TABLE XLVIII A.—Contd.

1st Ārya-Siddhānta.

24-hour periods from true Māha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) ("° 0'").			Sun's mean Longitude.			Sun's equation of the centre.			Sun's true Longitude ("° 0'").		
	2		3	4		5	6		7	8		9
	0	'		0	'		0	'		0	'	
1			10,000ths of circle.			10,000ths of circle.			10,000ths of circle.			10,000ths of circle.
At true <i>Vṛchika-samk.</i>	313	33-38581	8709-9007	211	33 23-14	5876-5674	1	33 23-14	43-2341	210	0 0-0	5833-3
217	313	45-59384	8715-5527	211	45 35-63	5882-2194	1	33 4-34	43-0890	210	12 31-29	5839-1304
218	314	44-73001	8742-9306	212	44 43-90	5909-5972	1	31 33-27	42-3863	211	13 10-53	5867-2109
219	315	43-86618	8770-3084	213	43 51-97	5936-8751	1	29 57-81	41-6498	212	13 54-16	5895-3253
220	316	43-00235	8797-6863	214	43 0-14	5964-3529	1	28 20-83	40-9014	213	14 39-32	5923-4515
221	317	42-13853	8825-0641	215	42 8-31	5991-7308	1	26 43-84	40-1531	214	15 24-47	5951-5777
222	318	41-27470	8852-4420	216	41 16-48	6019-1087	1	25 6-86	39-4048	215	16 9-62	5979-7039
223	319	40-41087	8879-8198	217	40 24-65	6046-4865	1	23 24-34	38-6137	216	17 0-32	6007-8728
224	320	39-54704	8907-1977	218	39 32-82	6073-8644	1	21 41-44	37-8197	217	17 51-38	6036-0446
225	321	38-68321	8934-5756	219	38 40-99	6101-2422	1	19 58-54	37-0268	218	18 42-45	6064-2164
226	322	37-81938	8961-9534	220	37 49-16	6128-6201	1	18 14-94	36-2264	219	19 34-22	6092-3937
227	323	36-95555	8989-3313	221	36 57-33	6155-9879	1	16 26-72	35-3914	220	20 30-61	6120-6066
228	324	36-09173	9016-7091	222	36 5-50	6183-3758	1	14 38-50	34-5563	221	21 27-00	6148-8195
229	325	35-22790	9044-0870	223	35 13-67	6210-7537	1	12 50-28	33-7213	222	22 23-39	6177-0323
230	326	34-36407	9071-4648	224	34 21-84	6238-1315	1	11 0-51	32-8743	223	23 21-33	6206-2572
231	327	33-50024	9098-8427	225	33 30-01	6265-5094	1	9 7-56	32-0028	224	24 22-45	6233-5066
232	328	32-63641	9126-2206	226	32 38-18	6292-8872	1	7 14-61	31-1313	225	25 23-57	6261-7559
233	329	31-77258	9153-5984	227	31 46-36	6320-2651	1	5 21-66	30-2598	226	26 24-69	6290-0053
234	330	30-90876	9180-9763	228	30 54-52	6347-6429	1	3 26-24	29-3691	227	27 26-28	6318-2738
235	331	30-04493	9208-3541	229	30 2-70	6375-0208	1	1 28-56	28-4611	228	28 34-13	6346-5597
236	332	29-18110	9235-7320	230	29 10-87	6402-3987	0	59 30-88	27-5531	229	29 39-99	6374-8456
237	333	28-31727	9263-1096	231	28 19-04	6429-7765	0	57 33-20	26-6451	230	30 45-84	6403-1315
238	334	27-45344	9290-4877	232	27 27-21	6457-1544	0	55 32-97	25-7174	231	31 54-24	6431-4370
239	335	26-58961	9317-8656	233	26 35-38	6484-5322	0	53 31-74	24-7920	232	33 3-64	6459-7503
240	336	25-72578	9345-2434	234	25 43-55	6511-9101	0	51 30-51	23-8465	233	34 13-03	6488-0635
241	337	24-86196	9372-6213	235	24 51-72	6539-2879	0	49 29-28	22-9111	234	35 22-43	6516-3708

1	2	3	4	5	6	7	8	9
242	338	23-90813	236	23	59-89	236	23	59-89
243	339	23-13430	237	23	8-06	237	23	8-06
244	340	22-27047	238	22	16-23	238	22	16-23
245	341	21-40864	239	21	24-40	239	21	24-40
246	342	20-54281	240	20	32-57	240	20	32-57
<i>A true Dhanu-sam-</i>								
<i>krānti.</i>								
247	342	38-44730	240	38	26-84	240	38	26-84
248	343	19-67899	241	19	40-74	241	19	40-74
249	344	18-81516	242	18	48-91	242	18	48-91
250	345	17-95133	243	17	57-08	243	17	57-08
251	346	17-08750	244	17	5-25	244	17	5-25
252	347	16-22367	245	16	13-42	245	16	13-42
253	348	15-35984	246	15	21-59	246	15	21-59
254	349	14-49601	247	14	29-76	247	14	29-76
255	350	13-63219	248	13	37-93	248	13	37-93
256	351	12-76836	249	12	46-10	249	12	46-10
257	352	11-90453	250	11	54-27	250	11	54-27
258	353	11-04070	251	11	2-44	251	11	2-44
259	354	10-17687	252	10	10-61	252	10	10-61
260	355	9-31304	253	9	18-78	253	9	18-78
261	356	8-44922	254	8	26-95	254	8	26-95
262	357	7-58539	255	7	35-12	255	7	35-12
263	358	6-72156	256	6	43-29	256	6	43-29
264	359	5-85773	257	5	51-46	257	5	51-46
<i>Sun at 258° (perigee)</i>								
265	360	0-0	258	0	0-0	258	0	0-0
266	360	4-99390	258	4	59-63	258	4	59-63
267	360	4-13007	259	4	7-80	259	4	7-80
268	360	3-26625	260	3	15-97	260	3	15-97
	360	2-40242	261	2	24-15	261	2	24-15
	360	1-53859	262	1	32-32	262	1	32-32
<i>Sun's equation of centre is + (plus) after his mean anom = 360 till it reaches 180°.</i>								
<i>Sun's equation of the centre.</i>								
264	360	2-3120	258	4	59-63	258	4	59-63
265	360	29-6898	259	4	7-80	259	4	7-80
266	360	57-0677	260	3	15-97	260	3	15-97
267	360	84-4456	261	2	24-15	261	2	24-15
268	360	111-8234	262	1	32-32	262	1	32-32
<i>Sun's equation of the centre.</i>								
264	360	2-3120	258	4	59-63	258	4	59-63
265	360	29-6898	259	4	7-80	259	4	7-80
266	360	57-0677	260	3	15-97	260	3	15-97
267	360	84-4456	261	2	24-15	261	2	24-15
268	360	111-8234	262	1	32-32	262	1	32-32

TABLE XLVIII A—Contd.

Sun's mean anomaly (or mean sun's distance from perigee-point) ("°").				Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ("°").		1st Ārya-Siddhānta.
24-hour periods from true Mēsha-saṁkrānti.	1	2	3	4	5	6	7	8	9	
		0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	
269	5	0-87476	139-2013	263	7305-8679	0	5-2142	263	7311-0822	
270	5	59-81093	166-5791	263	7333-2458	0	6-2363	264	7339-4821	
271	6	59-94710	193-9570	264	7360-6237	0	7-2584	265	7367-8821	
272	7	58-08327	221-3348	265	7388-0015	0	8-2762	266	7396-2777	
273	8	57-21945	248-7127	266	7415-3794	0	9-2892	267	7424-6684	
274	9	56-35 62	276-0906	267	7442-7572	0	10-3022	268	7453-0594	
275	10	55-49179	303-4684	268	7470-1351	0	11-3151	269	7481-8502	
At true Makara-saṁkrānti.	11	34-13893	321-3607	269	7488-0273	0	11-9727	270	7500-0	
276	11	54-62706	330-8463	269	7497-5129	0	12-3189	270	7509-8319	
277	12	53-76413	358-2241	270	7524-8908	0	13-3182	271	7538-2090	
278	13	52-90030	385-6020	271	7552-2687	0	14-3175	272	7556-5802	
279	14	52-03648	412-9798	272	7579-6465	0	15-3168	273	7594-9633	
280	15	51-17265	440-3577	273	7607-0244	0	16-3003	274	7623-3247	
281	16	50-30882	467-7356	274	7634-4022	0	17-2814	275	7651-6836	
282	17	49-44499	495-1134	275	7661-7801	0	18-2624	276	7680-0425	
283	18	48-58116	522-4913	276	7688-1579	0	19-2421	277	7708-4000	
284	19	47-71733	549-8691	277	7716-5358	0	20-2003	278	7736-7361	
285	20	46-85351	577-2470	278	7743-9137	0	21-1585	279	7765-0722	
286	21	45-98968	604-6249	279	7771-2915	0	22-1167	280	7793-4082	
287	22	45-12585	632-0027	280	7798-6694	0	23-0691	281	7821-7385	
288	23	44-26202	659-3906	281	7826-0472	0	24-0045	282	7850-0518	
289	24	43-39819	686-7584	282	7853-4251	0	24-9399	283	7878-3650	
290	25	42-53436	714-1363	283	7890-8029	0	25-8754	284	7906-6783	

1	2	3	4	5	6	7	8	9
291	26 41-67063	741-5141	284 41 40-23	7908-1808	57 53-07	26-7884	285 39 33-31	7934-9792
292	27 40-80671	708-8920	285 40 48-40	7935-5587	0 59 50-76	27-7084	286 40 39-16	7963-2651
293	28 39-84288	706-2699	286 39 56-57	7962-9365	1 1 48-44	28-6145	287 41 45-01	7991-5510
294	29 39-07805	823-6477	287 39 4-74	7990-3144	1 3 40-12	29-5225	288 42 50-86	8019-8369
295	30 38-21522	851-0256	288 38 12-91	8017-6822	1 5 40-74	30-4070	289 43 53-65	8048-0992
296	31 37-35139	878-4034	289 37 21-08	8045-0701	1 7 33-69	31-2785	290 44 54-77	8076-3486
297	32 36 48756	905-7813	290 36 29-25	8072-4479	1 9 26-64	32-1500	291 45 55-90	8104-5980
298	33 35-62374	933-1591	291 35 37-42	8099-8258	1 11 19-59	33-0215	292 46 57-02	8132-8473
299	34 34-75991	960-5370	292 34 45-59	8127-2037	1 13 8-56	33-8623	293 47 54-16	8161-0680
300	35 33-89608	987-9149	293 33 53-76	8154-5815	1 14 56-78	34-6974	294 48 50-54	8189-2789
301	36 33-03225	1015-2927	294 33 1-04	8181-9594	1 16 45-00	35-5324	295 49 46-93	8217-8918
302	37 32-16842	1042-6706	295 32 10-11	8209-3372	1 18 33-02	36-3659	296 50 43-13	8245-7032
303	38 31-30459	1070-0484	296 31 18-28	8236-7151	1 20 15-92	37-1599	297 51 34-20	8273-8750
304	39 30-44077	1097-4268	297 30 26-45	8264-0929	1 21 58-82	37-9538	298 52 25-26	8302-0408
305	40 29-657694	1124-8041	298 29 34-62	8291-4708	1 23 41-71	38-7478	299 53 16-33	8330-2180
<i>At true Kumbha-sam- krānti.</i>	40 36-11516	1127-8312	298 36 6-91	8294-4978	1 23 53-09	38-8355	300 0 0-0	8333-3
306	41 28-71311	1152-1890	299 28 42-79	8318-8487	1 25 23-24	39-5312	300 54 0-03	8358-3798
307	42 27-84928	1179-5599	300 27 50-96	8346-2265	1 27 0-22	40-2795	301 54 51-18	8386-5060
308	43 26-98545	1206-9377	301 26 59-13	8373-6044	1 28 37-21	41-0278	302 55 30-33	8414-6322
309	44 26-12162	1234-3156	302 26 7-30	8400-9822	1 30 14-19	41-7762	303 56 21-49	8442-7584
310	45 25-25779	1261-6934	303 25 15-47	8428-3601	1 31 48-66	42-5051	304 57 4-12	8470-8651
311	46 24-38397	1289-0713	304 24 23-64	8455-7379	1 33 19-72	43-2077	305 57 43-35	8498-9456
312	47 23-53014	1316-4491	305 23 31-81	8483-1158	1 34 50-79	43-9104	306 58 22-59	8527-0262
313	48 22-66631	1343-8270	306 22 39-98	8510-4937	1 36 21-86	44-6131	307 59 1-83	8555-1067
314	49 21-80248	1371-2049	307 21 48-15	8537-8715	1 37 48-88	45-2845	308 59 37-03	8583-1561
315	50 20-93865	1398-5827	308 20 56-32	8565-2494	1 39 13-44	45-9371	310 0 9-76	8611-1864
316	51 20-07482	1425-9606	309 20 4-49	8592-0272	1 40 38-01	46-5896	311 0 42-50	8639-2108
317	52 19-21100	1453-3384	310 19 12-66	8620-0051	1 42 2-57	47-2421	312 1 15-23	8667-2471
318	53 18-34717	1480-7163	311 18 20-83	8647-3829	1 43 21-33	47-8498	313 1 42-16	8695-2328
319	54 17-48334	1508-0941	312 17 29-00	8674-7608	1 44 38-80	48-4476	314 2 7-80	8723-2084
320	55 16-61951	1535-4720	313 16 37-17	8702-1387	1 45 56-27	49-0453	315 2 33-44	8751-1840
321	56 15-75588	1562-8499	314 15 45-34	8729-5165	1 47 13-65	49-6424	316 2 58-90	8779-1589
322	57 14-89185	1590-2277	315 14 53-51	8756-8944	1 48 24-02	50-1853	317 3 17-53	8807-0797
323	58 14-02802	1617-6056	316 14 1-68	8784-2722	1 49 34-39	50-7283	318 3 36-07	8835-0006
324	59 13-16420	1644-9834	317 13 9-85	8811-6501	1 50 44-77	51-2713	319 3 54-62	8862-9214
325	60 12-30037	1672-3613	318 12 18-02	8839-0279	1 51 53-54	51-8020	320 4 11-56	8890-8299

TABLE XLVIII A—*Concl'd.*

1st Arya-Siddhanta.

24-hour periods from true Mēṣa-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° 0' ").			Sun's mean Longitude.			Sun's equation of the centre. +			Sun's true Longitude (° 8' ").		
	2		3	4		5	6		7	8		9
	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.	o	'	10,000ths of circle.
326	61	11-43654	1699-7391	319	11 26-19	8906-4058	1	52 56-22	52-2857	321	4 22-42	8918-6915
327	62	10-57271	1727-1170	320	10 34-36	8893-7837	1	53 58-91	52-7693	322	4 33-27	8946-5530
328	63	9-70888	1754-4949	321	9 42-53	8921-1615	1	55 1-59	53-2530	323	4 44-12	8974-4145
329	64	8-84505	1781-8727	322	8 50-70	8948-5394	1	56 1-18	53-7128	324	4 51-88	9002-2529
330	65	7-98123	1809-2506	323	7 58-87	8975-9172	1	56 56-17	54-1371	325	4 55-05	9030-0544
331	66	7-11740	1836-6284	324	7 7-04	9003-2951	1	57 51-17	54-5615	326	4 58-21	9057-8566
332	67	6-25357	1864-0063	325	6 15-21	9030-6729	1	58 46-17	54-9858	327	5 1-38	9085-6588
333	68	5-39974	1891-3841	326	5 23-38	9058-0508	1	59 36-21	55-3720	328	4 59-59	9113-4228
334	69	4-52591	1918-7620	327	4 31-55	9085-4287	2	0 22-93	55-7324	329	4 54-48	9141-1611
At true Mīna-samkrānti	69	55-90196	1943-9361	327	58 54-12	9110-8028	2	1 5-88	56-0638	330	0 0-0	9166-6
	70	3-66208	1946-1399	328	3 30-73	9112-8065	2	1 9-64	56-0929	330	4 49-37	9168-8984
	335	71 2-79826	1973-5177	329	2 47-90	9140-1844	2	1 56-36	56-4534	331	4 44-26	9196-6378
	336	72 1-93443	2000-8956	330	1 56-07	9167-5622	2	2 36-51	56-7632	332	4 32-57	9224-3254
	337	73 1-07060	2028-2734	331	1 4-24	9194-9401	2	3 14-95	57-0598	333	4 19-18	9251-9999
	338	74 0-20677	2055-6513	332	0 12-41	9222-3179	2	3 53-38	57-3564	334	4 5-79	9279-6743
	339	74 59-34284	2083-0291	332	59 20-58	9249-8958	2	4 31-82	57-6530	335	3 52-40	9307-3488
	340	75 58-47911	2110-4070	333	58 28-75	9277-0737	2	5 2-07	57-8864	336	3 30-82	9334-9600
	341	76 57-61528	2137-7849	334	57 36-92	9304-4515	2	5 32-23	58-1191	337	3 9-15	9362-5706
	342	77 56-75146	2165-1627	335	56 45-99	9331-8294	2	6 2-39	58-3518	338	2 47-48	9390-1812
343	78	55-88763	2192-5406	336	55 53-26	9359-2072	2	6 31-03	58-5728	339	2 24-29	9417-7800
344	79	55-02380	2219-9184	337	55 1-43	9386-5851	2	6 52-91	58-7416	340	1 54-34	9445-3267
345	80	54-15997	2247-2863	338	54 9-60	9413-9629	2	7 14-79	58-9104	341	1 24-39	9472-8734
346	81	53-29614	2274-6741	339	53 17-77	9441-3408	2	7 36-67	59-0792	342	0 54-44	9500-4200
347	82	52-43231	2302-0520	340	52 25-94	9468-7187	2	7 55-19	59-2921	343	0 21-12	9527-9408
348	83	51-56949	2329-4299	341	51 34-11	9496-0965	2	8 8-20	59-3225	343	59 42-30	9555-4190

1	2	3	4	5	6	7	8	9
350	84 50-70466	2356-8077	342 50 42-28	9523-4744	2 8 21-21	59-4229	344 59 3-48	9582-8973
351	85 49-84083	2384-1856	343 49 50-45	9550-8522	2 8 34-21	59-5233	345 58 24-66	9610-3755
352	86 48-97700	2411-5634	344 48 58-62	9578-2301	2 8 42-13	59-5843	346 57 40-75	9637-8144
353	87 48-11317	2438-9413	345 48 6-79	9605-6080	2 8 46-27	59-6163	347 56 53-06	9665-2242
354	88 47-24634	2466-3191	346 47 14-96	9632-9858	2 8 50-41	59-6482	348 56 5-37	9692-6340
355	89 46-38551	2493-6970	347 46 23-13	9660-3637	2 8 54-55	59-6801	349 55 17-68	9720-0438
356	90 45-52169	2521-0749	348 45 31-30	9687-7415	2 8 52-31	59-6629	350 54 23-61	9747-4044
357	91 44-65786	2548-4527	349 44 39-47	9715-1194	2 8 48-17	59-6310	351 53 27-65	9774-7504
358	92 43-70403	2575-8306	350 43 47-64	9742-4972	2 8 44-03	59-5990	352 52 31-68	9802-0963
359	93 42-93020	2603-2084	351 42 55-81	9769-8751	2 8 39-89	59-5671	353 51 35-71	9829-4422
360	94 42-06637	2630-5863	352 42 3-98	9797-2530	2 8 27-20	59-4691	354 50 31-18	9856-7321
361	95 41-20254	2657-9641	353 41 12-15	9824-6308	2 8 14-19	59-3687	355 49 26-34	9883-9995
362	96 40-33872	2685-3420	354 40 20-32	9852-0087	2 8 1-18	59-2083	356 48 21-50	9911-2770
363	97 39-47489	2712-7199	355 39 28-49	9879-3865	2 7 46-74	59-1570	357 47 15-24	9938-5435
364	98 38-61106	2740-0977	356 38 36-66	9906-7644	2 7 24-86	58-9881	358 46 1-53	9965-7525
365	99 37-74723	2767-4756	357 37 44-83	9934-1422	2 7 2-98	58-8193	359 44 47-82	9992-9616

f	2	3	4	5	6	7	8	9			
16	116	21-35725	13 37	51-88	378-6411	1 57	15-63	54-2873	15 35	7-52	432-9284
17	117	20-49340	14 37	0-05	406-0189	1 56	13-54	53-8082	16 33	13-59	459-8271
18	118	19-62856	15 36	8-22	433-3968	1 55	11-45	53-3291	17 31	19-67	486-7259
19	119	18-76572	16 35	16-39	460-7746	1 54	9-35	52-8500	18 29	25-75	513-6246
20	120	17-90188	17 34	24-56	488-1525	1 53	4-23	52-3475	19 27	28-80	540-5000
21	121	17-03804	18 33	32-73	515-5303	1 51	54-45	51-8091	20 25	27-19	567-3394
22	122	16-17420	19 32	40-80	542-9082	1 50	44-67	51-2706	21 23	25-57	594-1788
23	123	15-31036	20 31	49-07	570-2860	1 49	34-89	50-7322	22 21	23-96	621-0182
24	124	14-44652	21 30	57-24	597-6639	1 48	20-34	50-1570	23 19	17-58	647-8209
25	125	13-58268	22 30	5-41	625-0417	1 47	2-87	49-5592	24 17	8-28	674-6010
26	126	12-71884	23 29	13-58	652-4196	1 45	45-40	48-0615	25 14	58-98	701-3811
27	127	11-85500	24 28	21-75	679-7975	1 44	27-04	48-3637	26 12	49-69	728-1612
28	128	10-99116	25 27	29-02	707-1753	1 43	6-34	47-7341	27 10	36-26	754-9094
29	129	10-12732	26 26	38-09	734-5532	1 41	41-77	47-0816	28 8	19-86	781-6347
30	130	9-26347	27 25	46-26	761-9310	1 40	17-21	46-4291	29 6	3-47	808-3601
31	131	8-39963	28 24	54-43	789-3089	1 38	52-64	45-7766	30 3	47-07	835-0854
32	132	7-53579	29 24	2-60	816-6807	1 37	22-78	45-0632	31 1	25-30	861-7699
33	133	6-67195	30 23	10-77	844-0646	1 35	51-71	44-3805	31 59	2-48	888-4451
34	134	5-80811	31 22	18-94	871-4424	1 34	20-64	43-6778	32 56	39-58	915-1202
35	135	4-94427	32 21	27-11	898-8203	1 32	48-68	42-9682	33 54	15-78	941-7885
36	136	4-08943	33 20	35-28	926-1981	1 31	11-10	42-2153	34 51	46-38	968-4134
37	137	3-21659	34 19	43-45	953-5760	1 29	33-53	41-4624	35 49	16-97	995-0384
38	138	2-35275	35 18	51-61	980-8538	1 27	55-95	40-7095	36 46	47-57	1021-6633
39	139	1-48891	36 17	59-78	1008-3317	1 26	17-76	39-9519	37 44	17-55	1048-2836
40	140	0-62507	37 17	7-95	1035-7095	1 24	34-28	39-1534	38 41	42-23	1074-8629
41	140	59-76123	38 16	16-12	1063-0874	1 22	50-79	38-3548	39 39	6-91	1101-4422
42	141	58-89739	39 15	24-29	1090-4652	1 21	7-30	37-5563	40 36	31-59	1128-0215
43	142	58-03355	40 14	32-46	1117-8431	1 19	21-02	36-7362	41 33	53-48	1154-5793
44	143	57-16970	41 13	40-63	1145-3209	1 17	31-61	35-8921	42 31	12-25	1181-1130
45	144	56-30586	42 12	48-80	1172-5988	1 15	42-21	35-0479	43 28	31-01	1207-6497
46	145	55-44202	43 11	56-97	1199-9766	1 13	52-81	34-2038	44 25	49-78	1234-1804
47	146	54-57818	44 11	5-14	1227-3545	1 12	1-33	33-3436	45 23	6-47	1260-6981
48	147	53-71434	45 10	13-31	1254-7323	1 10	7-20	32-4029	46 20	20-51	1287-1953
49	148	52-85050	46 9	21-48	1280-1102	1 8	13-06	31-5823	47 17	34-44	1313-6925
50	149	51-98666	47 8	29-65	1309-4880	1 6	18-03	30-7016	48 14	48-58	1340-1897

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.

24-hour periods from true Mēṣa-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (⁶⁶ 0° 37').			Sun's mean Longitude.			Sun's equation of the centre. +		Sun's true Longitude (⁶⁶ 8° 35').		
	1	2	3	4	5	6	7	8	9		
	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	0	10,000ths of circle.	
51	150	51-12282	4190-3346	48	7 37-82	1336-8559	1 4 19-98	29-7838	49	11 57-80	1366-6497
52	151	50-25898	4217-7125	49	6 45-99	1364-2337	1 2 20-53	28-8621	50	9 6-52	1393-1058
53	152	49-39514	4245-0903	50	5 54-16	1391-6116	1 0 21-07	27-9404	51	6 15-23	1419-5620
54	153	48-53130	4272-4682	51	5 2-33	1418-9995	0 58 21-99	27-0215	52	3 24-32	1448-0209
55	154	47-66746	4299-8460	52	4 10-59	1446-3773	0 56 18-98	26-0724	53	0 29-48	1472-4497
56	155	46-80362	4327-2239	53	3 18-67	1473-7551	0 54 15-98	25-1233	54	57 34-65	1498-8785
57	156	45-93978	4354-6017	54	2 26-84	1501-1330	0 52 12-98	24-1742	55	54 39-81	1525-3072
58	157	45-07593	4381-9796	55	1 35-01	1528-5108	0 50 8-13	23-2109	56	51 43-13	1551-7217
59	158	44-21209	4409-3575	56	0 43-18	1555-8887	0 48 1-58	22-2344	57	48 44-75	1578-1233
60	159	43-34825	4436-7353	56	59 51-35	1583-2686	0 45 55-03	21-2579	57	45 46-37	1604-5245
61	160	42-48441	4464-1132	57	58 59-51	1610-6444	0 43 48-47	20-2814	58	42 47-99	1630-9258
62	161	41-62057	4491-4910	58	58 7-68	1638-0223	0 41 40-04	19-2904	59	39 47-72	1657-3127
63	162	40-75673	4518-8689	59	57 15-85	1665-4001	0 39 29-94	18-2866	60	36 45-79	1683-0867
64	163	39-89289	4546-2467	60	56 24-02	1692-7780	0 37 19-84	17-2827	61	33 43-86	1710-0607
65	164	39-02905	4573-6246	61	55 32-19	1720-1558	0 35 9-74	16-2788	62	30 41-93	1736-4347
66	165	38-16521	4601-0024	62	54 40-36	1747-5337	0 32 57-99	15-2623	63	27 38-36	1762-7990
67	166	37-30137	4628-3803	63	53 48-53	1774-9115	0 30 44-94	14-2356	64	24 33-47	1789-1472
68	167	36-43753	4655-7581	64	52 56-70	1802-2894	0 28 31-88	13-2080	65	21 28-58	1815-4983
69	168	35-57369	4683-1360	65	52 4-87	1829-6672	0 26 18-83	12-1823	66	18 23-70	1841-8495
70	169	34-70985	4710-5138	66	51 13-04	1867-0451	0 24 5-05	11-1601	67	15 18-09	1868-1952
71	170	33-84601	4737-8917	67	50 21-21	1894-4229	0 21 50-22	10-1097	68	12 11-43	1894-5327
72	171	32-98216	4765-2685	68	49 29-38	1911-8008	0 19 35-39	9-0894	69	9 4-77	1920-8702
73	172	32-11832	4792-6474	69	48 37-55	1939-1786	1 17 19-52	8-0210	70	5 57-07	1947-1896
74	173	31-25448	4820-0252	70	47 45-72	1966-5565	0 15 2-91	6-9669	71	2 48-63	1973-5234
75	174	30-39064	4847-4031	71	46 53-89	1993-9343	0 12 46-31	5-9129	71	59 40-20	1999-9472

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1894-5327

1	2	3	4	5	6	7	8	9
76	175 29-52680	4874-7809	72 46 2-06	2021-3122	0 10 29-70	4-8588	72 56 31-76	2026-1710
77	176 28-66396	4902-1598	73 45 10-23	2048-6900	0 8 12-35	3-7990	73 53 22-57	2052-4890
78	177 27-79912	4929-5366	74 44 18-40	2076-0679	0 5 54-56	2-7358	74 50 12-86	2078-8037
79	178 26-93528	4956-9145	75 43 26-57	2103-4457	0 3 36-77	1-6726	75 47 3-34	2105-1184
80	179 26-07144	4984-2923	76 42 34-74	2130-8236	0 1 18-99	0-6095	76 43 53-72	2131-4330
<i>Sun in apogee</i>	180 0-0	5000-0	77 16 30-45	2156-5313	0 0 0-0	0-0	77 16 30-45	2146-5313

(The sun's equation of the centre is —, minus, after his mean anom. = 180° till it reaches 360° or 0°)

	Sun's equation of the centre									
	0	3	6	9	12	15	18	21	24	27
81	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
82	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
83	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
84	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
85	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
86	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
87	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
88	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
89	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
90	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
91	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
92	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
93	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
94	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
95	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
96	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
97	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
98	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
99	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
100	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
101	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
102	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708
103	180 25-20760	181 24-34376	182 23-47992	183 22-61608	184 21-75224	185 20-88839	186 20-02455	187 19-16071	188 18-29687	189 17-43303
104	77 41 42-91	78 40 51-08	79 39 59-24	80 38 7-41	81 38 15-58	82 37 23-75	83 36 31-92	84 35 40-09	85 34 48-26	86 33 56-43
105	5011-8702	5039-0480	5066-4259	5093-8037	5121-1816	5148-5594	5175-9373	5203-3151	5230-6930	5258-0708

1	2	3	4	5	6	7	8	9
131	229	6380-5628	126 58 31-38	3527-0840	1 40 5-22	46-3368	125 18 26-16	3480-7574
132	230	6407-9406	127 57 39-55	3554-4719	1 41 20-78	46-9891	126 16 9-77	3507-4828
133	231	6435-3185	128 56 47-72	3581-8497	1 42 54-35	47-6416	127 13 53-38	3534-2081
134	232	6462-6963	129 55 55-89	3609-2276	1 44 17-30	48-2816	128 11 38-59	3560-9459
135	233	6490-0742	130 55 4-06	3636-6054	1 45 34-77	48-8794	129 9 29-29	3587-7266
136	234	6517-4520	131 54 12-23	3663-9833	1 46 52-24	49-4771	130 7 19-99	3614-5061
137	235	6544-8299	132 53 20-40	3691-3611	1 48 9-71	50-0749	131 5 10-69	3641-2862
138	236	6572-2077	133 52 28-57	3718-7390	1 49 23-66	50-6455	132 3 4-91	3668-0935
139	237	6599-5856	134 51 36-74	3746-1168	1 50 33-44	51-1839	133 1 3-30	3694-9339
140	238	6626-9634	135 50 44-91	3773-4947	1 51 43-22	51-7224	133 59 1-69	3721-7723
141	239	6654-3413	136 49 53-08	3800-8725	1 52 53-00	52-2608	134 57 0-08	3748-6117
142	240	6681-7191	137 48 1-25	3828-2504	1 53 59-50	52-7739	135 55 1-75	3775-4765
143	241	6709-0970	138 48 9-42	3855-6282	1 55 1-59	53-2530	136 53 7-83	3802-3762
144	242	6736-4748	139 47 17-59	3883-0061	1 56 3-68	53-7321	137 51 13-80	3829-2740
145	243	6763-8527	140 46 25-76	3910-3639	1 57 5-78	54-2112	138 49 19-98	3856-1727
146	244	6791-2305	141 45 33-93	3937-7618	1 58 2-84	54-6516	139 47 31-09	3883-1102
147	245	6818-6084	142 44 42-10	3965-1396	1 58 57-25	55-0714	140 45 44-85	3910-0683
148	246	6845-9862	143 43 50-27	3992-5175	1 59 51-65	55-4912	141 43 58-61	3937-0263
149	247	6873-3641	144 42 58-44	4019-8953	2 0 46-06	55-9110	142 42 12-38	3963-9844
150	248	6900-7419	145 42 6-61	4047-2732	2 1 33-27	56-2752	143 40 33-34	3990-9980
151	249	6928-1198	146 41 14-77	4074-6510	2 2 19-40	56-6311	144 38 55-38	4018-0199
152	250	6955-4976	147 40 22-94	4102-0289	2 3 5-52	56-9870	145 37 17-42	4045-0418
153	251	6982-8755	148 39 31-11	4129-4067	2 3 51-15	57-3391	146 35 39-97	4072-0676
154	252	7010-2533	149 38 39-28	4156-7846	2 4 28-99	57-6311	147 34 10-29	4099-1535
155	253	7037-6312	150 37 47-45	4184-1624	2 5 6-84	57-9232	148 32 40-61	4126-2393
156	254	7065-0090	151 36 55-62	4211-5403	2 5 44-69	58-2152	149 31 10-93	4153-3251
157	255	7092-3869	152 36 3-79	4238-9181	2 6 20-56	58-4919	150 29 43-24	4180-4262
158	256	7119-7648	153 35 11-96	4266-2960	2 6 50-12	58-7201	151 28 21-84	4207-5759
159	257	7147-1426	154 34 20-13	4293-6739	2 7 19-69	58-9482	152 27 0-44	4234-7256
160	258	7174-5205	155 33 28-30	4321-0517	2 7 49-26	59-1764	153 25 39-04	4261-8753
161	259	7201-8983	156 32 36-47	4348-4296	2 8 15-77	59-3809	154 24 20-70	4289-0486
162	260	7228-2762	157 31 44-64	4375-8074	2 8 37-65	59-5498	155 23 6-99	4316-2576
163	261	7256-6540	158 30 52-81	4403-1863	2 8 59-53	59-7186	156 21 53-28	4343-4767
164	262	7284-0319	159 30 0-98	4430-5631	2 9 21-41	59-8874	157 20 39-57	4370-6757
165	263	7311-4097	160 29 9-15	4457-9410	2 9 35-92	59-9994	158 19 33-22	4397-9415

1	2	3	4	5	6	7	8	9
191	288 50-18512	8023-2339	186 6 41-56	5169-7651	2 3 41-08	57-2683	184 2 59-58	5112-4068
192	289 49-32128	8050-6117	187 5 49-73	5197-1430	2 2 55-85	56-9124	185 2 53-88	5140-2305
193	290 48-45744	8077-9896	188 4 57-90	5224-5208	2 2 9-72	56-5565	186 2 48-17	5167-9643
194	291 47-59360	8105-3674	189 4 6-07	5251-8987	2 1 23-60	56-2006	187 2 42-47	5195-6981
195	292 46-72976	8132-7453	190 3 14-24	5279-2765	2 0 34-51	55-8218	188 2 39-73	5223-4547
196	293 45-86591	8160-1231	191 2 22-40	5306-6544	1 59 40-10	55-4020	189 2 42-30	5251-2523
197	294 45-00207	8187-5010	192 1 30-57	5334-0322	1 58 45-70	54-9822	190 2 44-88	5279-0500
198	295 44-13823	8214-8788	193 0 38-74	5361-4101	1 57 51-29	54-5624	191 2 47-45	5306-8476
199	296 43-27439	8242-2567	193 59 46-91	5388-7879	1 56 52-62	54-1097	192 2 54-29	5334-0782
200	297 42-41055	8269-6345	194 58 55-08	5416-1658	1 55 50-53	53-6306	193 3 4-56	5362-5351
201	298 41-54671	8297-0124	195 58 3-25	5443-5436	1 54 48-43	53-1515	194 3 14-82	5390-3921
202	299 40-68287	8324-3902	196 57 11-42	5470-9215	1 53 46-34	52-6724	195 3 25-08	5418-2491
203	300 39-81903	8351-7681	197 56 19-59	5498-2993	1 52 38-37	52-1479	196 3 41-22	5446-1514
204	301 38-97522	8379-1459	198 55 27-76	5525-6772	1 51 28-59	51-6095	197 3 59-17	5474-9677
205	302 38-09135	8406-5238	199 54 35-93	5553-0550	1 50 18-81	51-0711	198 4 17-12	5501-9840
206	303 37-22751	8433-9016	200 53 44-10	5580-4329	1 49 9-03	50-5326	199 4 35-07	5529-9002
207	304 36-36367	8461-2795	201 52 52-27	5607-8107	1 47 51-63	49-9354	200 5 0-64	5557-8753
208	305 35-49983	8488-6573	202 52 0-44	5635-1886	1 46 34-16	49-3377	201 5 26-28	5585-8509
209	306 34-63599	8516-0352	203 51 8-61	5662-5664	1 45 16-69	48-7399	202 5 51-92	5613-8265
210	307 33-77214	8543-4130	204 50 16-78	5689-9443	1 43 59-56	48-1448	203 6 17-22	5641-7995
211	308 32-90830	8570-7909	205 49 24-95	5717-3221	1 42 35-00	47-4923	204 6 49-95	5669-8299
212	309 32-04446	8598-1687	206 48 32-12	5744-7000	1 41 10-43	46-8398	205 7 22-09	5697-8602
213	310 31-18062	8625-5466	207 47 41-29	5772-0778	1 39 45-87	46-1873	206 7 55-42	5725-8906
214	311 30-31678	8652-9244	208 46 49-46	5799-4557	1 38 20-10	45-5255	207 8 29-36	5753-9302
215	312 29-45294	8680-3023	209 45 57-63	5826-8335	1 36 49-03	44-8228	208 9 8-60	5782-0108
216	313 28-58910	8707-6801	210 45 5-80	5854-2114	1 35 17-96	44-1201	209 9 47-84	5810-0913
217	314 27-72526	8735-0580	211 44 13-97	5881-5892	1 33 46-89	43-4174	210 10 27-08	5838-1719
218	315 26-86142	8762-4358	212 43 22-14	5908-9671	1 32 12-51	42-6892	211 11 9-62	5866-2779
219	316 25-99758	8789-8137	213 42 30-30	5936-3449	1 30 34-94	41-9363	212 11 55-36	5894-4087
220	317 25-13374	8817-1915	214 41 38-47	5963-7228	1 28 57-37	41-1834	213 12 41-11	5922-5394
221	318 24-26890	8844-5694	215 40 46-64	5991-1006	1 27 19-79	40-4305	214 13 26-85	5950-0702
222	319 23-40606	8871-9472	216 39 54-81	6018-4785	1 25 39-41	39-6559	215 14 15-40	5978-8226
223	320 22-54222	8899-3251	217 39 2-98	6045-8563	1 23 55-92	38-8574	216 15 7-06	6006-9989
224	321 21-67837	8926-7030	218 38 11-15	6073-2342	1 22 12-43	38-0589	217 15 58-72	6035-1753
225	322 20-81453	8954-0808	219 37 19-32	6100-6121	1 20 28-94	37-2604	218 16 50-38	6063-3517

1	2	3	4	5	6	7	8	9						
251	347	58-35497	245	14	51-73	6812-4362	0	27	42-57	12-8285	244	47	9-16	6798-6077
252	348	57-48083	246	13	59-60	6839-8140	0	25	29-01	11-8049	245	48	29-09	6828-0092
253	349	56-62699	247	12	8-07	6867-1919	0	23	15-08	10-7045	246	49	52-98	6856-4274
254	350	55-76315	248	12	16-24	6894-5697	0	21	0-25	9-7242	247	51	15-99	6884-8456
255	351	54-89931	249	11	24-41	6921-9476	0	18	45-42	8-6838	248	52	38-99	6913-2638
256	352	54-03547	250	10	32-58	6949-3254	0	16	28-89	7-6303	249	54	3-69	6941-6951
257	353	53-17163	251	9	40-75	6976-7033	0	14	12-28	6-5763	250	55	28-47	6970-1270
258	354	52-80779	252	8	48-92	7004-0812	0	11	55-68	5-5222	251	56	53-24	6998-5589
259	355	51-44395	253	7	57-09	7031-4590	0	9	39-07	4-4682	252	58	18-01	7026-9908
260	356	50-58011	254	7	5-26	7058-8369	0	7	21-28	3-4049	253	59	43-98	7055-4319
261	357	49-71627	255	6	13-43	7086-2147	0	5	3-49	2-3418	254	1	9-93	7083-8729
262	358	48-85243	256	5	21-60	7113-5926	0	2	45-71	1-2786	255	2	35-89	7112-3140
263	359	47-98859	257	4	29-77	7140-9704	0	0	27-92	0-2154	256	4	1-85	7140-7550
264	360	0-0	257	16	30-45	7166-5313	0	0	0-0	0-0	257	16	30-45	7166-5313

(The Sun's equation of centre is +, plus, after his mean anomaly = 360° till it reaches 180°).

264	265	266	267	268	269	270	271	272	273	274	275	276	277	278	279	280	281	282	283																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																														
0	47-12475	1	46-26090	2	45-39706	3	44-53322	4	43-66938	5	42-80554	6	41-94170	7	41-07786	8	40-21402	9	39-35018	10	38-48634	11	37-62250	12	36-75966	13	35-89482	14	35-03098	15	34-16713	16	33-30329	17	32-43945	18	31-57561	19	30-71177																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																										
21-8170	21-8170	49-1949	76-5727	103-9506	131-3284	158-7063	186-0841	213-4620	240-8398	268-2177	295-5955	322-9734	350-3512	377-7291	405-1069	432-4848	459-8626	487-2405	514-6183	541-9962	568-3741	595-7519	623-1298	650-5076	677-8854	705-2632	732-6410	760-0188	787-3966	814-7744	842-1522	869-5300	896-9078	924-2856	951-6634	979-0412	1006-4190																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																																												
258	3	37-93	259	2	46-10	260	1	54-27	261	1	2-44	262	0	10-61	263	59	18-78	264	58	26-95	265	57	35-12	266	56	43-29	267	55	51-46	268	54	59-63	269	53	67-80	270	52	75-97	271	51	84-14	272	50	92-31	273	49	100-48	274	48	108-65	275	47	116-82	276	46	124-99	277	45	133-16	278	44	141-33	279	43	149-50	280	42	157-67	281	41	165-84	282	40	174-01	283	39	182-18	284	38	190-35	285	37	198-52	286	36	206-69	287	35	214-86	288	34	223-03	289	33	231-20	290	32	239-37	291	31	247-54	292	30	255-71	293	29	263-88	294	28	272-05	295	27	280-22	296	26	288-39	297	25	296-56	298	24	304-73	299	23	312-90	300	22	321-07	301	21	329-24	302	20	337-41	303	19	345-58	304	18	353-75	305	17	361-92	306	16	370-09	307	15	378-26	308	14	386-43	309	13	394-60	310	12	402-77	311	11	410-94	312	10	419-11	313	9	427-28	314	8	435-45	315	7	443-62	316	6	451-79	317	5	459-96	318	4	468-13	319	3	476-30	320	2	484-47	321	1	492-64	322	0	500-81	323	0	509-98	324	0	518-15	325	0	526-32	326	0	534-49	327	0	542-66	328	0	550-83	329	0	559-00	330	0	567-17	331	0	575-34	332	0	583-51	333	0	591-68	334	0	600-85	335	0	609-02	336	0	617-19	337	0	625-36	338	0	633-53	339	0	641-70	340	0	649-87	341	0	658-04	342	0	666-21	343	0	674-38	344	0	682-55	345	0	690-72	346	0	698-89	347	0	707-06	348	0	715-23	349	0	723-40	350	0	731-57	351	0	739-74	352	0	747-91	353	0	756-08	354	0	764-25	355	0	772-42	356	0	780-59	357	0	788-76	358	0	796-93	359	0	805-10	360	0	813-27	361	0	821-44	362	0	829-61	363	0	837-78	364	0	845-95	365	0	854-12	366	0	862-29	367	0	870-46	368	0	878-63	369	0	886-80	370	0	894-97	371	0	903-14	372	0	911-31	373	0	919-48	374	0	927-65	375	0	935-82	376	0	943-99	377	0	952-16	378	0	960-33	379	0	968-50	380	0	976-67	381	0	984-84	382	0	993-01	383	0	1001-18	384	0	1009-35	385	0	1017-52	386	0	1025-69	387	0	1033-86	388	0	1042-03	389	0	1050-20	390	0	1058-37	391	0	1066-54	392	0	1074-71	393	0	1082-88	394	0	1091-05	395	0	1099-22	396	0	1107-39	397	0	1115-56	398	0	1123-73	399	0	1131-90	400	0	1140-07	401	0	1148-24	402	0	1156-41	403	0	1164-58	404	0	1172-75	405	0	1180-92	406	0	1189-09	407	0	1197-26	408	0	1205-43	409	0	1213-60	410	0	1221-77	411	0	1229-94	412	0	1238-11	413	0	1246-28	414	0	1254-45	415	0	1262-62	416	0	1270-79	417	0	1278-96	418	0	1287-13	419	0	1295-30	420	0	1303-47	421	0	1311-64	422	0	1319-81	423	0	1327-98	424	0	1336-15	425	0	1344-32	426	0	1352-49	427	0	1360-66	428	0	1368-83	429	0	1377-00	430	0	1385-17	431	0	1393-34	432	0	1401-51	433	0	1409-68	434	0	1417-85	435	0	1426-02	436	0	1434-19	437	0	1442-36	438	0	1450-53	439	0	1458-70	440	0	1466-87	441	0	1475-04	442	0	1483-21	443	0	1491-38	444	0	1499-55	445	0	1507-72	446	0	1515-89	447	0	1524-06	448	0	1532-23	449	0	1540-40	450	0	1548-57	451	0	1556-74	452	0	1564-91	453	0	1573-08	454	0	1581-25	455	0	1589-42	456	0	1597-59	457	0	1605-76	458	0	1613-93	459	0	1622-10	460	0	1630-27	461	0	1638-44	462	0	1646-61	463	0	1654-78	464	0	1662-95	465	0	1671-12	466	0	1679-29	467	0	1687-46	468	0	1695-63	469	0	1703-80	470	0	1711-97	471	0	1720-14	472	0	1728-31	473	0	1736-48	474	0	1744-65	475	0	1752-82	476	0	1760-99	477	0	1769-16	478	0	1777-33	479	0	1785-50	480	0	1793-67	481	0	1801-84	482	0	1809-01	483	0	1817-18	484	0	1825-35	485	0	1833-52	486	0	1841-69	487	0	1849-86	488	0	1858-03	489	0	1866-20	490	0	1874-37	491	0	1882-54	492	0	1890-71	493	0	1898-88	494	0	1907-05	495	0	1915-22	496	0	1923-39	497	0	1931-56	498	0	1939-73	499	0	1947-90	500	0	1956-07	501	0	1964-24	502	0	1972-41	503	0	1980-58	504	0	1988-75	505	0	1996-92	506	0	2005-09	507	0	2013-26	508	0	2021-43	509	0	2029-60	510	0	2037-77	511	0	2045-94	512	0	2054-11	513	0	2062-28	514	0	2070-45	515	0	2078-62	516	0	2086-79	517	0	2094-96	518	0	2103-13	519	0	2111-30	520	0	2119-47	521	0	2127-64	522	0	2135-81	523	0	2143-98	524	0	2152-15	525	0	2160-32	526	0	2168-49	527	0	2176-66	528	0	2184-83	529	0	2193-00	530	0	2201-17	531	0	2209-34	532	0	2217-51	533	0	2225-68	534	0	2233-85	535	0	2242-02	536	0	2250-19	537	0	2258-36	538	0	2266-53	539	0	2274-70	540	0	2282-87	541	0	2291-04	542	0	2299-21	543	0	2307-38	544	0	2315-55	545	0	2323-72	546	0	2331-89	547	0	2340-06	548	0	2348-23	549	0	2356-40	550	0	2364-57	551	0	2372-74	552	0	2380-91	553	0	2389-08	554	0	2397-25	555	0	2405-42	556	0	2413-59	557	0	2421-76	558	0	2429-93	559	0	2438-10	560	0	2446-27	561	0	2454-44	562	0	2462-61	563	0	2470-78	564	0	2478-95	565	0	2487-12	566	0	2495-29	567	0	2503-46	568	0	2511-63	569	0	2519-80	570	0	2527-97	571	0	2536-14	572	0	2544-31	573	0	2552-48	574	0	2560-65	575	0	2568-82	576	0	2576-99	577	0	2585-16	578	0	2593-33	579	0	2601-50	580	0	2609-67	581	0	2617-84	582	0	2626-01	583	0	2634-18	584	0	2642-35	585	0	2650-52	586	0	2658-69	587	0	2666-86	588	0	2675-03	589	0	2683-20	590	0	2691-37	591	0	2699-54	592	0	2707-71	593	0	2715-88	594	0	2724-05	595	0	2732-22	596	0	2740-39	597	0	2748-56	598	0	2756-73	599	0	2764-90	600	0	2773-07	601	0	2781-24	602	0	2789-41	603	0	2797-58	604	0	2805-75	605	0	2813-92	606	0	2822-09	607	0	2830-26	608	0	2838-43	609	0	2846-60	610	0

TABLE XLVIII B—Contd.

24-hour periods from true Māsa-saṁkrānti, 1	Sun's mean anomaly (or mean sun's distance from perigee- point) (“C”).			Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude (“S”).		Present Sūrya-Siddhānta.
	2	3	10,000ths of circle.	4	5	6	7	8	9	
	o			o	10,000ths of circle.	o	10,000ths of circle.	o	10,000ths of circle.	
284	20 29484793	569-3740		277 46 21-33	7715-9053	0 46 22-98	21-4736	278 32 44-30	7737-3789	
285	21 28-98409	596-7519		278 45 29-50	7743-2831	0 48 29-53	22-4501	279 33 59-02	7765-7332	
286	22 28-12025	624-1297		279 44 37-66	7770-6610	0 50 36-08	23-4265	280 35 13-74	7794-0875	
287	23 27-25641	651-6076		280 43 45-83	7798-0388	0 52 39-48	24-3787	281 36 25-32	7822-4176	
288	24 26-39257	678-8854		281 42 54-00	7825-4167	0 54 42-49	25-3278	282 39 36-49	7850-7445	
289	25 25-52873	706-2633		282 42 2-17	7852-7945	0 56 45-49	26-2769	283 38 47-06	7879-0715	
290	26 24-66489	733-6412		283 41 10-34	7880-1724	0 58 48-86	27-2288	284 39 59-20	7907-4012	
291	27 23-80105	761-0190		284 40 18-51	7907-5503	1 0 48-31	28-1505	285 41 6-82	7935-7008	
292	28 22-93721	788-3969		285 39 26-68	7934-9281	1 2 47-77	29-0723	286 42 14-45	7964-0004	
293	29 22-07336	815-7747		286 38 34-85	7962-3060	1 4 47-22	29-9940	287 43 23-07	7992-2999	
294	30 21-20952	843-1526		287 37 43-02	7989-6838	1 6 44-18	30-8965	288 44 27-21	8020-5803	
295	31 20-34568	870-5304		288 36 51-19	8017-0617	1 8 38-32	31-7771	289 45 29-51	8048-8388	
296	32 19-48184	897-9083		289 35 59-36	8044-4395	1 10 32-45	32-6578	290 46 31-81	8077-0973	
297	33 18-61801	925-2861		290 35 7-53	8071-8174	1 12 26-58	33-5384	291 47 34-11	8105-3558	
298	34 17-75416	952-6640		291 34 15-70	8099-1952	1 14 18-31	34-4005	292 48 34-01	8133-5958	
299	35 16-89032	980-0418		292 33 23-87	8126-5731	1 16 7-71	35-2447	293 49 31-58	8161-8178	
300	36 16-02648	1007-4197		293 32 32-04	8153-9508	1 17 57-12	36-0886	294 50 29-15	8190-0398	
301	37 15-16264	1034-7975		294 31 40-21	8181-3288	1 19 46-52	36-9330	295 51 26-73	8218-2618	
302	38 14-29880	1062-1754		295 30 48-38	8208-7066	1 21 30-40	37-7346	296 52 18-78	8246-4412	
303	39 13-43496	1089-5532		296 29 56-55	8236-0845	1 23 13-89	38-5331	297 53 10-44	8274-6170	
304	40 12-57112	1116-9311		297 29 4-72	8263-4623	1 24 57-38	39-3316	298 54 2-10	8302-7939	
305	41 11-70728	1144-3089		298 28 12-89	8290-8402	1 26 40-87	40-1301	299 54 53-75	8330-9703	
306	42 10-84343	1171-6868		299 27 21-06	8318-2180	1 28 18-76	40-8855	300 55 39-82	8359-1035	
307	43 9-97939	1199-0646		300 26 29-23	8345-5959	1 29 56-34	41-6384	301 56 25-56	8387-2343	
308	44 9-11575	1226-4425		301 25 37-40	8372-9737	1 31 33-91	42-3913	302 57 11-31	8415-3650	

1	2	3	4	5	6	7	8	9
309	45 8-25191	1253-8203	302 24 45-56	8400-3516	1 33 9-54	43-1292	303 57 55-11	8443-4808
310	46 7-38807	1281-1982	303 23 53-73	8427-7294	1 34 40-61	43-8319	304 58 34-35	8471-5613
311	47 6-52423	1308-5760	304 23 1-90	8455-1073	1 36 11-68	44-5346	305 59 13-59	8499-6419
312	48 5-66039	1335-9539	305 22 10-07	8482-4851	1 37 42-75	45-2373	306 59 52-83	8527-7224
313	49 4-79655	1363-3317	306 21 18-24	8509-8630	1 39 12-00	45-9259	308 0 30-24	8555-7889
314	50 3-93271	1390-7096	307 20 26-41	8537-2408	1 40 36-56	46-5784	309 1 2-97	8583-8192
315	51 3-06887	1418-0874	308 19 34-58	8564-6187	1 42 1-13	47-2309	310 1 35-71	8611-8496
316	52 2-20503	1445-4653	309 18 42-75	8591-9865	1 43 25-89	47-8834	311 2 8-44	8639-8800
317	53 1-34118	1472-8431	310 17 50-92	8619-3744	1 44 48-01	48-5032	312 2 36-93	8667-8776
318	54 0-47735	1500-2210	311 16 59-09	8648-7522	1 46 3-48	49-1009	313 3 2-57	8695-8532
319	54 59-61351	1527-5988	312 16 7-26	8674-1301	1 47 20-95	49-6987	314 3 28-21	8723-8286
320	55 58-74906	1554-9767	313 15 15-43	8701-5079	1 48 38-42	50-2964	315 3 53-85	8751-8044
321	56 57-88582	1582-3545	314 14 23-60	8728-8858	1 49 49-52	50-8451	316 4 13-12	8779-7309
322	57 57-02198	1609-7324	315 31 13-77	8756-2636	1 50 59-30	51-3835	317 4 31-07	8807-6472
323	58 56-15814	1637-1103	316 12 39-94	8783-6415	1 52 9-08	51-9219	318 4 49-02	8835-5634
324	59 55-29430	1664-4881	317 11 48-11	8811-0194	1 53 18-86	52-4604	319 5 6-97	8863-4797
325	60 54-43046	1691-8660	318 10 56-28	8838-3972	1 54 22-51	52-9515	320 5 18-79	8891-3487
326	61 53-56662	1719-2438	319 10 4-45	8865-7751	1 55 24-60	53-4306	321 5 29-05	8919-2056
327	62 52-70278	1746-6217	320 9 12-62	8893-1529	1 56 26-70	53-9097	322 5 39-31	8947-0626
328	63 51-83894	1773-9695	321 8 20-79	8920-5308	1 57 28-60	54-3873	323 5 49-39	8974-9181
329	64 50-97510	1801-3774	322 7 28-96	8947-9086	1 58 23-01	54-8071	324 5 51-96	9002-7158
330	65 50-11126	1828-7552	323 6 37-13	8975-2865	1 59 17-41	55-2219	325 5 54-54	9030-5134
331	66 49-24742	1856-1331	324 5 45-30	9002-6643	2 0 11-82	55-6467	326 5 57-11	9058-3110
332	67 48-38358	1883-5109	325 4 53-46	9030-0422	2 1 4-24	56-0512	327 5 57-70	9086-0934
333	68 47-51974	1910-8888	326 4 1-63	9057-4200	2 1 50-36	56-4071	328 5 52-00	9113-8272
334	69 46-65589	1938-2666	327 3 9-80	9084-7979	2 2 36-49	56-7630	329 5 46-29	9141-5609
335	70 45-79205	1965-6445	328 2 17-97	9212-1757	2 3 22-62	57-1190	330 5 40-59	9169-2947
336	71 44-92821	1993-0223	329 1 26-14	9139-5536	2 4 5-17	57-4473	331 5 31-32	9197-0090
337	72 44-06437	2020-4002	330 0 34-31	9166-8314	2 4 43-02	57-7384	332 5 17-33	9224-6708
338	73 43-20053	2047-7780	330 59 42-48	9194-3093	2 5 20-87	58-0314	333 5 3-35	9252-3407
339	74 42-33669	2075-1559	331 58 50-65	9221-6871	2 5 58-72	58-3234	334 4 49-37	9280-0105
340	75 41-47285	2102-5337	332 57 58-82	9249-0650	2 6 31-51	58-5765	335 4 30-34	9307-6415
341	76 40-60901	2129-9116	333 57 6-99	9276-4428	2 7 1-08	58-8047	336 4 8-07	9335-2475
342	77 39-74517	2157-2894	334 56 15-16	9303-8207	2 7 30-65	59-0328	337 3 45-81	9362-8535
343	78 38-88133	2184-6073	335 55 23-33	9331-1985	2 8 0-22	59-2610	338 3 23-53	9390-4595

TABLE XLVIII B—Contd.

Present Sūrya-Siddhānta.																	
24-hour periods from true Māsa-samkrānti.	Sun mean anomaly or (mean sun's distance from perigee- point) (“G”).				Sun's mean Longitude.		Sun's equation of the centre. +			Sun's true Longitude (“g”).			Present Sūrya-Siddhānta.				
	2		3		4		5		6		7			8		9	
	o	/	10,000ths of circle.		o	/	10,000ths of circle.		o	/	10,000ths of circle.			o	/	10,000ths of circle.	
344	79	38-01749	2212-0451	336	54	31-50	9358-5764	2	8	23-88	59-4435	339	2	55-38	9418-0199		
345	80	37-15365	2239-4230	337	53	39-67	9385-9542	2	8	45-76	59-6123	340	2	25-43	9445-5666		
346	81	36-28981	2266-8008	338	52	47-84	9413-3321	2	9	7-64	59-7812	341	1	55-48	9473-1133		
347	82	35-42597	2294-1787	339	51	56-01	9440-7099	2	9	27-74	59-9362	342	1	23-74	9500-6462		
348	83	34-56212	2321-5565	340	51	4-18	9468-0878	2	9	40-75	60-0366	343	0	44-92	9528-1244		
349	84	33-69828	2348-9344	341	50	12-35	9495-4656	2	9	53-76	60-1370	344	0	6-10	9555-6026		
350	85	32-83444	2376-3122	342	49	20-52	9522-8435	2	10	6-77	60-2374	344	59	27-28	9583-0809		
351	86	31-97060	2403-6901	343	48	28-69	9550-2213	2	10	16-64	60-3136	345	58	45-33	9610-5349		
352	87	31-10676	2431-0679	344	47	36-86	9577-5992	2	10	20-77	60-3455	346	57	57-63	9637-9447		
353	88	30-24262	2458-4458	345	46	45-03	9604-9770	2	10	24-91	60-3774	347	57	9-94	9665-3544		
354	89	29-37908	2486-8236	346	45	53-19	9632-3549	2	10	29-05	60-4093	348	56	22-24	9692-7642		
355	90	28-51534	2513-2015	347	45	1-36	9659-7327	2	10	29-00	60-4090	349	55	30-37	9720-1417		
356	91	27-65140	2540-5794	348	44	9-53	9687-1106	2	10	24-86	60-3770	350	54	34-40	9747-4876		
357	92	26-78756	2567-9572	349	43	17-70	9714-4885	2	10	20-72	60-3451	351	53	38-43	9774-8336		
358	93	25-92372	2595-3351	350	42	25-87	9741-8663	2	10	16-59	60-3132	352	52	42-46	9802-1795		
359	94	25-05988	2622-7129	351	41	34-04	9769-2442	2	10	6-63	60-2363	353	51	40-67	9829-4805		
360	95	24-19604	2650-0908	352	40	42-21	9796-6220	2	9	53-62	60-1360	354	50	35-83	9856-7580		
361	96	23-33216	2677-4686	353	39	50-38	9823-9999	2	9	40-61	60-0356	355	49	30-99	9884-0354		
362	97	22-46835	2704-8465	354	38	58-55	9851-3777	2	9	27-60	59-9352	356	48	26-15	9911-3129		
363	98	21-60451	2732-2243	355	38	6-72	9878-7556	2	9	7-45	59-7797	357	47	14-17	9938-5353		
364	99	20-74067	2759-6022	356	37	14-89	9906-1334	2	8	45-57	59-6109	358	46	0-46	9965-7443		
365	100	19-87683	2786-9800	357	36	22-06	9933-5113	2	8	23-69	59-4420	359	44	46-75	9992-9533		

TABLE XLIX.

ELEMENTS OF THE SUN'S TRUE LONGITUDE.

HOURS.

N. B.—Column 1 corresponds to the 24-hour periods, measured from true Mēsha-saṁkrānti, entered in Col. 1, Tables XLVIII A and B. In the present Table they are grouped in conformity with the Hindu Sine-Table. Figures in Columns 4 to 6 give the actual arcs travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the First Ārya-Siddhānta, but can be used for all the Hindu authorities.

Grouping of the days.

(a) Days 1 to 85 in order, and in reverse order days 86 to 164.

(b) Days 165 to 267 in order, and in reverse order days 268 to 363.

(c) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
363 to 1 } 162 to 164 }	0 58 46-29	27-2080	1 2 26-93 2 4 53-86 3 7 20-79 4 9 47-71 5 12 14-64 6 14 41-57 7 17 8-50 8 19 35-43 9 22 2-36 10 24 29-29 11 26 56-22 12 29 23-14	2 26-93 4 53-86 7 20-79 9 47-71 12 14-64 14 41-57 17 8-50 19 35-43 22 2-36 24 29-29 26 56-22 29 23-14	1-1337 2-2674 3-4011 4-5348 5-6685 6-8023 7-9360 9-0697 10-2034 11-3371 12-4708 13-6045	13 14 15 16 17 18 19 20 21 22 23	31 50-07 34 17-00 36 43-93 39 10-86 41 37-79 44 4-72 46 31-65 48 58-57 51 25-50 53 52-43 56 19-36	14-7382 15-8719 17-0056 18-1394 19-2731 20-4068 21-5405 22-6742 23-8079 24-9416 26-0753
2 to 5 } 168 to 161 }	0 58 38-01	27-1451	1 2 26-58 2 4 53-17 3 7 19-75 4 9 46-34 5 12 12-92 6 14 39-50 7 17 6-09 8 19 32-67 9 21 59-25 10 24 25-84 11 26 52-42 12 29 19-01	2 26-58 4 53-17 7 19-75 9 46-34 12 12-92 14 39-50 17 6-09 19 32-67 21 59-25 24 25-84 26 52-42 29 19-01	1-1310 2-2621 3-3931 4-5242 5-6552 6-7863 7-9173 9-0484 10-1794 11-3105 12-4415 13-5726	13 14 15 16 17 18 19 20 21 22 23	31 45-59 34 12-17 36 38-76 39 5-34 41 31-92 43 58-51 46 25-09 48 51-68 51 18-26 53 44-84 56 11-43	14-7036 15-8347 16-9657 18-0968 19-2278 20-3589 21-4899 22-6210 23-7520 24-8831 26-0141

TABLE XLIX—Contd.

24-hour periods from true Musho- sankrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.							
	°	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	
1	2	3	4	5	6	4	5	6		
6 to 8 } 154 to 157 }	0 58 29.73	27.0813	1 2 26.24 2 4 52.48 3 7 18.72 4 9 44.96 5 12 11.19 6 14 37.43 7 17 3.67 8 19 29.91 9 21 56.15 10 24 22.39 11 26 48.63 12 29 14.87	1-1284 2-2568 3-3852 4-5135 5-6419 6-7703 7-8987 8-0271 9-1555 10-2839 11-4122 12-5406	13 14 15 16 17 18 19 20 21 22 23	31 41.10 34 7.34 36 33.58 38 59.82 41 26.06 43 52.30 46 18.54 48 44.78 51 11.02 53 37.25 56 3.49	14.6690 15.7974 16.9258 18.0542 19.1826 20.3109 21.4393 22.5677 23.6961 24.8245 25.9529			
9 to 12 } 150 to 153 }	0 58 21.45	27.0174	1 2 25.89 2 4 51.79 3 7 17.68 4 9 43.58 5 12 9.47 6 14 35.36 7 17 1.26 8 19 27.15 9 21 53.04 10 24 18.94 11 26 44.83 12 29 10.73	1-1257 2-2514 3-3772 4-5029 5-6286 6-7543 7-8801 8-0058 9-1315 10-2572 11-3830 12-5087	13 14 15 16 17 18 19 20 21 22 23	31 36.62 34 2.51 36 28.41 38 54.30 41 20.20 43 46.09 46 11.98 48 37.88 51 3.77 53 29.66 55 55.56	14.6344 15.7601 16.8859 18.0116 19.1373 20.2630 21.3888 22.5145 23.6402 24.7659 25.8917			
13 to 16 } 147 to 149 }	0 58 13.17	26.9535	1 2 25.55 2 4 51.10 3 7 16.65 4 9 42.20 5 12 7.74 6 14 33.29 7 16 58.84 8 19 24.39 9 21 49.94 10 24 15.49 11 26 41.04 12 29 6.59	1-1231 2-2461 3-3692 4-4923 5-6153 6-7384 7-8614 8-9845 9-1076 10-2306 11-3537 12-4768	13 14 15 16 17 18 19 20 21 22 23	31 32.14 33 57.68 36 23.23 38 48.78 41 14.33 43 39.88 46 5.43 48 30.98 50 56.53 53 22.08 55 47.62	14.5998 15.7229 16.8459 17.9690 19.0921 20.2151 21.3382 22.4613 23.5843 24.7074 25.8304			
17 to 20 } 143 to 146 }	0 58 5.49	26.8942	1 2 25.23 2 4 50.46 3 7 15.69 4 9 40.91 5 12 6.14 6 14 31.37 7 16 56.60 8 19 21.83 9 21 47.06 10 24 12.29 11 26 37.51 12 29 2.74	1-1206 2-2412 3-3618 4-4824 5-6030 6-7235 7-8441 8-9647 9-0853 10-2059 11-3265 12-4471	13 14 15 16 17 18 19 20 21 22 23	31 27.97 33 53.20 36 18.43 38 43.66 41 8.89 43 34.11 45 59.34 48 24.57 50 49.80 53 15.03 55 40.26	14.5677 15.6883 16.8089 17.9295 19.0500 20.1706 21.2912 22.4118 23.5324 24.6530 25.7736			

TABLE XLIX—*Contd.*

24-hour periods from true Māsha-samkrānti (inclusive).	Are travelled by true sun in 24 hours.		Are travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
21 to 24 } 139 to 142 }	0 57 57-80	26-8349	1 2 24 01 2 4 49 82 3 7 14 72 4 9 39-63 5 12 4 54 6 14 29-45 7 16 54 36 8 19 19-27 9 21 44 17 10 24 9-08 11 26 33 99 12 28 58-90	2 24 01 4 49 82 7 14 72 9 39-63 12 4 54 14 29-45 16 54 36 19 19-27 21 44 17 24 9-08 26 33 99 28 58-90	1-1181 2-2362 3 3544 4-4725 5 5906 6-7087 7-8268 8-9450 10-0631 11-1812 12 2993 13-4174	13 14 15 16 17 18 19 20 21 22 23	31 23-81 33 48-72 36 13 62 38 38 53 41 3 44 43 28 35 45 53-26 48 18-17 50 43-07 53 7-98 55 32 89	14-5356 15-6537 16 7718 17 8899 19-0080 20-1261 21-2443 22-3624 23-4805 24-5986 25-7167
25 to 28 } 135 to 138 }	0 57 50-70	26-7801	1 2 24 61 2 4 49-23 3 7 13-84 4 9 38-45 5 12 3-06 6 14 27-68 7 16 52-29 8 19 16-90 9 21 41-51 10 24 6-13 11 26 30-74 12 28 55-35	2 24 61 4 49-23 7 13-84 9 38-45 12 3-06 14 27-68 16 52-29 19 16-90 21 41-51 24 6-13 26 30-74 28 55-35	1-1158 2-2317 3-3475 4 4634 5-5792 6-6950 7-8109 8-9267 10-0425 11-1584 12-2742 13-3901	13 14 15 16 17 18 19 20 21 22 23	31 19-96 33 44-58 36 9 19 38 33-89 40 58-41 43 23-03 45 17 64 48 12 25 50 36-86 53 1-48 55 26-09	14-5059 15 6217 16-7376 17 8534 18-9693 20-0851 21-2009 22 3168 23 4326 24-5485 25-6643
29 to 31 } 131 to 134 }	0 57 43-60	26-7254	1 2 24-32 2 4 48-63 3 7 12-95 4 9 37 27 5 12 1-58 6 14 25-90 7 16 50-22 8 19 14-53 9 21 38-85 10 24 3-17 11 26 27-48 12 28 51-80	2 24-32 4 48-63 7 12-95 9 37 27 12 1-58 14 25-90 16 50-22 19 14-53 21 38-85 24 3-17 26 27-48 28 51-80	1-1136 2-2271 3-3407 4-4542 5-5678 6-6813 7-7949 8-9085 10-0220 11-1356 12-2491 13-3627	13 14 15 16 17 18 19 20 21 22 23	31 16-11 33 40-43 36 4-75 38 29-06 40 53 38 43 17 70 45 42-01 48 6-33 50 30-65 52 54-96 55 19-28	14 4762 15-5898 16-7033 17-8169 18-9305 20 0440 21-1576 22-2711 23-3847 24-4982 25-6118
32 to 35 } 127 to 130 }	0 57 37-10	26-6752	1 2 24-05 2 4 48-09 3 7 12-14 4 9 36-18 5 12 0-23 6 14 24-28 7 16 48-32 8 19 12-37 9 21 36-41 10 24 0-46 11 26 24-50 12 28 48-55	2 24-05 4 48-09 7 12-14 9 36-18 12 0-23 14 24-28 16 48-32 19 12-37 21 36-41 24 0-46 26 24-50 28 48-55	1-1115 2-229 3-3344 4-4459 5-5573 6-6688 7-7803 8-8917 10-0032 11-1147 12-2261 13-3376	13 14 15 16 17 18 19 20 21 22 23	31 12-60 33 36-64 36 0-69 38 24-73 40 48-78 43 12 83 45 36 87 48 0-92 50 24-96 52 49-01 55 13-05	14-4490 15-5605 16-6720 17-7834 18 8949 20 0064 21 1173 22 2293 23-3408 24-4522 25-5637

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 } 124 to 126 }	0 57 31-19	26-6295	1 2 23-80 2 4 47-60 3 7 11-40 4 9 35-20 5 11 59-00 6 14 22-80 7 16 46-60 8 19 10-40 9 21 34-20 10 23 57-99 11 26 21-79 12 28 45-59		1-1096 2-2191 3-3287 4-4383 5-5478 6-6574 7-7669 8-8765 9-9861 11-0956 12-2052 13-3148	13 14 15 16 17 18 19 20 21 22 23	31 9-39 33 33-19 35 56-99 38 20-79 40 44-59 43 8-39 45 32-19 47 55-99 50 19-79 52 43-59 55 7-39	14-4243 15-5339 16-6435 17-7530 18-8626 19-9721 21-0817 22-1913 23-3008 24-4104 25-5200
40 to 43 } 120 to 123 }	0 57 25-27	26-5839	1 2 23-55 2 4 47-11 3 7 10-66 4 9 34-21 5 11 57-77 6 14 21-32 7 16 44-87 8 19 8-42 9 21 31-98 10 23 55-53 11 26 19-08 12 28 42-64		1-1077 2-2153 3-3230 4-4306 5-5383 6-6460 7-7536 8-8613 9-9690 11-0766 12-1843 13-2919	13 14 15 16 17 18 19 20 21 22 23	31 6-19 33 29-74 35 53-30 38 16-85 40 40-40 43 3-96 45 27-51 47 51-06 50 14-61 52 38-17 55 1-72	14-3996 15-5073 16-6149 17-7226 18-8303 19-9379 21-0456 22-1532 23-2609 24-3686 25-4762
44 to 47 } 116 to 119 }	0 57 19-95	26-5428	1 2 23-33 2 4 46-66 3 7 9-99 4 9 33-33 5 11 56-66 6 14 19-99 7 16 43-32 8 19 6-65 9 21 21-98 10 23 53-31 11 26 16-64 12 28 39-98		1-1066 2-2119 3-3179 4-4238 5-5298 6-6457 7-7417 8-8476 9-9536 11-0595 12-1655 13-2714	13 14 15 16 17 18 19 20 21 22 23	31 3-31 33 26-64 35 49-97 38 13-30 40 36-63 42 59-96 45 23-29 47 46-63 50 9-96 52 33-29 54 56-62	14-3774 15-4833 16-5893 17-6952 18-8012 19-9071 21-0131 22-1190 23-2250 24-3309 25-4369
48 to 50 } 112 to 115 }	0 57 15-22	26-5063	1 2 23-13 2 4 46-27 3 7 9-40 4 9 32-54 5 11 55-67 6 14 18-81 7 16 41-94 8 19 5-07 9 21 28-21 10 23 51-34 11 26 14-48 12 28 37-61		1-1044 2-2089 3-3133 4-4177 5-5222 6-6266 7-7310 8-8354 9-9399 11-0443 12-1487 13-2532	13 14 15 16 17 18 19 20 21 22 23	31 0-74 33 23-88 35 47-01 38 10-15 40 33-28 42 56-42 45 19-55 47 42-68 50 5-82 52 28-95 54 52-09	14-3576 15-4620 16-5665 17-6709 18-7753 19-8797 20-9842 22-0886 23-1930 24-2975 25-4019

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.			Arc travelled by true sun per hour.								
	o	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.
1	2			3	4	5		6	4	5		6
51 to 54 } 108 to 111 }	0	57	10-49	26-4698	1	2	22-94	1-1029	13	30	58-18	14-3378
					2	4	45-87	2-2058	14	33	21-12	15-4407
					3	7	8-81	3-3087	15	35	44-06	16-5436
					4	9	31-75	4-4116	16	38	6-99	17-6466
					5	11	54-69	5-5145	17	40	29-93	18-7495
					6	14	17-62	6-6175	18	42	52-87	19-8524
					7	16	40-56	7-7204	19	45	15-80	20-9553
					8	19	3-50	8-8233	20	47	38-74	22-0582
					9	21	26-43	9-9262	21	50	1-68	23-1611
					10	23	49-37	11-0291	22	52	24-62	24-2640
					11	26	12-31	12-1320	23	54	47-55	25-3669
					12	28	35-24	13-2349				
55 to 58 } 105 to 107 }	0	57	6-94	26-4424	1	2	22-79	1-1018	13	30	56-26	14-3230
					2	4	45-58	2-2035	14	33	19-05	15-4248
					3	7	8-37	3-3053	15	35	41-84	16-5265
					4	9	31-16	4-4071	16	38	4-63	17-6283
					5	11	53-95	5-5088	17	40	27-42	18-7301
					6	14	16-74	6-6106	18	42	50-21	19-8318
					7	16	39-52	7-7124	19	45	13-00	20-9336
					8	19	2-31	8-8141	20	47	35-78	22-0354
					9	21	25-10	9-9159	21	49	58-57	23-1371
					10	23	47-89	11-0177	22	52	21-36	24-2389
					11	26	10-68	12-1195	23	54	44-15	25-3497
					12	28	33-47	13-2212				
59 to 62 } 101 to 104 }	0	57	3-98	26-4196	1	2	22-67	1-1008	13	30	54-66	14-3106
					2	4	45-33	2-2016	14	33	17-32	15-4115
					3	7	8-00	3-3025	15	35	39-99	16-5123
					4	9	30-66	4-4033	16	38	2-66	17-6131
					5	11	53-33	5-5041	17	40	25-32	18-7139
					6	14	16-00	6-6049	18	42	47-99	19-8147
					7	16	38-66	7-7057	19	45	10-65	20-9155
					8	19	1-33	8-8065	20	47	33-32	22-0164
					9	21	23-99	9-9074	21	49	55-99	23-1172
					10	23	46-66	11-0082	22	52	18-65	24-2180
					11	26	9-33	12-1090	23	54	41-32	25-3188
					12	28	31-99	13-2098				
63 to 66 } 97 to 100 }	0	57	1-03	26-3968	1	2	22-54	1-0999	13	30	53-06	14-2983
					2	4	45-09	2-1997	14	33	15-60	15-3981
					3	7	7-63	3-2996	15	35	38-14	16-4980
					4	9	30-17	4-3995	16	38	0-69	17-5979
					5	11	52-71	5-4993	17	40	23-23	18-6977
					6	14	15-26	6-5992	18	42	45-77	19-7976
					7	16	37-80	7-6991	19	45	8-31	20-8975
					8	19	0-34	8-7989	20	47	30-86	21-9973
					9	21	22-89	9-8988	21	49	53-40	23-0972
					10	23	45-43	10-9987	22	52	15-94	24-1971
					11	26	7-97	12-0985	23	54	38-48	25-2970
					12	28	30-51	13-1984				

TABLE XLIX—Contd.

24-hour periods from true M̐sha- samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
67 to 69) 93 to 96)	0 56 58-66	26-3786		2 22 44 4 44-89 7 7-33 9 29-78 11 52-22 14 14-67 16 37-11 18 59-55 21 22-00 23 44-44 26 6-89 28 29-33	1-0991 2-1982 3-2973 4-3964 5-4955 6-5946 7-6937 8-7929 9-8920 10-9911 12-0902 13-1893	13 14 15 16 17 18 19 20 21 22 23	30 51-78 33 14-22 35 6-66 37 59-11 40 21-55 42 44-00 45 6-44 47 28-89 49 51-33 52 13-77 54 36-22	14-2884 15-3875 16-4866 17-5857 18-6848 19-7839 20-8830 21-9821 23-0812 24-1804 25-2795
70 to 73) 89 to 92)	0 56 58-89	26-3649		1 2 22-37 2 4 44-74 3 7 7-11 4 9 29-48 5 11 51-85 6 14 14-22 7 16 36-50 8 18 58-96 9 21 21-33 10 23 43-70 11 26 6-07 12 28 28-44	1-0985 2-1971 3-2956 4-3941 5-4927 6-5912 7-6898 8-7883 9-8868 10-9854 12-0839 13-1824	13 14 14 16 17 18 19 20 21 22 23	30 50-81 33 13-18 35 35-55 37 57-93 40 20-30 42 42-67 45 5-04 47 27-41 49 49-78 52 12-15 54 34-52	14-2810 15-3795 16-4780 17-5766 18-6751 19-7737 20-8722 21-9707 23-0693 24-1678 25-2663
74 to 77) 86 to 88)	0 56 55-71	26-3558		1 2 22-32 2 4 44-64 3 7 6-96 4 9 29-28 5 11 51-61 6 14 13-93 7 16 36-25 8 18 58-57 9 21 20-89 10 23 43-21 11 26 5-53 12 28 27-85	1-0982 2-1963 3-2945 4-3926 5-4908 6-5889 7-6871 8-7853 9-8834 10-9816 12-0797 13-1779	13 14 15 16 17 18 19 20 21 22 23	30 50-17 33 12-49 35 34-82 37 57-14 40 19-46 42 41-78 45 4-10 47 26-42 49 48-74 52 11-06 54 33-38	14-2760 15-3742 16-4723 17-5705 18-6687 19-7668 20-8650 21-9631 23-0613 24-1594 25-2576
78 to 85 (True sun in apogee on Day 81).	0 56 55-11	26-3512		1 2 22-30 2 4 44-59 3 7 6-89 4 9 29-19 5 11 51-48 6 14 13-78 7 16 36-07 8 18 58-37 9 21 20-67 10 23 42-96 11 26 5-26 12 28 27-56	1-0980 2-1959 3-2939 4-3919 5-4898 6-5878 7-6858 8-7837 9-8817 10-9797 12-0776 13-1756	13 14 15 16 17 18 19 20 21 22 23	30 49-85 33 12-15 35 34-45 37 56-74 40 19-04 42 41-34 45 3-63 47 29-93 49 48-22 52 10-52 54 32-82	14-2738 15-3715 16-4695 17-5675 18-6654 19-7634 20-8614 21-9593 23-0573 24-1553 25-2532

TABLE XLIX—Contd.

24-hour periods from true Mēsha sankrānti (inclusive).	Are travelled by true sun in 24 hours.			Are travelled by true sun per hour.								
	°	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.
1	2	3	4	5	6	4	5	6	4	5	6	6
For all days (Column 1) from 86 to 164 see above, taking the numbers of days backwards.												
165 to 168 , 360 to 362 ,	0	58	55-16	27-2775	1	2	27-30	1-1306	13	31	54-88	14-7753
					2	4	54-60	2-2731	14	34	22-18	15-9119
					3	7	21-90	3-4097	15	36	49-48	17-0484
					4	9	49-19	4-5462	16	39	16-77	18-1850
					5	12	16-49	5-6828	17	41	44-07	19-3215
					6	14	43-79	6-8914	18	44	11-37	20-4581
					7	17	11-09	7-9559	19	46	38-67	21-5947
					8	19	38-39	9-0925	20	49	5-97	22-7312
					9	22	5-69	10-2291	21	51	33-27	23-8678
					10	24	32-98	11-3656	22	54	0-56	25-0043
					11	27	0-28	12-5022	23	56	27-86	26-1409
					12	29	27-58	13-6387				
169 to 172 , 356 to 359 ,	0	59	4-03	27-3159	1	2	27-67	1-1394	13	31	59-68	14-8124
					2	4	55-31	2-2788	14	34	27-35	15-9518
					3	7	23-00	3-4182	15	36	55-02	17-0912
					4	9	50-67	4-5577	16	39	22-69	18-2306
					5	12	18-34	5-6971	17	41	50-36	19-3700
					6	14	46-01	6-8365	18	44	18-02	20-5094
					7	17	13-68	7-9759	19	46	45-69	21-6489
					8	19	41-34	9-1153	20	49	13-36	22-7883
					9	22	9-01	10-2547	21	51	41-63	23-9277
					10	24	36-68	11-3941	22	54	8-69	25-0671
					11	27	4-35	12-5335	23	56	36-36	26-2065
					12	29	32-02	13-6730				
173 to 176 , 352 to 355 ,	0	59	12-31	27-4098	1	2	28-01	1-1421	13	32	4-17	14-8470
					2	4	56-03	2-2841	14	34	32-18	15-9890
					3	7	24-04	3-4262	15	37	0-19	17-1311
					4	9	52-05	4-5683	16	39	28-21	18-2732
					5	12	20-06	5-7104	17	41	56-22	19-4153
					6	14	48-06	6-8524	18	44	24-23	20-5573
					7	17	16-09	7-9945	19	46	52-25	21-6994
					8	19	44-10	9-1366	20	49	20-26	22-8415
					9	22	12-12	10-2787	21	51	48-27	23-9835
					10	24	40-13	11-4207	22	54	16-28	25-1256
					11	27	8-14	12-5628	23	56	44-30	26-2677
					12	29	36-15	13-7049				
177 to 180 , 348 to 351 ,	0	59	21-18	27-4782	1	2	28-38	1-1449	13	32	8-97	14-8840
					2	4	56-77	2-2899	14	34	37-36	16-0290
					3	7	25-15	3-4348	15	37	5-74	17-1739
					4	9	53-53	4-5797	16	39	34-12	18-3188
					5	12	21-91	5-7246	17	42	2-50	19-4638
					6	14	50-30	6-8696	18	44	30-89	20-6087
					7	17	18-68	8-0145	19	46	59-27	21-7536
					8	19	47-06	9-1594	20	49	27-65	22-8985
					9	22	15-44	10-3043	21	51	56-03	24-0435
					10	24	43-83	11-4493	22	54	24-42	25-1884
					11	27	12-21	12-5942	23	56	52-80	26-3333
					12	29	40-59	13-7391				

TABLE XLIX—Contd.

24-hour periods from true Māsha- samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
181 to 184 } 344 to 347 }	0 59 30-05	27-5467	1 2 28-75 2 4 57-50 3 7 26-26 4 9 55-01 5 12 23-76 6 14 52-51 7 17 21-26 8 19 50-02 9 22 18-77 10 24 47-52 11 27 16-27 12 29 45-03	1-1478 2-2956 3-4433 4-5911 5-7389 6-8867 7-10345 8-1822 9-3300 10-4778 11-6256 12-7733	13 14 15 16 17 18 19 20 21 22 23	32 13-78 34 42-53 37 11-28 39 40-03 42 8-79 44 37-54 47 6-29 49 35-04 52 3-79 54 32-55 57 1-30	14-9211 16-0689 17-2167 18-3645 19-5122 20-6600 21-8078 22-9556 24-1034 25-2511 26-3989	
185 to 187 } 341 to 343 }	0 59 38-33	27-6106	1 2 29-10 2 4 58-19 3 7 27-29 4 9 56-39 5 12 25-49 6 14 54-58 7 17 23-68 8 19 52-78 9 22 21-87 10 24 50-97 11 27 20-07 12 29 49-16	1-1504 2-3009 3-4513 4-6018 5-7522 6-9026 7-10531 8-2035 9-3540 10-5044 11-6548 12-8053	13 14 15 16 17 18 19 20 21 22 23	32 18-26 34 47-36 37 16-46 39 45-55 42 14-65 44 43-75 47 12-84 49 41-94 52 11-04 54 40-14 57 9-23	14-9557 16-1062 17-2566 18-4070 19-5575 20-7079 21-8584 23-0088 24-1592 25-3097 26-4601	
188 to 191 } 337 to 340 }	0 59 46-61	27-6745	1 2 29-44 2 4 58-88 3 7 28-33 4 9 57-77 5 12 27-21 6 14 56-65 7 17 26-09 8 19 55-54 9 22 24-98 10 24 54-42 11 27 23-86 12 29 53-30	1-1531 2-3062 3-4593 4-6124 5-7655 6-9186 7-10717 8-2248 9-3779 10-5310 11-6841 12-8372	13 14 15 16 17 18 19 20 21 22 23	32 22-75 34 52-19 37 21-63 39 51-07 42 20-51 44 49-96 47 19-40 49 48-84 52 18-28 54 47-72 57 17-17	14-9903 16-1434 17-2965 18-4496 19-6027 20-7558 21-9089 23-0620 24-2151 25-3682 26-5213	
192 to 195 } 333 to 336 }	0 59 54-89	27-7383	1 2 29-79 2 4 59-57 3 7 29-36 4 9 59-15 5 12 28-93 6 14 58-72 7 17 28-51 8 19 58-30 9 22 28-08 10 24 57-87 11 27 27-66 12 29 57-44	1-1558 2-3115 3-4673 4-6231 5-7788 6-9346 7-10903 8-2461 9-4019 10-5576 11-7134 12-8692	13 14 15 16 17 18 19 20 21 22 23	32 27-23 34 57-02 37 26-80 39 56-59 42 26-38 44 56-17 47 26-95 49 55-74 52 25-53 54 55-31 57 25-10	15-0249 16-1807 17-3365 18-4922 19-6480 20-8037 21-9595 23-1153 24-2710 25-4268 26-5826	

TABLE XLIX—Contd.

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
196 to 199 } 329 to 332 }	1 0 3-17	27-8022	1 2 30-13 2 5 0-26 3 7 30-40 4 10 0-53 5 12 30-66 6 15 0-79 7 17 30-92 8 20 1-06 9 22 31-19 10 25 1-32 11 27 31-45 12 30 1-58		1-1584 2-3169 3-4753 4-6337 5-7921 6-9506 8-1090 9-2764 10-4258 11-5843 12-7427 13-9011	13 14 15 16 17 18 19 20 21 22 23	32 31-72 35 1-85 37 31-98 40 2-11 42 32-24 45 2-38 47 32-51 50 2-64 52 32-77 55 2-90 57 33-03	15-0595 16-2180 17-3764 18-5348 19-6932 20-8517 22-0101 23-1685 24-3269 25-4854 26-6438
200 to 203 } 325 to 328 }	1 0 10-85	27-8615	1 2 30-45 2 5 0-90 3 7 31-36 4 10 1-81 5 12 32-26 6 15 2-71 7 17 33-17 8 20 3-62 9 22 34-07 10 25 4-52 11 27 34-98 12 30 5-43		1-1609 2-3218 3-4827 4-6436 5-8045 6-9654 8-1263 9-2872 10-4481 11-6090 12-7699 13-9308	13 14 15 16 17 18 19 20 21 22 23	32 35-88 35 6-33 37 36-78 40 7-24 42 37-69 45 8-14 47 38-59 50 9-05 52 59-50 55 9-95 57 40-40	15-0917 16-2526 17-4135 18-5744 19-7353 20-8961 22-0570 23-2179 24-3788 25-5397 26-7006
204 to 206 } 321 to 324 }	1 0 18-54	27-9209	1 2 30-77 2 5 1-55 3 7 32-32 4 10 3-09 5 12 33-86 6 15 4-64 7 17 35-41 8 20 6-18 9 22 36-95 10 25 7-73 11 27 38-50 12 30 9-27		1-1634 2-3267 3-4901 4-6535 5-8168 6-9802 8-1436 9-3070 10-4703 11-6337 12-7971 13-9604	13 14 15 16 17 18 19 20 21 22 23	32 40-04 35 10-82 37 41-59 40 12-36 42 43-13 45 13-91 47 44-68 50 15-45 52 46-22 55 17-00 57 47-77	15-1238 16-2872 17-7505 18-6139 19-7773 20-9406 22-1040 23-2674 24-4307 25-5941 26-7575
207 to 210 } 318 to 320 }	1 0 25-64	27-9756	1 2 31-07 2 5 2-14 3 7 33-20 4 10 4-27 5 12 35-34 6 15 6-41 7 17 37-48 8 20 8-55 9 22 39-61 10 25 10-68 11 27 41-75 12 30 12-82		1-1657 2-3313 3-4970 4-6626 5-8283 6-9939 8-1596 9-3252 10-4909 11-6565 12-8222 13-9878	13 14 15 16 17 18 19 20 21 22 23	32 43-89 35 14-76 37 46-02 40 17-09 42 48-16 45 19-23 47 50-30 50 21-37 52 52-43 55 23-50 57 54-57	15-1535 16-3191 17-4848 18-6504 19-8161 20-9817 22-1474 23-3130 24-4787 25-6443 26-8100

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha- samkrānti (inclus v.).	Are travelled by true sun in 24 hours.		Are travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.	No. of Hours.	° ' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
211 to 214) 314 to 317)	1 0 32-74	28-0304	1 2 3 4 5 6 7 8 9 10 11 12	2 31-36 5 2-73 7 34-09 10 5-46 12 36-82 15 8-18 17 39-55 20 10-91 22 42-28 25 13-64 27 45-00 30 16-37	1-1679 2-3359 3-5038 4-6717 5-8397 7-0076 8-1755 9-3435 10-5114 11-6793 12-8472 14-0152	13 14 15 16 17 18 19 20 21 22 23	32 47-73 35 19-10 37 50-46 40 21-82 42 53-19 45 24-55 47 55-92 50 27-28 52 58-64 55 30-01 58 1-37	15-1831 16-3519 17-5199 18-6869 19-8548 21-0228 22-1907 23-3586 24-5266 25-6945 26-8624
215 to 218) 310 to 313)	1 0 39-24	28-0806	1 2 3 4 5 6 7 8 9 10 11 12	2 31-63 5 3-27 7 34-90 10 6-54 12 38-17 15 9-81 17 41-44 20 13-68 22 44-71 25 16-35 27 47-98 30 19-62	1-1709 2-3400 3-5101 4-6801 5-8501 7-0201 8-1902 9-3602 10-5302 11-7002 12-8703 14-0403	13 14 15 16 17 18 19 20 21 22 23	32 51-25 35 22-89 37 54-52 40 26-16 42 57-79 45 29-43 48 1-06 50 32-70 53 4-33 55 35-97 58 7-60	15-2103 16-3803 17-5503 18-7204 19-8904 21-0604 22-2304 23-4005 24-5705 25-7405 26-9105
219 to 222) 306 to 309)	1 0 45-15	28-1262	1 2 3 4 5 6 7 8 9 10 11 12	2 31-88 5 3-76 7 35-64 10 7-53 12 39-41 15 11-29 17 43-17 20 15-05 22 46-93 25 18-81 27 50-70 30 22-58	1-1719 2-3438 3-5158 4-6877 5-8596 7-0315 8-2035 9-3754 10-5473 11-7192 12-8912 14-0631	13 14 15 16 17 18 19 20 21 22 23	32 54-46 35 26-34 37 58-22 40 30-10 43 1-98 45 33-87 48 5-75 50 37-63 53 9-51 55 41-39 58 13-27	15-2350 16-4069 17-5789 18-7508 19-9227 21-0946 22-2666 23-4385 24-6104 25-7823 26-9543
223 to 225) 302 to 305)	1 0 51-07	28-1718	1 2 3 4 5 6 7 8 9 10 11 12	2 32-13 5 4-26 7 36-38 10 8-51 12 40-64 15 12-77 17 44-89 20 17-02 22 49-15 25 21-28 27 53-41 30 25-53	1-1738 2-3477 3-5215 4-6953 5-8691 7-0430 8-2168 9-3906 10-5644 11-7383 12-9121 14-0859	13 14 15 16 17 18 19 20 21 22 23	32 57-66 35 29-79 38 1-92 40 34-04 43 6-17 45 38-30 48 10-43 50 42-56 53 14-68 55 46-81 58 18-94	15-2597 16-4336 17-6074 18-7812 19-9550 21-1289 22-3027 23-4765 24-6503 25-8242 26-9980

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.			Arc travelled by true sun per hour.				
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
226 to 229 } 299 to 301 }	1 0 56-39	28-2129	1 2 32-35 2 5 4-70 3 7 37-05 4 10 9-40 5 12 41-75 6 15 14-10 7 17 46-45 8 20 18-80 9 22 51-15 10 25 23-50 11 27 55-85 12 30 28-19	1-1755 2-3511 3-5266 4-7021 5-8777 6-0532 7-2288 8-4043 9-5798 10-7554 11-9309 12-1064	13 33 0-54 14 35 32-89 15 38 5-24 16 40 37-59 17 43 9-94 18 45 42-29 19 48 14-64 20 50 46-99 21 53 19-34 22 55 51-69 23 58 24-04	15-2820 16-4575 17-6331 18-8086 19-9841 21-1597 22-3352 23-5107 24-6863 25-8618 27-0373		
230 to 233 } 295 to 298 }	1 1 1-12	28-2494	1 2 32-55 2 5 5-09 3 7 37-64 4 10 10-19 5 12 42-73 6 15 15-28 7 17 47-83 8 20 20-37 9 22 52-92 10 25 25-47 11 27 58-01 12 30 30-56	1-1771 2-3541 3-5312 4-7082 5-8853 6-0623 7-2394 8-4615 9-5935 10-7706 11-9476 12-1247	13 33 3-11 14 35 35-65 15 38 8-20 16 40 40-75 17 43 13-29 18 45 45-84 19 48 18-39 20 50 50-93 21 53 23-48 22 55 56-03 23 58 28-57	15-3108 16-4788 17-6559 18-8329 20-0100 21-1870 22-3641 23-5412 24-7182 25-8953 27-0723		
234 to 237 } 291 to 294 }	1 1 5-85	28-2859	1 2 32-74 2 5 5-49 3 7 38-23 4 10 10-98 5 12 43-72 6 15 16-46 7 17 49-21 8 20 21-95 9 22 54-69 10 25 27-44 11 28 0-18 12 30 32-93	1-1786 2-3572 3-5357 4-7143 5-8929 6-0715 7-2501 8-4286 9-6072 10-7858 11-9644 12-1429	13 33 5-67 14 35 38-41 15 38 11-16 16 40 43-90 17 43 16-64 18 45 49-39 19 48 22-13 20 50 54-88 21 53 27-62 22 56 0-36 23 58 33-11	15-3215 16-5001 17-6787 18-8573 20-0358 21-2144 22-3940 23-5716 24-7502 25-9287 27-1073		
238 to 241 } 287 to 290 }	1 1 9-40	28-3133	1 2 32-89 2 5 5-78 3 7 38-67 4 10 11-57 5 12 44-46 6 15 17-35 7 17 50-24 8 20 23-13 9 22 56-02 10 25 28-92 11 28 1-81 12 30 34-70	1-1797 2-3594 3-5392 4-7189 5-8986 6-0783 7-2580 8-4378 9-6175 10-7972 11-9769 12-1566	13 33 7-59 14 35 40-48 15 38 13-37 16 40 46-27 17 43 19-16 18 45 52-05 19 48 24-94 20 50 57-83 21 53 30-72 22 56 3-62 23 58 36-51	15-3364 16-5161 17-6958 18-8755 20-0552 21-2350 22-4147 23-5944 24-7741 25-9538 27-1335		

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
242 to 244 } 283 to 286 }	1 1 12-36	28-3361	1 2 33-01 2 5 6-03 3 7 39-04 4 10 12-06 5 12 45-07 6 15 18-09 7 17 51-10 8 20 24-12 9 22 57-13 10 25 30-15 11 28 3-16 12 30 36-18	1-1807 2-3613 3-5420 4-7227 5-9034 7-0840 8-2647 9-4454 10-6260 11-8067 12-9874 14-1680	13 14 15 16 17 18 19 20 21 22 23	33 9-19 35 42-21 38 15-22 40 48-24 43 21-25 45 54-27 48 27-28 51 0-30 53 33-31 56 6-33 58 39-34	15-3487 16-5294 17-7101 18-8907 20-0714 21-2521 22-4327 23-6134 24-7941 25-9747 27-1554	
245 to 248 } 280 to 282 }	1 1 15-31	28-3589	1 2 33-14 2 5 6-28 3 7 39-41 4 10 12-55 5 12 45-69 6 15 18-83 7 17 51-97 8 20 25-10 9 22 58-24 10 25 31-38 11 28 4-52 12 30 37-66	1-1816 2-3632 3-5449 4-7265 5-9081 7-0897 8-2713 9-4530 10-6346 11-8162 12-9978 14-1794	13 14 15 16 17 18 19 20 21 22 23	33 10-79 35 43-93 38 17-07 40 50-21 43 23-35 45 56-48 48 29-62 51 2-76 53 35-90 56 9-04 58 42-18	15-3611 16-5427 17-7243 18-9059 20-0876 21-2692 22-4508 23-6324 24-8140 25-9957 27-1773	
249 to 252 } 276 to 279 }	1 1 16-03	28-3771	1 2 33-17 2 5 6-34 3 7 39-50 4 10 12-67 5 12 45-84 6 15 19-01 7 17 52-18 8 20 25-34 9 22 58-51 10 25 31-68 11 28 4-85 12 30 38-02	1-1824 2-3648 3-5471 4-7295 5-9119 7-0943 8-2767 9-4590 10-6414 11-8238 13-0062 14-1886	13 14 15 16 17 18 19 20 21 22 23	33 11-18 35 44-35 38 17-52 40 50-69 43 23-86 45 57-02 48 30-19 51 3-36 53 36-53 56 9-70 58 42-86	15-3710 16-5533 17-7357 18-9181 20-1005 21-2829 22-4652 23-6476 24-8300 26-0124 27-1948	
253 to 256 } 272 to 275 }	1 1 19-45	28-3908	1 2 33-31 2 5 6-62 3 7 39-93 4 10 13-24 5 12 46-55 6 15 19-86 7 17 53-17 8 20 26-48 9 22 59-79 10 25 33-11 11 28 6-42 12 30 39-73	1-1830 2-3659 3-5489 4-7218 5-9148 7-0977 8-2807 9-4636 10-6466 11-8295 13-0125 14-1954	13 14 15 16 17 18 19 20 21 22 23	33 13-04 35 46-35 38 19-66 40 52-97 43 26-28 45 59-59 48 32-90 51 6-21 53 39-52 56 12-83 58 46-14	15-3784 16-5613 17-7443 18-9272 20-1102 21-2931 22-4761 23-6590 24-8420 26-0248 27-2078	

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-samkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
257 to 260 } 268 to 271 }	1 1 20-64	28-4000	1 2 33-36 2 5 6-72 3 7 40-08 4 10 13-44 5 12 46-80 6 15 20-16 7 17 53-52 8 20 26-88 9 23 0-24 10 25 33-60 11 28 6-96 12 30 40-32	2 33-36 5 6-72 7 40-08 10 13-44 12 46-80 15 20-16 17 53-52 20 26-88 23 0-24 25 33-60 28 6-96 30 40-32	1-1833 2-3667 3-5500 4-7333 5-9167 7-1000 8-2833 9-4667 10-6500 11-8333 13-0166 14-2000	13 14 15 16 17 18 19 20 21 22 23	33 13-68 35 47-04 38 20-40 40 53-76 43 27-12 46 0-48 48 33-84 51 7-20 53 40-56 56 13-92 58 47-28	15-3833 16-5666 17-7500 18-9333 20-1166 21-3000 22-4833 23-6666 24-8500 25-0333 26-2166
261 to 267 } (True sun in perigee, on Day 263.)	1 1 21-23	28-4045	1 2 33-38 2 5 6-77 3 7 40-15 4 10 13-54 5 12 46-92 6 15 20-31 7 17 53-69 8 20 27-08 9 23 0-46 10 25 33-84 11 28 7-23 12 30 40-61	2 33-38 5 6-77 7 40-15 10 13-54 12 46-92 15 20-31 17 53-69 20 27-08 23 0-46 25 33-84 28 7-23 30 40-61	1-1835 2-3670 3-5506 4-7341 5-9176 7-1011 8-2847 9-4682 10-6517 11-8352 13-0187 14-2023	13 14 15 16 17 18 19 20 21 22 23	33 14-00 35 47-38 38 20-77 40 54-15 43 27-54 46 0-92 48 34-30 51 7-69 53 41-07 56 14-46 58 47-84	15-3858 16-5693 17-7528 18-9364 20-1199 21-3034 22-4869 23-6704 24-8549 26-0375 27-2210

TABLE L.

ELEMENTS OF THE SUN'S LONGITUDE.

MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column I.

Time Mins.			10,000ths of circle.	Time Mins.			10,000ths of circle.	Time Mins.			10,000ths of circle.
1	2		3	1	2		3	1	2		3
1	0	1-23	0-0095								
1	0	2-46	0-0190	21	0	51-74	0-3993	41	1	41-02	0-7795
2	0	4-93	0-0380	22	0	54-21	0-4183	42	1	43-49	0-7985
3	0	7-39	0-0570	23	0	56-67	0-4373	43	1	46-95	0-8175
4	0	9-86	0-0760	24	0	59-14	0-4563	44	1	48-42	0-8365
5	0	12-32	0-0951	25	1	1-60	0-4753	45	1	50-88	0-8556
6	0	14-78	0-1141	26	1	4-06	0-4943	46	1	53-34	0-8746
7	0	17-25	0-1331	27	1	6-53	0-5133	47	1	55-81	0-8936
8	0	19-71	0-1521	28	1	8-99	0-5323	48	1	58-27	0-9126
9	0	22-18	0-1711	29	1	11-46	0-5514	49	2	0-74	0-9316
10	0	24-64	0-1901	30	1	13-92	0-5704	50	2	3-20	0-9506
11	0	27-10	0-2091	31	1	16-38	0-5894	51	2	5-66	0-9696
12	0	29-57	0-2281	32	1	18-85	0-6084	52	2	8-13	0-9886
13	0	32-03	0-2472	33	1	21-31	0-6274	53	2	10-59	1-0077
14	0	34-50	0-2662	34	1	23-78	0-6464	54	2	13-06	1-0267
15	0	36-96	0-2852	35	1	26-24	0-6654	55	2	15-52	1-0457
16	0	39-42	0-3042	36	1	28-70	0-6844	56	2	17-98	1-0647
17	0	41-89	0-3232	37	1	31-17	0-7035	57	2	20-45	1-0837
18	0	44-35	0-3422	38	1	33-63	0-7225	58	2	22-91	1-1027
19	0	46-82	0-3612	39	1	36-10	0-7415	59	2	25-38	1-1217
20	0	49-28	0-3802	40	1	38-56	0-7605	60	2	27-84	1-1407

N. B.—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 *minus* 5'-4516 or 0-0421, and on Day 263 *plus* the same.

Hence on Day 81 the true sun's journey in 59 m. must be taken as (by the Table, 2' 25'-38—5'-45=) 2' 19'-93, or (by the Table, 1-1217—0-0421=) 1-0796; and on Day 263 as (2' 25'-38+5'-45=) 2' 30'-83, or (1-1217+0-0421=) 1-1638.

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE L-A.
ELEMENTS OF THE SUN'S LONGITUDE.
SECONDS.

Cols. 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.	Time seconds.	"	10,000ths of circle.
1	2	3	1	2	3	1	2	3
1	0-041	0-0003	21	0-862	0-0067	41	1-684	0-0130
2	0-082	0-0006	22	0-903	0-0070	42	1-725	0-0133
3	0-123	0-0010	23	0-945	0-0073	43	1-766	0-0136
4	0-164	0-0013	24	0-986	0-0076	44	1-807	0-0139
5	0-205	0-0016	25	1-027	0-0079	45	1-848	0-0142
6	0-246	0-0019	26	1-068	0-0082	46	1-889	0-0146
7	0-287	0-0022	27	1-109	0-0036	47	1-930	0-0149
8	0-329	0-0025	28	1-150	0-0089	48	1-971	0-0152
9	0-370	0-0029	29	1-191	0-0092	49	2-012	0-0155
10	0-411	0-0032	30	1-232	0-0095	50	2-053	0-0158
11	0-452	0-0035	31	1-273	0-0098	51	2-094	0-0162
12	0-493	0-0038	32	1-314	0-0101	52	2-135	0-0165
13	0-534	0-0041	33	1-355	0-0105	53	2-177	0-0168
14	0-575	0-0044	34	1-396	0-0108	54	2-218	0-0171
15	0-616	0-0048	35	1-437	0-0111	55	2-259	0-0174
16	0-657	0-0051	36	1-478	0-0114	56	2-300	0-0177
17	0-698	0-0054	37	1-519	0-0117	57	2-341	0-0181
18	0-739	0-0057	38	1-561	0-0120	58	2-382	0-0184
19	0-780	0-0060	39	1-602	0-0124	59	2-423	0-0187
20	0-821	0-0063	40	1-643	0-0127	60	2-464	0-0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time-minute by the *Siddhānta-sirōmaṇi* 2° 464,008,788, or 0-019,012,414.

No. 2.—DANDAPALLE PLATES OF VIJAYA-BHUPATI: SAKA-SAMVAT 1332.

BY G. VENKOBÄ RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monegar* of Dandapalle,¹ a village in the Palamner *tāluka* of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53.

The plates are five in number, each measuring about 9½" by 5½". The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been cut before the plates were secured by me.

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing; this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are Nandināgarī, almost of the same type as those of the Satyamangalam plates of Dēvarāya II, published with a facsimile plate on pp. 35 to 41 of *Ep. Ind.*, Vol. III; and the languages employed are Sanskrit verse² and Kanarese prose.³ The signature of the king at the end appears as "Śrī Triyambaka" in Kannada characters.⁴

The following palæographical and orthographical peculiarities are worth noting. The use of the *anusvāra* is very arbitrary. In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted. The vowel *ṣ* is throughout written as *ṣ*, and in two cases (ll. 144 इति ष्वं^५ and 163 ने ष्वं^६) with superscript *ṣ*. Very little difference in form is perceptible between *bha* and *ta*. The double letters *dda* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *kkha* in ll. 121 and 126 by *khkha*. The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa*. The hard or intensified *ṣ* is represented by *ṣ̣* (ll. 123, 135, 154, 175, 177, 186 and 191). The difference between *ḷa* and *la* is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental *la* used instead of the cerebral *ḷa*, evidently owing to Sanskrit influence, even though the latter is expected according to the vernacular pronunciation, e.g. सुखानि^७ (l. 55), दंडेद्वि (l. 56) and इतिन^८ (l. 145). *Vice versa*, *ḷa* is used for *la* in *Kalyāṇāya*

¹ In his *List of Antiquities*, Vol. I, p. 159, Mr. Sewell has noted the existence of these plates. It may be added that these have since been presented by the owner to the Madras Museum and are deposited there.

² Ll. 100 to 102 after v. 45, ll. 109 to 110 after v. 48, ll. 116 to 118 after v. 49, l. 130 after v. 55 and ll. 139 to 142 after v. 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse. In the second, fourth and fifth we have portions of *Anuṣṭup*, *Sālinī* and *Indraṇajrā*.

³ Ll. 144 to 146 and ll. 153 to 192.

⁴ The Madras Museum plates of Śrīgiri-Bhūpāla of about this period (*Ep. Ind.*, Vol. VIII, p. 306 ff.) are attested similarly.

(l. 1) and *lālitāṅghri* (l. 11) and *Mahālakṣmī* (l. 34). A consonant after *anuvāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, e.g. मूर्त्ति in l. 7, यं in l. 42, पुष्पवत्ती in l. 40, °राय in l. 83 and इति in l. 86; in °विज्ञान (l. 99) the consonant is doubled before *ra*. The *virāma* is used with the letters त in ll. 13, 15, 17, 57, 66 and 106, न in ll. 17, 27 and 73 and क in ll. 81 and 137. The rules of Sandhi are not observed in the following cases:—The *visarga* does not assimilate with the following consonant except in हरिश्चा° in l. 14. कौशिकी ऋन्वि° for कौशिक ऋन्वि° in l. 78 and विशालिनी ऋन्वि° for विशालिनी ऋन्वि° in l. 126; चमूतृण° for चमूतृण° occurs in l. 15, शिवात् शिवाच्चो in l. 44, ऋग्वत् शीवरो for ऋग्वत्शीवरो in l. 106 and ऋग्वत्शरी° for ऋग्वत्शरी° in l. 120. चाह्वय for चाह्वय in ll. 55 f. and 61, येकेव for एकेव in l. 146 f., and सिञ्चास° for सिञ्चास° in ll. 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is इतिऋन्वि for इती ऋन्वि in l. 143.

After invoking Gaṇeśa and the boar incarnation of Viṣṇu, the record begins as usual by tracing the First Vijayanagara dynasty from the Moon. In the lunar race was born **Bukka-Rāya (I)**. His son was **Harihara (II)**, and his son **Dēvarāya (I)**, who ruled at **Vijaya-purī** (Vijayanagara). He had a son **Vijaya-Bhūpati** by his wife **Dēmāmbikā**, who was herself the daughter of a certain **Nūka-Bhūpāla** of the Solar race (v. 17). **Kriyāsakti-dēsika** was the spiritual teacher of Vijaya-Bhūpati (v. 20). This king Vijaya, having founded in the division called **Mulvāgila rājya**, in the district **Huli nāḍu**, in **Dandēhalli sthala**, a new village called **Kriyāsakti-pura**, granted it to **Kṛishṇa-Paṇḍita** in the Śaka year reckoned by the chronogram *raṅgalōka* (i.e. 1332), corresponding to the cyclic year **Vikṛiti**, in the bright half of **Bhādrapada**, when (the *nakṣatra*) **Śravaṇa** was combined with **Monday**, on the **Ēkādaśī tithi** (and) the **Lakṣmīnārāyaṇa yōga** (vv. 26 to 30). Verses 21 to 25, which introduce the donee **Kṛishṇa-Paṇḍita**, state that his parents were **Mēchāmbikā** and **Śiṅgaṇārya**,¹ that he belonged to the **Bhāradvāja gōtra** and that his younger brother was **Annadātā**, in company with whom he served the king **Vijaya** faithfully. **Kṛishṇa-Paṇḍita** constructed in **Kriyāsakti-pura** a tank called **Vijaya-samudra** (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to **Brāhmaṇas** of different *gōtras* (vv. 34 and 35). As stated in the Kanarese passage (ll. 144 to 146), the village consisted of 82 *vruttis*. From the post-script which describes the boundaries of the village we learn that **Kriyāsakti-pura**, on being granted to **Brāhmaṇas**, received the name **Abhinava-Vijaya-Bukkarāya-samudra**, evidently after **Vijaya-Bukka**, one of the surnames of king **Vijaya-Bhūpati**.

The date of the grant has been verified with the help of **Dewan Bahadur Swamikannu Pillai's Ephemeris**. In the year **Vikṛiti**, corresponding to A.D. 1410, **Bhādrapada** was intercalary. On **Monday** in the bright half of *nija*-**Bhādrapada** the *tithi* *daśamī* (i.e. the 10th day) ended at .38 after mean sunrise, and the *nakṣatra* **Uttara-Āshāḍhā** similarly ended at .48 after mean sunrise. Thus the given *tithi* (i.e. the 11th) and the *nakṣatra* **Śravaṇa** were in combination with **Monday** only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D. 1410, September 10, **Monday**.

Very few stone inscriptions of **Vijaya-Bhūpati** have been found. The present record, accordingly, is one of extreme interest, being the first copper-plate inscription of his time discovered up to now. Professor **Kielhorn's List of Southern Inscriptions**, No. 480, says that **Vijaya's** father **Dēvarāya I** ascended the throne in Śaka-Samvat 1328 (=A.D. 1406-07).² It must have been soon after this that **Vijaya-Bhūpati** was installed as viceroy at **Mulbāgal** in

¹ In the list of donees he is incidentally also mentioned as **Śiṅgaṇāchārya**, father of **Rāmakṛishṇa** (i.e. **Kṛishṇa-Paṇḍita**) and **Annadātā**.

² From No. 345 of the **Madras Epigraphical Collection** for 1905 it may also be surmised that the coronation of **Dēvarāya I** took place in A.D. 1406-07.

the Mysore State.¹ The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhin, corresponding to A.D. 1409-10.² In Śaka 1344 (Śubhakṛit=A.D. 1422-23) he assumed the title of paramount sovereign.³ From an inscription found at Bārūkūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin).⁴ The interval between the latest known date of Dēvarāya I (viz. Śaka 1340) and the accession of Dēvarāya II (viz. Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr. H. Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I.⁵ In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vira-Vijaya, Vira-Bukka and Vijaya-Bukka. Vijaya-Bhūpati of our record should not however be confounded with Vira-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south.⁶

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā.⁷ She was the daughter of Nūka-Bhūpāla of the Solar race. This Nūka-Bhūpāla may be identified with the Redḍi chief Nūka or Nalla-Nūka, who married Vēmasāni, sister of Antavēma.⁸ We are aware of a similar matrimonial alliance between the Redḍis and the Vijayanagara family. The Vēnavaram plates of Allaya-Vēma refer to a Kāṭaprabhu as the son-in-law of Harihara (III).⁹

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāsakti-pura was perhaps Kāśivāsa Kriyāsakti, referred to in terms of high esteem in the records of Bukka I. He was also the teacher of Harihara II and of his general Muddanna-Daṇḍanāyaka.¹⁰ Viṭṭhanṇa-Oḍeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāsakti.

Of the 82 *vr̥ttis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gōpīnātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vr̥tti*. Among the Brahman recipients figure Chaṇḍapārya of the Vasishṭha *gōtra*, Sōma, son of Chaṇḍārya of the same *gōtra*, Annadātā, son of Śiṅgaṇāchārya of the Bhāradvāja *gōtra*, and Duggappārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vr̥ttis*. The names of Chaṇḍapārya and his son Sōma of the Vasishṭha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śrauta work *Prayōgaratnamālā*. Another son of Chaṇḍapārya, Chaṇḍapāchārya or Chaṇḍapāmātya was Nāgaya-mantrin mentioned in a

¹ *Ep. Carn.*, Vol. X., Intr. p. xxxv., No. 324 of the Madras Epigraphist's Collection for 1912, from Karhanapalle of the Puṅganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Uḍṇiyar was ruling as viceroy at Muḷvāyil (Muḷbāgal). A subordinate of his was the Chōla chief Vira-Obaladēva Chōlamahārāja of the Sammaṭṭi family, which Mr. H. Krishna Sastri identifies with Sammeṭa, the family to which Lakkaya-dēva Mahārāja and Bommayā-dēva Mahārāja, who were dependants of Dēvarāya II, belonged.

² No. 658 of the Madras Epigraphical Collection for 1905.

³ *Ep. Carn.*, Vol. VII, Sk. 93.

⁴ No. 160 of the Epigraphist's Collection for 1901 and *Arch. Surv. Rep.* for 1907-08, p. 247.

⁵ *Arch. Surv. Rep.* for 1907-08, p. 248.

⁶ See the genealogical table on p. 86 of the Madras Epigraphical Report for 1907. Inscriptions of Vira-Bhūpati are found at Tiruvārūr and Tiruppūnduruttī in the Tanjore district (No. 575 of 1904 and *Christian College Magazine* for 1890, p. 105).

⁷ The Satyanagalam Plates of Dēvarāya II give the name Dēmāmbikā (*Ep. Ind.*, Vol. III, p. 37, text-line 18); but on the authority of an inscription of Vira-Vijaya published in the *Madras Journal of Lit. and Sc.* for 1881 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid.*, note 7). The *varia lectio* is due probably to the similarity of form of the letters *ha* and *da* in Nandināgarī.

⁸ *Ep. Ind.*, Vol. III, p. 287. The Redḍis, so far as we know, do not claim any connection with the Solar race.

⁹ Madras Epigraphical Report for 1900, p. 26, paragraph 63.

¹⁰ *Arch. Surv. Rep.* for 1907-08, p. 243, foot-note 12.

Tripurāntakam inscription.¹ The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew. Under his full name Kṛishṇa-Paṇḍita was evidently the Rāmakṛishṇa who reserved for himself 20 shares in the village.² He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja gōtra. His younger brother Annadātā must be distinguished from his namesake, the son of Chaṇḍapāmātya, which latter belonged to the Vasishṭha gōtra.

Daṇḍehalli, near which was situated the granted village Kriyāsakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Daṇḍapalle, where these plates were found. Of the places mentioned among the boundaries Eḍūru is a village very near Daṇḍapalle. Tirumaladāri, i.e. the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village. I am unable to identify Tālakuṇṭe or Tālakuṇṭe and Arasāṇḍeyahalli, the two other villages mentioned in the plates.

TEXT.³

[Metre of verses 1-44, *Anuṣṭubh*; of 45, *Mandākrāntā*; of 46-48, *Anuṣṭubh*; of 49, *Mandākrāntā*; of 50-55, *Anuṣṭubh*; v. 56—please see note 2, page 63 above; of 57-61, *Anuṣṭubh*; and of 62, *Śālinī*.]

First plate.

- 1 शुभमस्तु । कक्वाणाय गणाधोशः
- 2 कारुण्यांभोधिरस्तु वः । सदा गंडस्थली
- 3 यस्व सरसा दानकुल्या(ः) ।[1१*] संपत्तिं श्री
- 4 वराहो वः संपादयतु भूयसी । सा-
- 5 मोदामुदहन् भूमिं समुद्रसलि-
- 6 लापुतां⁴ ।[1२*] त्रियः कुलगृहं श्रीरिः शय्या-
- 7 मूर्तिरुमापतेः । सृष्टिराद्या विधेरस्तु जी-
- 8 वनं जीवनाय वः ।[1३*] अस्ति चंद्रः सुधासूति-
- 9 रमलात्मा कलानिधिः । संजातः क्षीर-
- 10 पाथोघो⁵ 'ज्ञाघो लक्ष्मीसहोदरः ।[1४*] सुरा-
- 11 सुराशरोरबकालितांघ्रिसरोरुहः । ज्ञा-
- 12 चमान⁶ स्वयं धत्ते⁷ शिरसा यं सदाशिवः ।[1५*]
- 13 वसुधायां जगत्स्थिता वंशस्तस्य समे-
- 14 धत्ते । जातो यच्च हरिस्त्राचाज्जगतां प्र-
- 15 भवो विभुः ।[1६*] अभूत्⁸ गुणगणांभोधि[र]-
- 16 व्याहृतपराक्रमः । बुक्करायवृषस्त-

¹ No. 255 of the Madras Epigraphical Collection for 1905.

² The honorific epithet *svāmī* given to Kṛishṇa-Paṇḍita in l. 90 and the way in which his name is introduced in v. 21 immediately after the description of Kriyāsakti lead us to suspect that these may have been identical.

³ From the original plates.

⁴ 'पु' was first written 'पु' and then corrected.

⁵ 'ज्ञा' is corrected from 'ज्ञ'.

⁶ Read 'मान'.

⁷ The symbol for 'a' is added in error by the engraver to the preceding letter 'वि' instead of 'to स'.

⁸ Read 'अभूत्'.

- 17 क्षिन् दिक्षु विख्यातवैभवः ।[१७*] संपत्प-
 18 रंपरोदारसर्वदिग्विजयक्रमः । एकै-
 19 कदिक्पतीं देवानिन्द्रादीनत्यशेत यः ।[१८*]
 20 तपोविशेषैस्तस्यासीत्तनयः ^१पुर्वसंचितैः ।[*]
 21 पुण्यः] पूर्ववृपालेषु गण्यो हरिहरेश्वरः ।[१९*]
 22 त्रिया संसेव्यमानस्य सर्वज्ञख्यातिश्रा-

Second plate ; first side.

- 23 लिनः । समौ हरिहरौ यस्य जाने तावेव नाप-^२
 24 रः ।[११०*] तस्य राजाधिराजस्य श्रीराजपरमे-
 25 श्वरः । तनयो जयति क्षीणां देवरायमहीप-
 26 तिः ।[१११*] पिण्ये ^३सिंघासने यस्मिन्मित्रैश्चर्य-
 27 प्रदे स्थिते । ^४शत्रुसिंघासनान्यासन् द्विजैः
 28 शून्यानि वासरैः ।[११२*] नलनाभागभरतनहु-^५
 29 षादीश्वरेश्वरान् । ^६विश्वेरा यद्गुणस्तोमै-
 30 र्विस्मरत्येव^७ मेदिनी ।[११३*] श्रीदस्येवाल-
 31 का श्लाघ्या शक्रस्येवामरावती^८ ।[*] विजयोप-
 32 पदा यस्य विख्याता^९ वसतिः पुरी ।[११४*] नाञ्जा
 33 देमांबिका तस्य नूकभूपालनंदिनी । महि-
 34 षी माधवस्येव महाकृष्णीः ^{१०}समधते ।[११५*] ^{१०}पु-
 35 चरूपं तयोरेकं पूर्वजन्मतपःफलं । श्री-
 36 मान्विजयते तेजःसीमा विजयभूपतिः^{११}
 37 ।[११६*] कूटस्थौ वंशयोर्यस्य कुमुदांभोजबांधवौ ।
 38 वाण्या क्षीणा च लक्ष्म्या च वल्लभो यः स्वयंवृ-
 39 तः ।[११७*] प्रतापकीर्त्तिलतयोः प्रभोर्यस्य समिद्धयोः^{१२} ।[*]
 40 पुण्याणि ^{१३}तटितस्ताराः पुण्यवंत्तौ^{१३} च तौ

^१ Read पूर्व.

^२ The letter प looks more like व.

^३ Read सिंघा°.

^४ The letter त of भरत looks like म. ^५ An extra vertical stroke has been erased between स्मि and रा.

^६ An extra vertical stroke between the letters स्मि and व has been erased.

^७ The syllable व is corrected from वि.

^८ The letter स्या is engraved like स्वा.

^९ Read समेष्टी.

^{१०} The first half of this verse is the same as verse 14 of the Satyamaṅgalam plates of Dēvarāya II, except that तयोरेकं appears as तयोः द्वाव in those plates.

^{११} The visarga is engraved at the beginning of the next line.

^{१२} Read तजित°.

^{१३} Read पुण्यवन्तौ; पु is written like बु, and there is an additional stroke added to it at the bottom, which makes the w-sign look long.

2
4
6
8
10
12
14
16
18
20

24
26
28
30
32
34
36
38
40
42
44

46
48
50
52
54
56
58
60
62
64
66

- 41 फले ।[१८*] अभंगमंगकाकिंगवंगा[द्या]शामरा-
 42 दिभिः । राजानो यं ^१निषेवन्ते राजचिह्ने ^२स्व-
 43 यंघृतैः ।[१९*] राजानं दधतो मूर्ध्ना राज्ञां मौलौ दिग्मन्
 44 पदं । ^३शिवात् ज्ञाघ्यो गुरुयस्य श्रीक्रियाशक्ति-

Second plate ; second side.

- 45 देशिकः ॥[२०*] प्रभोर्बहुमतस्तस्य प्रथते कृष्णपंडि-
 46 तः । महनीयगुणांभोधिर्मदिरं सर्वसंपदां ।[२१*]
 47 ज्ञाघ्या मेचांशिका येन शिंगणार्यश्च दंपती ।
 48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[२२*] यस्तु-
 49 वेदादिषु ख्यातिं यस्याप्तस्वान्वयाधिपः । व-
 50 सिष्ठाद्यैर्भरद्वाजो वर्धते वंशकर्तृभिः ।[२३*] अ-
 51 न्वर्थो भूषयन् संज्ञामनंदानैरहर्निशं । धन्यो
 52 यस्यानुजो धीमाननंददाता समेधते ।[२४*] भूषणो-
 53 र्विजयभूपस्य भूतल्लेद्वयशोनिधेः । आश्विने-
 54 योपमां यातः^४ पार्श्वं तावग्रजानुजौ ।[२५*] रा-
 55 जा श्रीविजयः सोयं राज्ये सुखवागिलाङ्ग-^५
 56 ये । हुलिनाडौ फलोदारे दंडेहस्तिस्थले शु[भे] ।[२६*]
 57 श्रीमत्क्षेत्रगृहारामसीमानिर्माणशोभितं ।
 58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृती ।[२७*]
 59 शकान्दे रंगलोकामे वीरो विक्रतिवत्सरे ।[*] प-
 60 क्षे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[२८*] एकाद-
 61 श्यां तिथौ योगे लक्ष्मीनारायणाङ्गये^६ । स[१]-
 62 दृभोगं सर्वमान्यं धारापूर्वं सदक्षिणं ।[२९*] मंडि-
 63 तः सङ्गुप्तैः कृष्णपंडिताय कृपानिधिः । प्रादित
 64 श्यंबकप्रोत्थै पृथिवीकण्यपादपैः ।[३०*] स क-
 65 ण्यपंडितस्तत्र समुद्रं विजयादिकं । तटाक-
 66 क्षितसौभाग्यं तटाकं ^७निरमाययत् ।[३१*] अच्योद-
 67 स्य प्रसंगोपि तुच्छो यद्वर्णनाक्रमे । मानसं [च]

^१ Read निषेवन्ते.

^२ Read चिह्नैस्स०.

^३ Read शिवात्प्रायो.

^४ यातः is the third person dual of the root या 'to become.'

^५ Read सुखानवाङ्गवे.

^६ नारायणाङ्गये.

^७ Read क्षित्.

Third plate ; first side.

- 68 सरः ¹पुंसां मानसाय न रोचते ।[१२२*] रथम्[रा]-
 69 लमंजीरा रसत्सारसमेखला । लीला[नृ]-
 70 त्तं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[१२३*] . तटाके-
 71 न[र]ग्रहारं ²तं तादृशेन विभूषितं । राज्ञा ते-
 72 न[र]भ्यनुज्ञातः प्राज्ञोसौ कृष्णपंडितः ।[१२४*] वि-
 73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधिः । क-
 74 मेष भागिनस्तेपि कथ्यन्ते ब्राह्मणोत्तमाः ।[१२५*]
 75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[खौ] [*]
 76 प्रसन्नौ नित्यवरदावुभावेकैकभागिनौ ॥[१२६*]
 77 ऋग्विद्रंगयगोविंदः कौशिकोवैकभागभ[र]-
 78 क् । गोविंदभूः सैकभागः कौशिको ऋग्वि-
 79 दोभक्तः ।[१२७*] कौशिको बह्वचः सैकभागः श्री-
 80 माधवांशपः । विश्वामित्रः कामयश्री-
 81 रामो ऋग्विद्भिभागभाक्³ ।[१२८*] गौतमो या-
 82 जुषः सैकहत्तिरप्यश्वकेशवः । काश्य-
 83 पो याजुषः सैकहत्तिर्मरार्यतिथ्य-
 84 यः ।[१२९*] नृसिंहो भारजन्मैकभागः काश्य-
 85 पयाजुषः । शंडिल्यो याजुषः सैकवृ-
 86 त्तिर्देवार्यपेक्षः ।[१३०*] कौडिन्यो याजुषः
 87 सैकहत्तिर्नार्गार्यपेक्षः । कौडिन्यो या-
 88 जुषो भागद्वयो नागार्यतिमयः ।[१३१*]

Third plate ; second side.

- 89 भागाः श्रीरामकृष्णस्य भारद्वाजस्य विं-
 90 शतिः । स्वामिनः शिंगणार्यस्य सूनोरच
 91 यजुर्निधेः ।[१३२*] हारीतो याजुषः सैकभागः
 92 श्रीगंगनाथलुः । केशवो नृहरिः सैकभा-
 93 गः कौशिकयाजुषः ।[१३३*] कौडिन्यो याजुषः[ः]
 94 सैकहत्तिरप्यश्वसोमपः [*] कौडिन्यो याजु-
 95 षो भागद्वयो श्रीश्यामनाथलुः ।[१३४*] भार-

¹ Read पुंसां.² त is very peculiarly formed.³ Read °विभाक्°.

- 96 हाजो यजुरधिगमो भागयुग्मस्य क-¹
 97 कर्ता दुग्गप्यार्यः सकलगुणवानन्नदा-
 98 तार्यस्तुः । भागद्वंद्वप्रभुरिह यजुर्वेद-
 99 विद्वांसचंद्रो भारद्वाजः सकलगु-
 100 णवानप्यणाचार्यस्तुः । [18५*] भारद्वाजो य-
 101 जुषि कृतधीरच भागद्वयेशः श्रीमल्लच्छी-
 102 पतितनुभवो बुद्धिमानौभलार्थः । हारी-
 103 तो बह्वचो भागद्वयी सूर्यार्यसोमपः । (1)
 104 वसिष्ठो बह्वचो भागद्वयी चौडार्यसोमपः [18६*]
 105 तिमणो बह्वचात्रेयो द्विभागो मल्लपार्यजः [1*]
 106 नागार्थ्यनृहरी ऋग्वित् श्रीवत्सोत्रैकभाग-
 107 भाक् । [18७*] श्रीवत्सो याजुषः सैकभागः शिंगार्य-
 108 तिमयः । काश्यपो बह्वचः सैकवृत्ती रामा-
 109 र्यतिमयः । [18८*] शंडिल्यो बह्वचः सैकवृ-
 110 त्तिर्नैयाय्यमंगणः ॥—॥

Fourth plate ; first side.

- 111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य-
 112 स्तुभारद्वाजो यजुषि कृतधीरन्नदाता-
 113 र्यवर्यः । भारद्वाजो नृहरितनयो भा-
 114 गयुग्मस्य कर्ता⁴ श्रीमल्लच्छीपतिर-
 115 धिगुणो बुद्धिमान्याजुषोस्मिन् ॥ [18९*]
 116 भारद्वाजो यजुषि मतिमानप्यणाचा-
 117 र्यस्तुः⁵ श्रीमान् भागद्वितयसहि-
 118 तो मल्लभट्टार्यवर्यः । ⁶हारीतोऋग्विदे-
 119 कवृत्तिः केशवदेवपः । शिंगार्यनृहरी ऋ-
 120 ग्वित् हारीतोत्रैकभागभाक् । [1९०*] विष्णुहृषो

¹ Perhaps we have to correct क into न. The same word is used in l. 114.

² Read °विद्वांस°.

³ Read सुभो°

⁴ Read भर्ता; as in l. 96 f.

⁵ The syllable स्तु looks like श्रु; the horizontal stroke in the middle which distinguishes स्तु from श्रु seems to have been marked by mistake at the top.

⁶ The metre requires one more syllable for the first quarter; perhaps the reading meant was हारीतोऋ.

⁷ Read °विहारीतो°.

- 121 ऋग्विदेकवृत्तिर्ह्यंगपलएवणः¹ । विष्णु-
 122 वृक्षो ऋग्विदेकवृत्तिर्माधवहंपणः । [1५१*]
 123 याजुषो वृषवंशेकवृत्ति र्वकृतीकपः । र्वकृतीकपः । र्वकृतीकपः ।
 124 सैकवृत्तिर्याजुषो जंनभूर्वृषः । [1५२*] कौडिन्यो या-
 125 जुषः सार्धवृत्तिस्तिप्पार्थवत्तमः । गौतमो याजु-
 126 षः सार्धवृत्तिः कौमणलएवणः । [1५३*] विश्वामित्रो ऋग्वि-
 127 दवृत्तिर्नागार्थगोपणः । कौशिको याजुषः सार्ध-
 128 वृत्तिरज्ञार्थमाधवः । [1५४*] कौशिको² याजुषः सार्धवृत्तिरे-
 129 ज्ञार्थवत्तमः । कौशिको याजुषः सार्धवृत्तिर्माधव-
 130 वत्तमः । [1५५*] कौशिको याजुषः सार्धवृत्तिर्माधवविष्णवः ।
 131 लिंगार्थजो बह्वृचजामदग्न्यवत्सोर्धवृत्तिः [स्तिव स] स [न] यः [1*]

Fourth plate ; second side.

- 132 वासिष्ठोऽस्मिन् बह्वृचो योगसूनुः चंद्रप्या-
 133 र्यः सार्धवृत्तिद्वयेणः । [1५६*]³ गार्ग्यः [1*] त्रियाजुषः
 134 सार्धवृत्तिः शिंगार्थजाण्वः । याजुषो वृष-⁴
 135 वंशोर्धवृत्ति र्वकृतीकपः । [1५७*] त्रिवत्सो
 136 याजुषः सैकवृत्तिर्विद्वलपन्नः । कौडि-
 137 न्यो या [जु] षः सौम्यो नृहरिः पादभागभाक् [1५८*]
 138 सार्धवृत्तिः कूचिरामः शा [लं] कायनयाजुषः । बह्वृचो द्वि-
 139 मपाचार्यतनूभूमाधवस्सुधीः । [1५९*] पादोन-
 140 वृत्तिद्वयवान्विष्णुवर्धनगोचजः । विश्वामि-
 141 त्रो बह्वृचस्तिप्पणार्थो [1*] भागत्रयो गंगण-
 142 सूनुश्च । भारद्वाजः पादभागी याजु-
 143 षः सूर्यतिमयः । कौशिकः पादोनवृ-
 144 त्तिर्ऋग्विद्विष्टेणकेशवः । [1६०*] अंतु देव-
 145 भाग सह वृत्तिगठु ८२' ष-

¹ The second वृ is incomplete. See the same conjunct consonant in l. 126 below.

² Read कौशिको.

³ The two halves of which this verse is made up belong respectively to the metres *Indrasajrā* and *Śālinī*.

⁴ Read वृष°.

⁵ Read °सूनी°.

⁶ Read °सौ ष्वि°.

⁷ In Telugu-Kanarese numerals and throughout.



134

134

136

138

140

7.82

146

14:

154

15.



154

156

102

164

166

165

72

74

37

179

②

201

134

384

882

000

- 146 चरदलु इवे येभत्त येरडु वृत्ति [i*] ये¹
 147 कैव भगिनी लोके सर्वेषामेव भूभुज[i] [i*]
 148 न भोज्या न करग्राह्या विप्रदत्ता वसुं-
 149 धरा ॥[६१*] सामान्योय² धर्मसेतुर्नृपाणां का[ले]
 150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[र]-
 151 विनः पार्थिवेद्रान् भूयो भूयो³ याचते
 152 रामचंद्रः ॥[६२*] श्री श्री श्री ॥—॥

Fifth plate ; first side.

- 153 अभिनवविजयबुक्करायसमुद्रद सी-
 154 मे । कैरेय बडगण कोडिय तट्टि-
 155 नलु येडूरुगे आग्नेयदलु हुण्णिशिम-
 156 रगळिगे पडुवण नट्ट कळु १⁴ अदळे
 157 मूडलु हुण्णिशिमरद बडगण नट्ट
 158 कळु १ अदळे ईशान्यदलु हुण्णिशिम-
 159 रळे बडगण नट्ट कळु १ अदळे मू-
 160 डलु नट्ट गुंडिनलु अत्तरव वरशि-
 161 द कळु १ अदळे मूडलु येडूर ताल-
 162 कुंटेय सीमेय हुण्णिशिमरद के-
 163 [ळ]गे कळु १ तालकुंटेय नैर्ऋत्यदलु
 164 नट्ट कळु १ अदळे मूडलु तालकुं-
 165 टेगे तेंकलु आलदमरद बडग-
 166 ण नट्ट कळु १ अदळे ईशान्य-
 167 दलु तालकुंटेय मूडण हुण्णिशिम-
 168 रदलु नट्ट कळु १ अदळे
 169 मूडलु कुंटेय मूडणकोडिय
 170 बेलदमरदलु कळु १ अदळे
 171 मूडलु तुमिलमरद केळुगे न-

Fifth plate ; second side.

- 172 इ कळु १ अदळे मूड[लु] [अरे]ग[ळु] १ अदळे मूडलु वमळलु
 173 वरद शासन १ अदळे मूडलु तालकुंटेय अरसाडियळ[कि]-

¹ Read एकैव.

² Read °जीयं.

³ Read भूयो..

⁴ In Telugu-Kanarese numerals and throughout.

- 174 य सीमेय हुणिशेमरदलु नष्ट कल्लु १ अदक्के आ[म्मे]-
 175 यदलु कूडनहक्किगे वड गलु तोरेंगे तेंकलु दडद ता-
 176 रेंमरद उत्तिन वडगलु नष्ट कल्लु १ कूडनहक्किगे प-
 177 डुवलु अरेंगे मूडलु नष्ट कल्लु १ आ अरेंय मेले वरद
 178 शासन १ अदक्के पडुवलु हुणिशेमरक्के मूडलु नष्टकल्लु
 179 १ [अदक्के] पडुवलु तिरुमलेदारिय हुणिशेमरद पडुव-
 180 लु नष्ट कल्लु १ अदक्के पडुवलु तुमिलमरद नष्ट क-
 181 ल्लु १ अदक्के पडुवलु हुणिशेमरक्के पडुवलु नष्टक-
 182 ल्लु १ अदक्के पडुवलु दंडेहक्किगीसीमेय हुणिशे-
 183 मरदलु नष्ट कल्लु १ अदक्के तेंकलु तंबुरद मरद पडुवलु
 184 नष्ट कल्लु १ अदक्के पडुवलु वसुरियमरक्के मूड-
 185 लु नष्ट कल्लु १ अदक्के वडगलु तिरुमलेयदारिय
 186 अरेंमेले होयिशिद 'शासन १ अदक्के पडुवलु हुणिशे-
 187 मरक्के तेंकलु नष्ट कल्लु १ अदक्के पडुवलु आलदमरद उ-
 188 त्तिन नष्ट कल्लु १ अदक्के पडुवलु दंडेहक्किगी तेंकलु नष्ट गुं-
 189 डिनलु होयिशिद शासन १ अदक्के तेंकलु तुमिलमरद उत्ति-
 190 न नष्ट कल्लु १ अदक्के तेंकलु आलदमरद यडेविष्ट मूड-
 191 [लु] नष्ट अरेंगल्लिन उत्तिनलु नष्ट कल्लु १ अदक्के पडुवलु कं-
 192 गाणियहक्किगी होलमेरे सीमे ।
 193 श्रीचियंबक

ABRIDGED TRANSLATION.

L. 1. Let there be prosperity !

(Verse 1.) Let Gaṇēśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V. 2.) Let the glorious Varāha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance.

(V. 3.) Let water (*jivana*), which is the abode of Lakshmi,³ the bed of Śāuri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahmā, exist for our subsistence.

(Vv. 4 and 5.) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother² of Lakshmi—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demona, himself proudly wears, was born from the milky ocean.

¹ Read शासन.

² The goddess Lakshmi is said to have come out of the milky ocean, when it was churned.

³ The moon is the brother of Lakshmi, as both of them were produced from the milky ocean.

(V. 6.) There flourishes on earth the world-famed family of his (*i.e.* the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born.¹

(Vv. 7 and 8.) In that (*family*) was sprung king Bukka-Rāya, the ocean of a multitude of good qualities, of irresistible valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (*as such*) surpassed the gods Indra and the rest, who were lords each of a single quarter.

(Vv. 9 and 10.) To him was born by virtue of superior penance accumulated in former (*births*) a virtuous son Hariharēśvara, who was to be reckoned among the ancient kings. To him, well served by Śrī (*i.e.* Lakshmi) and famous as the all-knowing (*Sarvajña*), only Hari and Hara were equal and none else.²

(V. 11.) Victorious on this earth is the prosperous Rājaparamēśvara, king Dēvarāya, the son of this Rājādhirāja.

(V. 12.) While this king sate on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days.

(V. 13.) Amazed at his excellent virtues, the earth actually forgets the sovereigns Naḷa, Nābhāga, Bharata, Nahusha and others.

(V. 14.) Like unto (*the city of*) Alakā of (Kubēra) the giver of wealth, and unto Amarāvati of Indra, the excellent and famous city which has for its prefix the word Vijaya (*i.e.* Vijaya-nagara) was his residence (*vasati*).³

(V. 15.) His consort Dēmāmbikā by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmi, the consort of Mādhava.

(V. 16.) The illustrious Vijaya-Bhūpati, the chief fruit, in the form of a son, of their (*i.e.* of the parents') penance (*practised*) in former births, is victorious as the (farther) limit of prowess.

(V. 17.) At the root of whose lineage are (the Moon and the Sun),⁴ the friends of the white and red lotuses (respectively); and who is voluntarily chosen as lord by (*the goddesses*) Sarasvati, the Earth and Lakshmi.

(V. 18.) The lightning and the stars (*were*) the flowers and the sun and the moon (*were*) the fruits of the two well-grown creepers, the valour and fame of this lord.⁵

(V. 19.) Upon whom the kings of Aṅga, Kāliṅga, Vaṅga and the rest always attend holding *chauris*, etc., the insignia of royalty, themselves.

(V. 20.) His (*i.e.* Vijaya-Bhūpati's) spiritual teacher was Kriyāśakti-dēśika who, placing his foot on the diadems of kings (*rājā*), became more illustrious than Śiva carrying the moon (*rājā*) on his head.⁶

(V. 21.) Kṛiṣṇa Paṇḍita, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous.

¹ This is the Yādava family, in which Kṛiṣṇa was born.

² Hari (Viṣṇu) is the husband of Lakshmi and Sarvajña is a recognised surname of Hara (Śiva).

³ In the Eastern Gaṅga grants *vāsaka* appears in the sense of *rājadhāni*; above, Vol. III, p. 20, note 2.

⁴ Vijaya-Bhūpati was born in the race of the moon. His mother Dēmāmbikā was born of the Solar race.

⁵ *I.e.* his fame and valour reached even unto the sky. This verse is the same as verse 12 of the *Śaṭya-maṅgalam* plates of Dēvarāya II; *Ep. Ind.*, Vol. III, p. 37, text lines 20 f.

⁶ Kriyāśakti-dēśika is greater than Śiva, because the *rāja* carried on his head by the latter was merely trodden by the former.

(V. 22.) By (*possessing*) this son (*i.e.* Kṛishṇa-Paṇḍita) the praiseworthy couple Mēchām-bikā and Śiṅgaṇārya came to be ranked foremost among parents (*lit.* those *possessing children*) in this world.

(V. 23.) The founder of the lineage of (Kṛishṇa-Paṇḍita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others.

(V. 24.) His younger brother, the wise and fortunate Annadātā, prospers well, making his designation literally appropriate by feeding (the needy) day and night.

(V. 25.) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins.¹

(Vv. 26 to 30.) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called Kriyāśakti-pura, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious Daṇḍēhaḷḷi *sthala*² in Huli *nāḍu* of great yield, in the Muḷvāgila *rājya*, gave (*it*) as a free gift, together with the eight kinds of easements, to Kṛishṇa Paṇḍita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the Śaka year expressed by the (chronogram) *raṅgalōka* (*i.e.* 1332), in the (*cyclic*) year Vikṛiti, on the day of Śravaṇa which corresponded to a Monday, the 11th *tithi* of the bright fortnight in the month of Bhādrapada and was coupled with the *yōga* (called) Lakshmi-Nārāyaṇa.

(V. 31.) (*Subsequently*) this Kṛishṇa-Paṇḍita founded in that place a tank called Vijaya-samudra endowed with charm all round.

(V. 32.) Even to speak of (the lake) Achchhōḍa, while describing it (*i.e.* tank), is vain, even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this).³

(V. 33.) It seems as if Lakshmi performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle.

(Vv. 34 and 35.) The wise, wealthy, virtuous and discriminate Kṛishṇa-Paṇḍita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmaṇas. The best of the Brāhmaṇas who received shares are enumerated in regular order.

(Ll. 75 to 146.) List of donees :—

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
1	Gōpīnātha (Viṣṇu) . . .	.....	.....	.....	1
2	Rāmēśa (Śiva) . . .	.....	.....	.....	1
3	Gōvinda	Raṅgaya	Kauśika	Rich	1
4	Obhaḷa	Gōvinda	Do.	Do.	1

¹ The Aśvins are the inseparable twins who serve as physicians to the gods.

² Daṇḍēhaḷḷi *sthala* may have been the lowest territorial division in which the village Kriyāśakti-pura was situated. The word *sthala* in this sense corresponds to *ḷāṇa* or *ḷāṇya* of other inscriptions and is etymologically connected with them.

³ Achchhōḍa and Mānasa-saras are two famous lakes in the Himalayas.

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
5	Annapa	Mādhava	Kausika	Bahvricha	1
6	Śrirāma	Kāmaya	Viśvāmitra	Rich	2
7	Kēsava	Appana	Gautama	Yajus	1
8	Tippaya	Mārāya	Kāśyapa	Do. . . .	1
9	Nṛisimha	Māra	Do. . . .	Do. . . .	1
10	Peddana	Dēvāya	Śāṇḍilya	Do. . . .	1
11	Do. . . .	Nāgāya	Kauṇḍinya	Do. . . .	1
12	Timmaya	Do. . . .	Do. . . .	Do. . . .	2
13	Rāma-Kṛishna	Śiṅgaṇāya	Bhāradvāja	Do. . . .	20
14	Ayyalu	Gaṅga	Hārīta	Do. . . .	1
15	Nṛihari	Kēsava	Kausika	Do. . . .	1
16	Sōmapa	Appana	Kauṇḍinya	Do. . . .	1
17	Ayyalu	Do. . . .	Do. . . .	Do. . . .	2
18	Duggappāya	Annadātāya	Bhāradvāja	Do. . . .	2
19	Rāmachandra	Appanāchāya	Do. . . .	Do. . . .	2
20	Aubhalāya	Lakshmipati	Do. . . .	Do. . . .	2
21	Sōmapa	Sūryāya	Hārīta	Bahvricha	2
22	Do. . . .	Chauṇḍāya	Vasishtha	Do. . . .	2
23	Timmana	Mallapāya	Ātrēya	Do. . . .	2
24	Nṛihari	Nāgāya	Śrīvatsa	Rich	1
25	Timmaya	Śiṅgāya	Do. . . .	Yajus	1
26	Do. . . .	Rāmāya	Kāśyapa	Bahvricha	1
27	Maṅga	Mēyāya	Śāṇḍilya	Do. . . .	1
28	Annadātāya	Śiṅgaṇāchāya	Bhāradvāja	Yajus	2
29	Lakshmipati	Nṛihari	Do. . . .	Do. . . .	2
30	Mallibhātāya	Appanāchāya	Do. . . .	Do. . . .	2
31	Dēvapa	Kēsava	Hārīta	Rich	1
32	Nṛihari	Śiṅgāya	Do. . . .	Do. . . .	1
33	Lakshhapa	Heggapa	Vishnuvridha	Do. . . .	1
34	Hampapa	Mādhava	Do. . . .	Do. . . .	1
35	Tikapa	Ravala	Vṛisha	Yajus	1
36	Ravala	Jaruna	Do. . . .	Do. . . .	1
37	Vallabha	Tippaya	Kauṇḍinya	Do. . . .	†

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
38	Lakṣhkaṇa . . .	Koṁmaṇa . . .	Gautama . . .	Yajus . . .	$\frac{1}{2}$
39	Gōpaṇa . . .	Nāgārya . . .	Viśvāmītra . . .	Rich . . .	$\frac{1}{2}$
40	Mādhava . . .	Allārya . . .	Kauśika . . .	Yajus . . .	$\frac{1}{2}$
41	Vallabha . . .	Ellārya . . .	Do. . .	Do. . .	$\frac{1}{2}$
42	Do. . .	Mallārya . . .	Do. . .	Do. . .	$\frac{1}{2}$
43	Vissaṇa . . .	Do. . .	Do. . .	Do. . .	$\frac{1}{2}$
44	Saptanātha . . .	Līngārya . . .	Jāmadagnya-Vatsa	Bahvricha . . .	$\frac{1}{2}$
45	Chandrappārya . . .	Yōga . . .	Vasiṣṭha . . .	Do. . .	$2\frac{1}{2}$
46	Anṇapa . . .	Singārya . . .	Gārgya . . .	Yajus . . .	$\frac{1}{2}$
47	Tikapa . . .	Ravala . . .	Vṛisha . . .	Do. . .	$\frac{1}{2}$
48	Padmaṇa . . .	Viṭṭhala . . .	Śrīvatsa . . .	Do. . .	1
49	Nṛihari . . .	.....	Kauṇḍinya . . .	Do. . .	$\frac{1}{2}$
50	Kūchirāma . . .	.....	Śālaṅkāyana . . .	Do. . .	$\frac{1}{2}$
51	Mādhava . . .	Heggaṇāchārya . . .	Vishṇuvardhana . . .	Bahvricha . . .	$1\frac{1}{2}$
52	Tippaṇārya . . .	Gaṅgaṇa . . .	Viśvāmītra . . .	Do. . .	3
53	Timmaya . . .	Sūrya . . .	Bhāradvāja . . .	Yajus . . .	$\frac{1}{2}$
54	Kṛṣṇava . . .	Chittēṇa . . .	Kauśika . . .	Rich . . .	$\frac{1}{2}$
TOTAL SHARES .					82

(Ll. 146 to 148.) Altogether the *vr̥ttis* are 82, including the share of the gods. Also in words eighty-two *vr̥ttis*.

(Ll. 149 to 152.) [Here follow the two usual imprecatory verses].

(Ll. 153 to 192.) The boundary of Abhinava-Vijaya-Bukkarāya-samudra is (as follows):—

One stone set up to the west of the tamarind trees at the south-east corner of Ēḍūru, on the side of the north outlet of the tank; to the east of it, one stone set up to the north of the tamarind tree; in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it; to the east of it, one stone under the tamarind tree which was on the boundary between Ēḍūru and Tālakunṭe; one stone set up to the south-west of Tālakunṭe; to the east of it, one stone set up to the north of the banyan tree south of Tālakunṭe; to the north-east of it, one stone set up at the tamarind tree east of Tālakunṭe; to the east of it, one stone (set up) at the Bēl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree; one rock to the east of it; to the east of it, an inscription engraved on a black stone; to the east of it, one stone set up at the tamarind tree on the boundary between Tālakunṭe and Araṇḍēyaha[¹]li; to the south-east of it, one stone set up to the north of the ant-hill¹

¹ *Uṭṭa* is the same as *butta*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *utṭa*.

at the Tāre (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kāḍanaha![*]i; one stone set up to the east of the rock west of Kāḍanaha![*]i; an inscription engraved on that rock; to the west of it, one stone set up to the east of the tamarind tree; west of it, one stone set up to the west of the tamarind tree on the road to Tirumale; west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Daṇḍēha!i; to the south of it, one stone set up to the west of the wild Mangosteen tree; to the west of it, one stone set up to the east of the waved-leaved fig tree; to the north of it, an inscription caused to be cut on a rock on the road to Tirumale; to the west of it, one stone set up to the south of a tamarind tree; to the west of it, one stone set up at the ant-hill of the banyan tree; to the west of it, an inscription caused to be engraved on the boulder set up to the south of Daṇḍēha!i; to the south of it, one stone set up at the ant-hill of the Tuggila tree; to the south of it, one stone set up at the ant-hill of the boulder set up a little beyond to the east of the banyan tree; to the west of it, the boundary is the boundary limit of the fields of Kaṅgāṇiyaha![*]i.

(L. 193.) Śrī-Triyambaka.

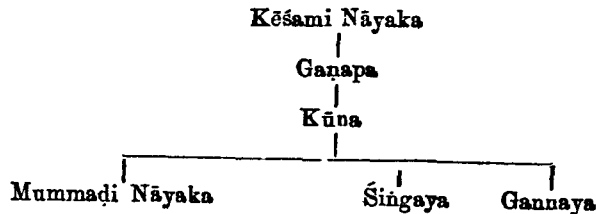
No. 3.—SRIRANGAM PLATES OF MUMMADI NAYAKA : SAKA SAMVAT 1280.

By T. A. GOPINATHA RAO, M.A., TRIPPLICANE.

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9" by 2", and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Raṅganātha-svāmin temple at Srīraṅgam and was kindly lent to me for examination by the trustees of the temple, Messrs. T. Dēśikāchārya, B.A., B.L., of the Trichinopoly bar, and K. S. Kuppusāmi Ayyaṅgār. My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them.

The alphabet in which the record is written is old Telugu, and the language Sanskrit. The whole is written in 64 verses of various metres. The inscription records that Mummaḍi Nāyaka, the king of the Teliṅga country, granted to Bhaṭṭa Parāśara, the seventh, the village of Koṭṭāllapaṛṛu, which the donee's mother regranted to Śrīraṅganātha-svāmin, the presiding deity of the great Viṣṇu temple at Śrīraṅgam. The genealogy of the donor is given as follows :—



Mummaḍi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka. His family was known by the name of Mañchikoṇḍa, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkaṇṭi. Teliṅga-dēśa, ruled over

by Mummaḍi Nāyaka, was bounded on the north by Kanyākubja, on the south by the Pāṇḍya country, on the east by Kalinga and on the west by Mahārāshtra. Prince Mummaḍi is described as having conquered the Pānāra, the Kōṇa, the Kuravāṭaka, the Cheṅgara and other countries lying on either side of the Godāvāri, and as having made Kōrukoṇḍa his capital. He had two brothers, Śīṅgaya and Gannaya, whom he allowed to rule over the small principalities of Kōṭi and Tāḍipākka. Sovereignty had no attraction for Mummaḍi; but he was obliged to accept the crown for the sake of his father. Mummaḍi is also called Śrīraṅga-varddhana (v. 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhaṭṭa VII. He became a follower of the latter, when the latter had gone to the Teliṅga-dēśa, and as a *guru-dakṣiṇā* this grant of a village was made.

At present nothing more than what is given in this document is known of Mummaḍi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāṇḍya country we can very well understand that at the time of this record the occupation of the Nellore district by Jaṭā-varman Sundara Pāṇḍya was an accomplished fact. This latter subverted the dynasty of the Chōḷas, overran and captured their country as far north as Nellore, where he had his *vīrābhishēka* celebrated.¹ Nothing is known definitely of the chiefs of Pānāra,² Cheṅgara, Kuravāṭaka, etc.

The village granted to Parāśara Bhaṭṭa VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v. 48), seems to have thought of allowing the relatives of the deceased to inherit the village; but in the meanwhile she changed her mind and gave it away to the god Raṅganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose.

An inscription found lately at Kōrukoṇḍa itself gives a very interesting account of the death of the seventh Parāśara Bhaṭṭa and his reappearance as a divine being. Incidentally also some facts about his patron and disciple, Mummaḍi Nāyaka, are given in it. Mr. Krishna Sastri summarises the contents of the record thus:—

“Mummaḍi Nāyaka is stated to have been the ruler of Kōrukoṇḍa, which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōṇa, Kuravāṭaka and Beṅgara A Vaishṇava teacher Bhaṭṭari, of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakshmi-Nārasimha on the hill at Kōrukoṇḍa. Soon after this revelation the teacher died, and all about his rebirth as the god Nārasimha was apparently forgotten. A dancing-girl of the village, called Lakshmi-dāsi, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śāila. The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple. She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛsimha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings.”³ Mr. Sastri adds that the verses in the inscription under notice are repeated verbatim in the Kōrukoṇḍa record also. The latter inscription is dated Ś. 1275; this is the date of the consecration of the image of the god Nṛsimha; and therefore the death of the seventh Parāśara Bhaṭṭa would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years.

¹ No. 904, p. 145 of the Appendix to Vol. VII of *Ep. Ind.*

² Vājaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol. I, p. 44.

³ *Madras Epigraphist's Annual Report for 1912*, para. 68.

Parāśara Bhaṭṭa VII belongs to a very illustrious family of scholars of southern India. Śrīvatsachihna-guru, or Śrīvatsachihna Miśra, as he is generally called, was the first or the founder of the family of Bhaṭṭars of Śrīrangam. He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśiṣṭādvaita school of philosophy. In all the Śrīvaiṣṇava chronicles and among the Śrīvaiṣṇavas he is better known by the name of Kūrattālvāṇ. He belonged to the Hārita gōtra and Āpastambha Sūtra and was of the Yajus śākhā. He was born in the year Saumya, on a Thursday which was Pañchami in the month of Pushya. He was a Vaḍama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āṇḍāl. The early education of Kūrattālvāṇ was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him. He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the Śrībhāṣya. He was of the same gōtra as Rāmānuja.

The Śrīvaiṣṇava Chronicles narrate the persecution of Rāmānuja by the Chōla sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaiṣṇavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king; Kūrattālvāṇ, apprehending danger to his master, assumed the garb of a *sannyāsin*, proceeded to the royal court, and represented himself as the famous Vaiṣṇava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattālvāṇ boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),¹ thus playing upon the double meaning of the words Śiva and Drōṇa. The king, enraged at the behaviour of Kūrattālvāṇ, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man.²

Another important service which he rendered to his master was the conversion of Tiruvarāṅgattamudāṇār, the hereditary trustee of the Raṅganātha temple at Śrīrangam, to the Śrīvaiṣṇava faith. This neophyte made over the right of management of the temple to Kūrattālvāṇ, who in his turn handed it over to Rāmānuja. Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *puurōhitya* of the temple and the right of reading the *Purāṇas* therein to the family of Kūrattālvāṇ.

Kūrattālvāṇ was the author of the *Varadarāja-stava*, *Sundarabāhu-stava*, *Atimānushya-stava*, *Śrīvāikunṭha-stava*, *Śrī-stava*, *Yamakaratnākara* and *Gadyatraya-vyākhyāna*.

Śrīvatsachihna Miśra had two sons, Parāśara Bhaṭṭa and Rāma Miśra.³ Of these the elder was the most distinguished scholar of the day; he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man. In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nañjiyar. He is believed by the Śrīvaiṣṇavas to have died at the early age of 28 and without issue; but there are weighty

¹ त्रिवारपरतरं नास्ति. द्रौणमस्ति ततः परम्-

² श्रीवत्सचिह्नमिश्रेभ्यो नमस्तस्मिन्धीमहि ।

यदुक्तयस्त्रयीकष्टे यानि मङ्गलपूजताम् ॥

श्रीमत्कूरकुलाधीशं श्रीवत्सादमुपास्यते ।

अथ यतीन्द्रशिष्यान्नामाद्यं वेदान्तवेदिनाम् ॥

³ Some Śrīvaiṣṇava chronicles assert that these were twins.

reasons for assuming that he lived for no less than 60 or 70 years.¹ The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin. Bhaṭṭar wrote the *Śrīraṅgarāja-stava*, *Śrīraṅgaratnakōśa*, *Sahasranāma-bhāṣya*, *Kriyādīpa*, *Aṣṭaślōki*, *Chatuśślōki*, *Dvayaślōki* and *Tanīślōki*.²

Parāśara Bhaṭṭa, the elder son of Śrīvatsachihna Miśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important. Vēdānta-vēdya is better known to the Śrīvaiṣṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*). He was defeated in a religious wrangle by Parāśara Bhaṭṭa, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nāṇḷiyar, meaning literally 'our jīya,' for he was so addressed by his *guru*. The name of this *sannyāsin* in his *pūr-vāśrama* (that is, before he assumed holy order-) was Mādhava.

As soon as Parāśara Bhaṭṭa and Rāma Miśra were born, the god Raṅganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there. They are therefore believed to be the adopted sons of the god Raṅganātha and his goddess Śrī.³ It is this faith of the Śrīvaiṣṇavas that is recorded in verse 35.

Vāgvijaya Bhaṭṭa was the son of Rāma Miśra,⁴ the brother of Parāśara. He is known to the Śrīvaiṣṇavas as Naḍuvil Tiruvīdi Pillai Bhaṭṭar ("the Bhaṭṭa of the middle street"). He was the author of *Kṣhamāśhōḍaṣi*, and is hence called also *Kṣhamāśhōḍaṣi Bhaṭṭa*.⁵

¹ It is a well-known fact that Parāśara Bhaṭṭa was born some time before the Chōla persecution and the subsequent flight of Rāmānuja to the Hoysala country. I have shown in my History of the Śrīvaiṣṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysala kingdom for no less than 20 years, during which period Kūrattālvān, who was blinded by the Chōla king, was living in Śrīraṅgam with his sons. On the return of Rāmānuja to Śrīraṅgam after the demise of the persecuting Chōla prince in A.D. 1118 the remaining third part of the *Śrībhāṣya* was finished. After this Rāmānuja lived for ten years; Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāviḍa Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Onpadiṇāyirappaḍi vyākhyānam* on the *Tiruvāymoḷi*. The *Guruparamparā-prabhāvam* of Piṇḇaligiya-Jiyar (p. 210) states that Parāśara Bhaṭṭar lived as late as in the reign of Tribhuvanavīra-Dēva, that is, Kulōttuṅga-Chōla III, who ruled from A.D. 1178 to 1216; and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhaṭṭar and is therefore likely to know about what he states in his work. Therefore we may rely on his assertion that the Bhaṭṭar lived at least down to some few years later than A.D. 1178, and therefore was more than 75 years when he died. The majority of the Śrīvaiṣṇava chronicles affirm that Parāśara Bhaṭṭar had no children, which appears to be the fact.

² पुत्रीकृती रङ्गधरम्बरेण पराशरः कूरकुलप्रदीपः ।

गोविन्दशिष्यस्य तु यामुनार्धमनोरथं पूरितवान् द्वितीयम् ॥

श्रीपराशरमहाय्यश्रीरङ्गेशपुरोहितः ।

श्रीवत्साङ्गमुग्धश्रीमान् श्रयसे भक्तु भूयसे ॥

³ रङ्गेशलक्ष्मीतनयत्वलालितौ यतीन्द्रकारण्यरसप्रहङ्गौ ।

महार्थरामादयद्विशिकीर्तनौ भजामि कूराधिपतेस्तनूजौ ॥

⁴ पौत्रं श्रीराममिश्रस्य श्रीवत्साङ्गस्य नन्दनम् ।

रामसूरिं [मजे] भट्टपराशरवरानुजम् ॥

कूरेशनन्दनं वन्दे व्यासांशं रङ्गवासिनम् ।

अनुराधे तु वैशाखे जातं श्रीरामसूरिं मजे ।

⁵ श्रीभट्टार्यकृपालम्बतत्त्वज्ञाननिधिं प्रभुम् ।

श्रीरामसूरितनयं सेवे वाग्विजयं युवम् ॥

कूरनाथगुरोः पौत्रं श्रीरामार्थप्रियं सुतम् ।

वाग्विजयिभुवं नन्दे वेदान्तद्वयसंपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhaṭṭa. He studied the *Śrībhāṣya* at Kāñchi under Varadavishṇuvārya, the grandson of Naḍādūr Alvāṇ (a nephew of Rāmānuja).¹ Varadavishṇu was better known as Naḍādūr-ammāl. He was a great exponent of the *Śrībhāṣya*, and his learning drew many earnest students to Kāñchi. One such was Vēdavyāsa Bhaṭṭa. This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard. His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well. One day, when the students were assembled for the usual lecture, Naḍādūr Ammāl, who had also come early, would not proceed with his disquisition. He began it only after Vēdavyāsa Bhaṭṭa took his seat in the assembly. With a desire to show the real man to the audience, Ammāl feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply; when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion; for he had heard Ammāl twenty-one times. When questioned if he remembered the very language employed by Ammāl on those twenty-one occasions, he replied that he did. At the command of Ammāl he began to pour forth in the very language in which Ammāl had explained that particular point on so many previous occasions. The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves. As a matter of fact, this youth committed to memory every word of Ammāl, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over. The work that grew in this manner was called the *Śruta-prakāśikā*, and Sudarśana came to be known thenceforth by the name of Śrutaprakāśikāchārya.² He was an elder contemporary of Veṅkaṭanāthārya, *alias* Vēdānta-dēśika. When he was very old, the vandalistic march of Malik Kafur swept over Śrīraṅgam, and in the onslaught that took place he perished.³

Sudarśana Bhaṭṭa had two sons, Vēdāchārya Bhaṭṭa and Parāśara Bhaṭṭa.⁴ Before his death Sudarśana Bhaṭṭa entrusted these sons and his valuable work the *Śruta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc. The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

¹ "Nos. 471a and 505b contain the *Vasanta-tilaka-bhāṇam*, a drama by Varadāchārya. This author can be safely identified with the Vaishṇava teacher of the same name, who was the son of Dēvarāja of Kāñchi, and to whom the *Guruparamparā-prabhāvam* attributes the two surnames Ammālāchārya and Ghaṭikaśatam-ammāl. The first of these two names appears in the form Ambālāchārya in No. 595b, and a corruption of the second name is preserved in the colophon of Dr. E. Mitra's No. 116" . . . "Another drama by Varadāchārya is the *Chōḷa-bhāṇa*." *Rep. on Sans. MSS. in S. India* by Dr. E. Hultzsch, No. I, p. vii of the Introduction.

² श्रीवत्साहस्य नम्रारं पीचं रामविपश्चितः ।

व्यासं वाग्जयिनः पुत्रमव्याकं तातमाश्रये ।

यतीन्द्रकृतभाष्यार्था यद्वाख्यानं दर्शिताः ।

वरं सुदर्शनार्थं तं वन्दे कूरकुलाधिपम् ।

श्रुतप्रकाशभट्टार्थं श्रीरामार्थस्य पीचकम् ।

चाम्बलजयशुरोः पुत्रं वन्दे सहस्रसागरम् ।

³ भाष्यप्रकाशिकां तां सङ्कटकाले सुदर्शनचतुरिः ।

प्रादायकं कृतिने सेवे तं वेदभूषिकाक्षरिं ।

Vēdāntadēśika-vaishṇava-prakāśikā, v. 131.

⁴ श्रीपरारामभट्टार्थं श्रीवत्साहस्यपीचकम् ।

वेदाचार्यानुजं वन्दे वेदाचार्यस्य वन्दवन् ।

gloss on the *Śrībhāṣya* to Vēdānta-Dēśika. Vēdāchārya Bhaṭṭa was the author of the *Aṣṭākṣharadīpikā*, *Rahasyatraya* and *Tanidvayam*. Vēdāchārya's son was Śrīraṅgarāja Bhaṭṭar.¹

The *Periya Tiru-muḍiy-aḍai* assigns the following pedigree to the first great Parāśara Bhaṭṭar:—his son was Uddanḍa Bhaṭṭar; his son Parāśara Bhaṭṭar; his son Śrīraṅganātha Bhaṭṭar; his son Bhaṭṭa Parāśara; his son Śrīraṅga Bhaṭṭar; his son Sudarśana Bhaṭṭar; his son Śrīraṅgarāja Bhaṭṭar; his son Sādhu Bhaṭṭar; his son Tiruvēṅkata Bhaṭṭar.²

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of Chaitra, in the Śaka year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of Śrīraṅgam, which is situated in the island formed by the two branches, the Kāvēri and the Kolliḍam, of the river Kāvēri. The image of the god Raṅganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikshvāku and worshipped by his descendants. On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Raṅganātha to his faithful ally and dependant, Vibhishana, the brother of Rāvana. While taking this valuable gift, Vibhishana inadvertently placed it on the ground in the island of Śrīraṅgam, where it stuck fast and could not be removed. It is over this image that the extensive temple of Śrīraṅgam is believed to have been built, and the composer of the *śāsana* alludes in our document to this faith regarding the advent of Raṅganātha to Śrīraṅgam.

"*Pāpishṭha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishṇudharma*. Kshatrabandhu was a very wicked king and had committed several sins; but just before his death he unwittingly uttered the three syllabled name, Gōvinda, of Vishṇu, which virtuous act saved him from eternal perdition. In his *Tirumālai* the Vaishṇava saint Tondaradīppoḍiy-ālvār also makes a reference to the story of Kshatrabandhu.³

The following are the names of places, etc., that are mentioned in the inscription under discussion:—Himāchala, Bhārata-varsha, the Mahārāshṭra, Kalinga, Pāṇḍya, Kanyākubja and Telinga countries; Mañchikonda; Āndhra-dēśa; the Pānāra, Kōṇa, Kuravāṭa and Ch(or)B(e)ṅgara provinces; the river Godāvari; Kōrukonḍa; Kōṭi; Tāḍipāka; the river Kāvēri; Śrīraṅga-puri; Kottāḷḷapaṛru in the Pānāra country; Dēva; Villūru; Naṅgipūṇḍi; Penuṅgonḍa; Charakuvāṭaka; Tāmaravāṭaka; Monambarru; Peṇḍlikānturu-cheruvu; Groppuṅgāli and

¹ श्रीपराशरभट्टायतनं विनयोऽञ्जलम् ।

रत्ननाथगुरुं वन्दे मङ्गलायतनं सदा ।

रत्ननाथायतनं श्रीमद्भट्टपराशरम् ।

सततं कुरनाथस्य सर्वविद्यानिधिं भजे ।

² In all probability the Bhaṭṭa Parāśara of our document was identical with the Bhaṭṭa Parāśara, the son of Śrīraṅganātha Bhaṭṭa and the grandson of Vēdāchārya Bhaṭṭa; he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūrattālvān.

³ *Mayita eal-viṇaiyul-nīṅru māṇṇ-eḷutt-udaiya pēral* ! *Kattirabandum-aṇṇē parāṅgadi kaṇḍu koṇḍān* ! ("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), *Tirumālai*, verse 4.

Uppungāli and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above :—

Name.	Mod. Name.	District.	Taluk.
Kōrukonda	Kōrukonda	Gōlāvari	Rajahmandry.
Kōṭi	Kōṭi	Do.	Do.
Tādipāka	Tāllapākam (?) . . . . .	.....	.....
Śrīraṅga-purī	Śrīraṅgam	Trichinopoly	Trichinopoly.
Koṭṭāllaparru	Kothalaparru	Kistna	Tanuku.
Dēva	Duvva	Do.	Do.
Villūru	Vilturu or Vēlatūr	Do.	Vinikonda.
Naṅgipūṇḍi	Neggipūḍi	Do.	Tanuku.
Penuṅgonda	Penukonda	Do.	Do.
Charakuvāṭaka	Cherukuvāḍa	Do.	Do.
Tāmaravāṭaka	Tāmarāḍa	Do.	Do.
Monambarru	Munamarru	Do.	Do.
Kāvēri river . . . . .	.....	.....	.....
The river Vāsishṭha Gōḍāvari	The river Gōḍāvari or a tributary of it.		
Himāchala	The Himalaya mountains.		
Bhārata-varsha	The ancient name of India.		

TEXT.¹

[Metre of verses 1-2, *Vasantatilaka*; of 3-10, *Upajāti*; of 11, *Indravajrā*; of 12, *Upajāti*; of 13, *Upēndravajrā*; of 14-15, *Upajāti*; of 16, *Upēndravajrā*; of 17, *Vasantatilaka*; of 18-22, *Upajāti*; of 23, *Vamśastha*; of 24, *Upajāti*; of 25, *Śārdūlavikrīḍita*; of 26, *Upajāti*; of 27, *Rathōddhātā*; of 28-29, *Anuṣṭubh*; of 30, *Vasantatilaka*; of 31-32, *Upajāti*; of 33, *Rathōddhātā*; of 34, *Sragdharā*; of 35, *Śārdūlavikrīḍita*; of 36-37, *Anuṣṭubh*; of 38, *Śārdūlavikrīḍita*; of 39-49, *Anuṣṭubh*; of 50, *Indravajrā*; of 51, *Anuṣṭubh*; of 52, *Giti*; of 53-58, *Anuṣṭubh*; of 59, *Mālini*; of 60, *Anuṣṭubh*; of 61, *Śālini*; and of 62-63, *Anuṣṭubh*.]

First Plate: First Side.

1 श्रीरंगराजाय नमः ॥ यां द्यूतकेलिविजितात् दयितात् गृहीतामिंदीः कला-
मितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुत्रमुमेकदंतं सा चा-

- 3 यतां गजमुखः स च तौ शिवौ च ॥[१*] श्वेतः शुभं दिशतु शशदसौ
वराहः पातालसङ्गनि तमोगहने रहो यः [१*]
4 [अ]त्सुक्यननधृतिरुहहनोत्सवात् प्राक्^१ दंतेन किञ्चिददुनोदधरं धरायाः ॥[२*]
तदाख्ययैव प्रथितेच कल्पे
5 मन्वन्तरे सप्तम आगतेस्मिन् । बहुष्वतोतेषु चतुर्युगेषु कलिं विदुः संप्रति
व[र्त]मानं ॥[३*] हिमा-
6 चलादालवणोदमेतत् खंडं भुवो भारतवर्षमाहुः । तत्रापि चैतत्^२ भरतस्य
खंडं चरं^३-
7 ति यत्राश्रमवर्णधर्माः ।[१ ४*] पञ्चापुरस्तादपि यस्य देशी स्थाती महा-
राष्ट्रकलिङ्गसंज्ञौ ।(१)
8 अवागुदक् पाण्डककन्यकुम्भी देशस्य तत्रास्ति तिलिङ्गनामा ।[१ ५*] तदी-
श्वरः केशमिनायकोभूदभूतपूर्वा-
9 हुत्वाहुसारः । वृत्तानि यद्वर्तनदर्पणेष्वे रात्रामलक्ष्यन्त पुरातनानां ।[१ ६*]
मुक्कंठिनामा नृप-
10 सार्वभौमो गंगातटांतात्किल यस्य पूर्वौ । पुरा तिलिङ्गान् प्रति मञ्चि-
कोडावानाययन्

First Plate : Second Side.

- 11 नायकवंशमुख्यौ ।[१ ७*] ताभ्यां विनिर्मापितमात्मनाम्ना पुरं महच्च प्रवि-
तेंध्रदेशे ।(१) तदुत्तमं बिभ्रति मं-^४
12 चिकोडगोत्रं सगर्वा भुवि यस्य वज्राः^५ ।[१ ८*] तस्मिन्नतीते^६ तनयस्तदीयो
गुणैः प्रतीतो गणपाभि-
13 धानः ।(१) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या बिभरांबभूव ॥[१ ९*] देवी
नृपेक्षिन्सति युक्तवर्षी चेचा-
14 स्यभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मस्मिन्पुत्रेभ्यः विमु-
ताध्वगा-
15 नां ।[१ १०*] तस्मात्समुद्रादिव शीतरश्मिः कूनाभिधानः कुञ्जकेतुरासीत् ।
आरोप्य सिंहा-
16 सनमात्मजं स्वमैत्रं स सिंहासनमाहरोह ।[१ ११*] धीरो वदान्धी विनयोप-

^१ Read प्राग्दंतेन.

^२ The *anuvāra* begins the next line.

^३ The *anuvāra* of *mamchā* begins the next line.

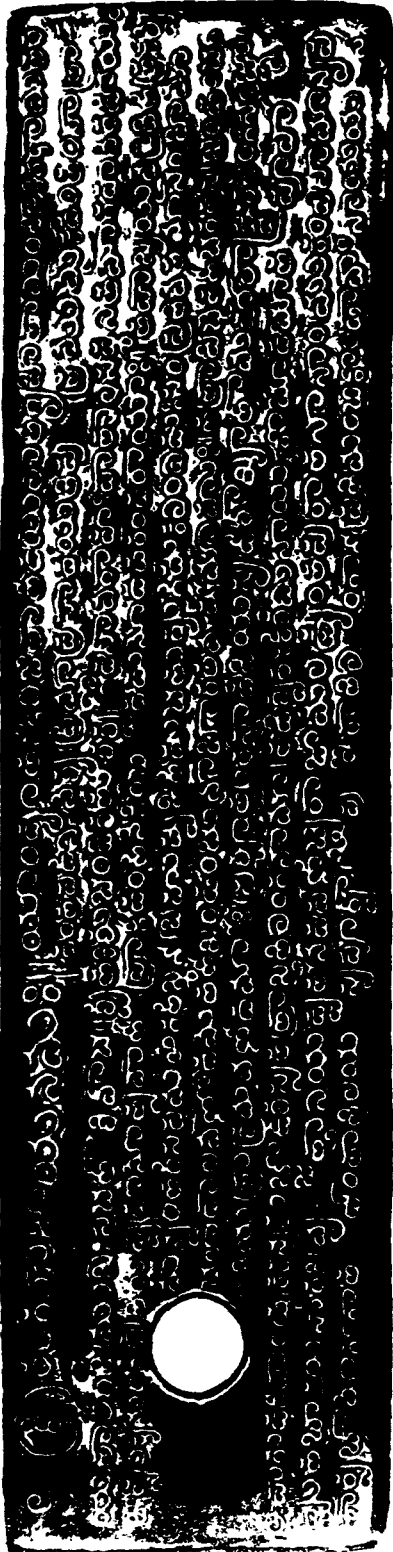
^४ Read तस्मिन्.

^५ Read °तश्चरवस.

^६ Read हु.

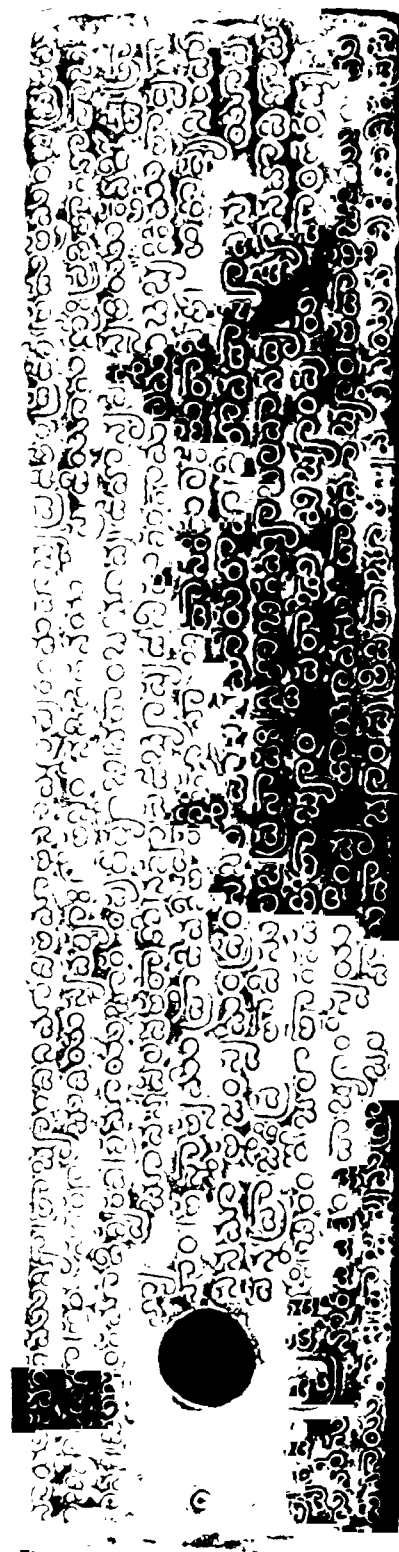
^७ Read वज्राः.

i a.



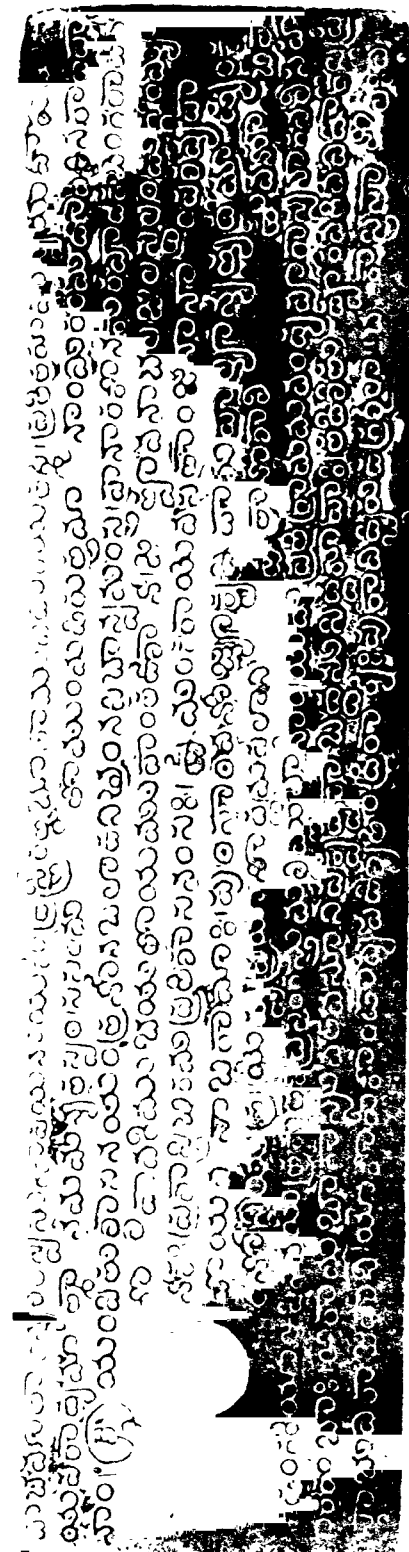
F. W. THOMAS.

i b.



SCALE 9

ii a.



W. GRIGGS & SONS, LTD. PHOTO-LITH.

- 17 पञ्च[*] प्राज्ञः प्रतापी सुलभप्रसा[द]: । स्थिरोभिगम्यो बलवानष्टयो
नवोपि सोभू-
18 त्परधू^१भ्रधर्षः ।[। १२*] चिरं बलात्कारक[द]र्त्विताभ्यां पराङ्मुखीभ्यां पुरु-
षांतरेभ्यः ।(।)
19 गुणी गुणैरेव वशंवदाभ्यां स्वयं हतो यो वसुधारमाभ्या ।[। १३*]
तदात्मजो मुंम-
20 डिनायको[स्ति] प्राज्ञस्समग्रो बलपौरुषाभ्यां । पुत्री पिताभूत् स्ववशेन येन
वीरेण वीरप्रस-

Second Plate : First Side.

- 21 वा च माता ।[। १४*] कन्यां स्वसुः कापयनायकेंद्र[*] स्त्रीरत्नभूतामुपदाय^२
तस्मै । प्रतीतरूपान्वयपौरुषा-
22 य परार्थमात्मानममन्यत स्वं ।[। १५*] स संमतो मुंमडिकृत्तमानामिरं-
मदो वैरिनरा[धि]पा-
23 नां । त्रियं पितुश्शासनयंत्रणेन बलादनिकृन्तपि^३ चान्वमंस्त ।[। १६*]
पानारकोनकुरवाटकचेंगरादीन्
24 गोदावरोमुभयतीयमुपांतदेशान् । जित्वा वनाचलजलस्थलदुर्गारम्या^४-
25 नेकः प्रशास्ति चिरमप्रतिशासनं सः ।[। १७*] क्षेमंकरा ये वसतां
जनानां पश्यवपा-
26 शोयवसाभिरामाः । पुंसां वशिन्ध्याकृषिपाशुपात्नान्यत्यर्थमाश्वंक-
27 रणानि यच्च ।[। १८*] येष्वप्रयासोद्य^५म[हा*]फलानि क्षेत्राणि शालीक्षुव-
णोचिता-
28 नि । कडंकरीया अपि नव यच्च कृतः प्रसंगस्तु भलिस्तुचानां ।[। १९*]
येषु प्रतिष्ठापमबंध्यपूगास्त्रनागवल्लीसह-
29 कारंभाः । आरामभागास्तुवते वस्तूनि पक्षैष्टकावध्वसुसिध्वकूपाः^६ ।[। २०*]
तदीशितुर्द्धारवतीव विष्णोरस्ति प्र-
30 शस्ता भुवि राजधानी । या कोरुकोडा व्यपदिश्यतेधैरायैः पुराविद्धिरुदय-
शैला ।[। २१*] चकास्ति सालः प-

Second Plate : Second Side.

- 31 रितः पुरो यां पृथ्वी विशालामिव चक्रवाणः । हस्त्यश्वयोषापुरुषादि-
कायास्त्रद्रवसृष्टेरिव गु-

^१ Read दु.

^२ Read °दृगिच्छति.

^३ Read ल.

^४ Read °मुपदाय.

^५ Read °स्त्रलदुर्ग°.

^६ Read °वहसुसिह°.

- 32 सिकोशः ।[२२*] वृद्धगधोरैर्मदहस्तिर्बृंहितैस्तुरंगहेषैः करणोपशोभिभिः ।
सुरक्तगीतैरपि वं-
33 दिमंगकैर्नृपश्रियो नर्तनशालिकेव या ।[२३*] पुरे च कोट्यां पुरि ताडि-
पाकेप्यात्मानुजौ शिंगयगन्धयास्थौ । शा-
34 खानगर्योद्भयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[२४*] संनत्वा
निजमंगसुत्तम-
35 मलंकृत्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागेन हस्तावभौ । वीरः कू-
36 न्धममुंमडिचितिपतिर्दत्तांगभूषस्य तामाकल्यं समवेक्षते नवमसावं-
37 तर्थाद्योदर्पणं ।[२५*] बहिः पतंगोपलशीतलस्य गूढप्रतापस्य मनोग-
तिज्ञाः । त-
38 स्योध्वनं^१ व्यालमिव क्षितीया विलंचितुं शासनमुद्दिजते ॥[२६*] अ[र्ध]सि-
धिमधिगम्य नोतिमान्काम-
39 मप्यनुसरन् यथोचितं । स चिर्वर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्त्वचित्
॥[२७*] श्रोमतो सुष-
40 मा भाति रंगनामनि धामनि । कावेरीसुभयीं पुष्पामंतरानंतमायिनी
॥[२८*] पुरा तत्परमं ब्रह्म [ब्रह्म*]-

Third Plate : First Side.

- 41 [शो] गृहदेवतं । तदनंतरमिच्छाकोस्तपसश्च फलायितं ।[२९*] अथ विश्व-
निदानमायताक्षं प्रथमा-
42 नं श्रुतिमस्तकैरशेषैः । [द्र]मिडामितबा^२नधेयमासीत्कमलाक्षितपादपक्षवं
तत् ।[३०*] पाका-
43 वदातेः फणिवक्षिपत्रैस्स(स)वर्षचूर्णैः^३ क्रमुकैस्ससारैः । नवैरुषस्यो^४षसपुष्प-
मात्यैस्सायं
44 च सायंतनमालिकाभिः ।[३१*] लवंगतलोलकजातिकेशकसूरिकैलागवसार-
45 मुख्यैः । सुवस्तुभिर्क्षांकवकुं^५कुमादौर्या भोगिनामैहिकभोगभूमिः ।[३२*]
46 या चतुर्गुणकलाभिरैदवीं मंडलीं जयति निर्भरा सती । सूरिवर्गमपव-
47 र्गतत्परं स्रयतेपि च , पुराणपूकषात् ।[३३*] तस्यां श्रीरंगपुर्यामधिधरक्षि-
जनत्रा-

^१ The *anusvāra* of वंदि begins the next line.

^२ Read °सिद्धि°.

^३ Read इषी.

^४ Read °सोत्पद्य°.

^५ Read °मा.

^६ Read °वसुमीराहव°.

- 48 तरच्चैकहेतोराविर्भूतस्य विष्णोरनवधियशसोनन्यसामान्यकृत्यं पौरोहित्यं, भजन्
यो ह-
49 रितकुलमणिर्वेदवेदांतविज्ञो नाम्ना श्रीवत्सचिह्नो गुरुरभवदध्वंसिधि'व्यावता-
50 रः ।[३४*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-
भट्टपराशरो गुरुर-

Third Plate : Second Side.

- 51 भूद्यत्यादसंसेवनात् । स्वेषां श्रीचरणंबुजं श्रितवतां शिष्यप्रशिष्यादयो
विष्णोस्त-
52 त्परममं पदं विध(द)धते वेदांतवेद्यादिकाः ।[३५*] तदादि सप्तपुरुषं कुलं
श्रीशांशसंभवं^१
53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[३६*] स वेदाचार्यभट्टा-
र्यप्रमुखैर्बाधवैरभा-
54 त् । परस्परैकद्वयैर्वेदो वेदैरिवापरैः ।[३७*] तदंशांबुधिसंभवः कुवलय-
55 मोदो कलानां निधिर्भूदेवामृतदायकोभ्युदयवान् स्वान्तस्थकृष्णा-
56 कृतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमङ्ग-
57 ट्पराशरो गुरुरभूत्स्त्वेव दोषाकरः ।[३८*] कावेरीलहरीवातनीतशीतलशोक-
58 रैः । सिक्तः[*] श्रीरंगभोगेषु सक्तस्त्रीखासिकां भजन् ।[३९*] दय-
मानमना[*] श्रीशो देशानंध्रान् स र-
59 क्षितं । तं पराशरभट्टार्यमनैषोदात्मशक्तिकं ।[४०*] निसर्गतस्त्रिवर्गः[*]
स्यादनित्याद्यगुणान्वितः । सत्याद्यु-
60 पायास्त्रापाया इतिनिश्रेयसप्रदं ।[४१*] तत्राश्रयंत तं धन्या यत्पदस्पर्शवै-

Fourth Plate : First Side.

- 61 भवात् । स्वयमाचार्यकं प्राप्य दिग्गं कीर्तिमतानिषुः ।[४२*] पापिष्ठः क्षत्र-
बन्धुष्वेत्यादिवाक्य-
62 तश्चृतेः^२ । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकशः ।[४३*] ग्रामा-
रामो-
63 वरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तमिमं गुरुमाश्रयन् ।
[४४*] को-

^१ Read दि.

^२ The anusvara of °नृत्वं begins the next line.

^३ Read °चृतेः

- 64 दृष्टपञ्चनामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-
 65 गुरवे सुधीः ।[४५*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगी-
 शाय कुलेशाय प्रा-
 66 दादासीन्महापदाः^१ ।[४६*] तस्य माता जगन्माता नाम्ना सर्वगुणै-
 रपि । न केवलं शरीर-
 67 स्य जनन्यप्यात्मनो हि सा ।[४६*] समाप्य सप्तमे तस्मिन्नवतारप्रयो-
 जनं । श्रीपरा-
 68 शरभट्टार्ये श्रीशमो गोपयोगिनि ।[४८*] स्वजनान्संप्रदानानि स्वविभूतेर्विधि-
 त्तया । आदौ सर्ववि-
 69 धौ बंधू रंगशायीति निश्चयात् ।[४९*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वसहाराम-
 70 गृहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोटद्वयपञ्चमग्रहारं ॥
 [५०*] [शक]वर्षे न-

Fourth Plate : Second Side.

- 71 भोनागनेत्रेदुगणिते शुभे । चैत्रमासि शुचौ पक्षे पंचम्यां गुरुवासरे ।[५१*]
 सप्तमभष्टप-
 72 राशरजननी श्रीरंगवर्धनाम्ना । मुंमडिनायकनाम्नोयं ग्रामं रंगशायि-
 73 ने प्रादात् ।[५२*] एष्यत्भूप्रत्ययार्धं^२ तस्य लक्षणमुच्यते । अविदूरेण
 वासिष्ठ-
 74 गोदावर्यास्तु पश्चिमः ।[५३*] कोटद्वयपञ्चनामायं ग्रामः पानारभूमि-
 [ग]ः ।
 75 तस्याष्टदिग्गतग्रामसंनिवेशो निरूप्यते ।[५४*] देवाख्यः पूर्वदिग्भा-
 76 गे कोणे दूरादसंस्कः । विष्णुवर्द्धक्षिणः कोणे मारेदेनं-
 77 गिपुंडि च ।[५५*] पश्चिमे पेनुकोडाख्यः कोणे चण्डिकुवाडकः ।
 उत्तरे मीनं-
 78 बह्मि^३ स्यात्कोणे तामरवाडकः ।[५६*] स्यात्पेणिकूतुचेण्डिकु भर्तृहराख्यसी-
 मतः । [यो]-
 79 पुंगाख्यपुंगालिख बहिर्दक्षिणकोणतः ।[५७*] सूर्यशायव्यसीमानं पेणो-
 डचेव-
 80 कोणकः ।(१) शेषाश्वेदविशेषा हि सीमानः[*] अष्टदर्शनाः ।[५८*]-
 सर्वचेत्रप्रमाणं चेत्तु^४-

^१ Read °महापदः.

^२ Read °पञ्चम्यां.

^३ Read °भूप्रत्ययार्धं.

^४ Read व.

^५ Read चेद्वत्तरा°.

62 64 66 68 70

72 74 78 78 80

82 84 86 88

Fifth Plate : First Side.

- 81 तत्राशीतिस्वारिकाः । [। ५८*] इति सुविदितपाक्रेरग्रहारस्य लक्ष्मीक्षिति-
निजपतये प्रत्यर्पितस्याम्-
82 सिधौ ।¹ विदधतु विभविष्यद्भूमिपाशासनं श्रीक्षितिघनकरुणायै काल-
83 माचंद्रतारं ॥[५९ ॥*] सर्वदेशदशकालेष्वव्याहतपराक्रमा । रामानुजार्य-
दिव्यज्ञा वर्त्तता-
84 मभिवर्धतां ॥[६०*]
85 सामान्योयं धर्मसेतुनृपाणां काले काले पालनिष्ठो भवधिमः² सर्वानि-
86 तान्माविनः पार्श्विवेद्राग्नूयो भूयो याचिते³ रामचंद्रः ।[६१*] स्व-
87 दत्ताद्विगुणं⁴ धुष्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्पलं⁵
88 भवेत् ।[६२*] एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोग्या
न करग्राह्या विप्रदत्ता वसुं[ध]-
89 रा ॥[६३*]

ABSTRACT OF CONTENTS.

Verse 1. Invocation to Śiva, Pārvati, Gaṇēśa and the Moon.

V. 2. Invocation to Śveta-Varāha, the third incarnation of Viṣṇu.

V. 3. States that the present age is known as the Kali Yuga.

V. 4. States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha.

V. 5. Gives the boundaries of the Teliṅga-dēśa situated in the Bhārata-varsha, as follows :—On its north is the kingdom of Kanyakubja, on the south the Pāṇḍya country and on the west the Mahārāshṭra.

V. 6. The Teliṅga country was once ruled over by a king named Kēsami Nāyaka.

V. 7. His two ancestors, who belonged to a family known as the Mañchikōṇḍa family, were originally brought down to the Teliṅga country from the Gangetic valley by a king named Mukkaṇṭi.

V. 8. These two founded the city of Mañchikōṇḍa after their names, and their descendants were also known as of the Mañchikōṇḍa gōtra.

Vv. 9-10. On the death of Kēsami Nāyaka his son Gaṇapa ascended the throne.

Vv. 11-13. Gaṇapa was succeeded by Kūna.

V. 14. Mummaḍi Nāyaka was the son of Kūna.

V. 15. He married the daughter of the sister of Kāpaya Nāyaka.

¹ Read °सिद्धौ.

² Read द्.

³ Read पालनीयो भवति:

⁴ Read पार्श्विवेद्राग्नू.

⁵ Read दासदे.

⁶ Read °द्विगुणं.

⁷ Read निष्पलं.

V. 16. Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father.

Vv. 17-20. He conquered the countries of Pānāra, Kōna, Kuravāṭa, Chengara and others lying on either bank of the river Gōdāvarī. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V. 21. His capital was Kōrukoṇḍa.

Vv. 22-23. Description of the capital town.

V. 24. King Mummaḍi allowed his younger brothers Śīngaya and Gannaya to govern the principalities of Kōṭipura and Tāḍipāka respectively.

Vv. 25-27. Praises of king Mummaḍi. He seems to have had many vassals under him.

Vv. 28-33. Here the narrative turns from Mummaḍi to the island of Śrīraṅgam and the deity presiding over its temple, namely the god Raṅganātha.

V. 34. Begins with the genealogy of the donee, Parāśara Bhaṭṭa. His ancestor Śrīvatsachihna Mīśra was born in the Hārīta gōtra and was a very learned man and held the *paurōhitya* in the temple of Raṅganātha.

V. 35. His son was Bhaṭṭa Parāśara, and he had many disciples, of whom the most illustrious was Vēdānta-vēdya.

V. 36. His son was also called Bhaṭṭa Parāśara.

V. 37. One of the illustrious relatives of Bhaṭṭa Parāśara was Vēdāchārya Bhaṭṭa (that is, the brother of the first Parāśara Bhaṭṭa).

V. 38. In the family of Parāśara Bhaṭṭa was born a learned and pious *guru*, also named Bhaṭṭa Parāśara.

Vv. 39-42. This person went on a tour to the Āndhra country, where many learned Brāhmaṇas became his disciples.

Vv. 43-45. Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones. King Mummaḍi Nāyaka also presented him with the village of Koṭṭāllaparru.

Vv. 46-50. This *āchārya*, having finished the mission of his human existence, went to enjoy the company of Viṣṇu (i.e. died). His mother Jaganmātā wanted to give away the property to her relatives; but, thinking that Śrīraṅga-nātha was her truest and nearest relative, made a gift of the village of Koṭṭāllaparru to that god, with all her other belongings, such as gardens, houses, etc.

V. 51. This gift was made on a Thursday, the fifth *tithi* of the bright fortnight of the month Chaitra in the Śaka year 1280, expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon).

Vv. 52-58½. The boundaries and other descriptions of the village of Koṭṭāllaparru are given as follows:—

The village is situated in the Pānāra country to the west of the Vāsishṭha Gōdāvarī. It is bounded on the north by Monambarru village, on the east by the village of Dēva, on the south by Viṭtūru, on the south-west by Nāṅgipūṇḍi and on the north-west by the village of Charukuvāḍaka.

Vv. 59½-63½. The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA :
SAKA 1291.

By DR. V. S. SUXTHANKAR, PH.D.; POONA.



The position of the inscribed stones on the tank-bund.

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902-3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr. Venkayya entitled: *Irrigation in Southern India in ancient times*.¹ The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at Porumāmilla in the Badvel Taluk of the Cuddapah District, situated in 15° 1' N. and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmilla is, according to the District Manual, one of the largest in the Taluk. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards orthography, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal + consonant, as in *puṁnya* ll. 13, 46; also in ll. 19, 36, 89: (2) before *h* + consonant, as in *Vijayāmhvayaṁ* ll. 34, 35; also in ll. 57, 65: (3) before *nn* as in *vijayōmnatāḥ* l. 36: (4) before *rm* as in *kaṁrma*° l. 82. We find also the doubling of a consonant after an anusvāra in *chaṁchcha*° l. 18. As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in °*taḥssaumya* in l. 23; also in ll. 29, 83, etc.; and the writing of *tth* for *tth* in °*rthihana*° l. 100, and of *jhh* for *jhh* in °*pāyōjhjhitaṁ* l. 12. Other examples of

¹ See the Director-General's *Annual* for 1903-4, Part II., pp. 202 ff.—A resumé of the contents of the inscription is included in the new edition of the *Cuddapah District Gazetteer*.

incorrect orthography are the following : l. 113 *ru* for *ri* ; l. 39 *ri* for *ru* ; confusion of the sibilants *ś* and *s* in ll. 20, 22, 29, 37, 52, 54 and 95 ; *ṇn* for *nn* in ll. 66 and 83 ; confusion of *d* and *dh* in ll. 51, 104 and 109 : sporadic adscript of *y* to an initial vowel as in *yētaḍ* (for *ētaḍ*) l. 21, *yēk=aiṇa* (for *ēk=aiṇa*) l. 105. The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet. There is inconsequence in the doubling of consonants after *r* : cf. ll. 7, 10, etc. on the one hand, and ll. 6, 16, etc. on the other. Rough *r* (doubled) is used once in the nomen proprium *Dēvaṛṛāja* (l. 109). It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs.—It is necessary to add a few words on the language of the inscription. Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse. The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment. The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation. To mention just two of them here : in l. 37 *disi pūrvē pratishṭhitah* is used for *disi pūrvasyām pratishṭhāpitah* ; and the first sentence of v. 16 the *verbum actionis* is omitted.—In respect of lexicography the following uncommon words and expressions deserve notice : *kṛiti* (ll. 29, 39) = “ composition ” ; *taṭāka-māṭṛikā* (l. 47) = “ tank-nourished ”, on the analogy of *nadi-māṭṛikā*, etc. ; *bhramā-jala-gati* (ll. 69, 90) = “ sluice ” (?) ; *madhya-kūrma* (l. 73) = elevated ground in the middle (?) ; *bhū-vara* (l. 79) = “ king ” ; *gāṃgēya* (l. 111) = “ gold ”.

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmiḷla by king **Bhāskara** *alias* **Bhavadūra**, son of Bukka I. (v. 49). The following analysis gives a synopsis of the contents of the record : The grant commences with invocatory and introductory verses (vv. 1-10) : the succeeding stanzas give the genealogy of the donor, Bhāskara Bhavadūra (ll. 11-22) : the next few verses recount the merit attaching to the building of a tank (23-27) : then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc. (28-45) : then the usual imprecatory and benedictory stanzas (46-49) : and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62). The only new facts in the history of the First Vijaya-nagara Dynasty¹ with which the inscription furnishes us are the following : (1) **Bhāskara** *alias* **Bhavadūra** (a name which is not known from any other inscription) was the son of Bukka I., and thus the brother of Harihara II. Bhāskara was placed in charge of the eastern provinces—which he ruled from the “ top of the sublime Udaya-giri ” (in the Nellore District) ; (2) **Bukka I.** had four brothers, *viz.* **Harihara**, **Kaṃpana**, **Mārapa** and **Muddapa** ; and (3) **Anantarāja** was one of the ministers of Bukka I.—The *adhikārin* of the tank was **Dēvaṛṛajan**, son of the minister (probably of Bhāskara) **Kumāragiri-Nātha** (v. 50).—The writer, who was rewarded with a gift of land, was the poet **Liṃgaya-Māchanāryya** (*i.e.* **Māchana**, son of **Liṃgaya**) of the family of the **Kautsas**, resident of **Nāmda-pura** (v. 51). On completion of the tank lands under it were handed over to a number of **Brāhmaṇas** (v. 45).

The question of the construction of the tank is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank.² It would be, therefore, as well to start with the facts regarding the tank as it now stands. I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

¹ A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Saheb Krishna Sastri in his paper entitled “ The First Vijayanagara Dynasty ; its Viceroys and Ministers.” (See the *Director-General's Annual* for 1907-8, Part II., pp. 235 ff.)

² To Rao Saheb Krishna Sastri I am indebted for the explanation of several of the technical expressions.

whom I had addressed on the subject.¹ The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmilla, is elongated in shape, being some 7 miles long and $2\frac{1}{2}$ miles broad. The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs. The western flank thus consists of practically the range of hills which runs north and south between Porumāmilla and Badvēl. The total length of the artificial bund is about 4,500 ft. ; the total length including the hills is about 14,000 ft. At the deepest section the bund is about 12 ft. wide at the top and 150 ft. at the bottom, and about 33 ft. deep. The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago. The natural feeder is a stream called the Maldēvi river.—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs. This is the actual condition of the tank at present.

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime. The tank at Porumāmilla was called *Anantarāja-sāgara*. It is also stated that for two years 1,000 labourers were working daily on the tank and the dam ; and 100 carts were engaged in getting stones for walls which formed a part of the masonry work. The dam was 5,000 *rēkhā-danḍas* long, including the hills, 8 *rēkhā-danḍas* wide, and 7 high. Besides, the author gives us the twelve *sādhana*s of the Porumāmilla tank, and six *dōshas* of tanks in general. Much of this latter is clothed in very obscure language. Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey.² In the *chatur-bhramā-jala-gati* we have a reference to the four sluices ; and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khamḍō giriḥ*. Again, as the Maldēvi river ends at the tank, the *triyōjana* must needs refer to its length from the source to the point at which it enters the tank.—One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance. Knowing as we do the dimensions of the bund, in terms of the *rēkhā-danḍas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century. For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation. In the above-mentioned Report of the Collector, 33 ft. is quoted as the height at the deepest section of the bund. Taking, now, 20 ft. as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be $(20+33) \div 2 = 53/2$ ft. This must roughly correspond to the 7 *rēkhā-danḍas* of the inscription. The equation will be $53/2 = 7$, and this gives us roughly $1\frac{1}{4}$ yard as the equivalent of the *rēkhā-danḍa*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man. I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length ; cf. the Indian measures *anguli*, *hasta*, *danḍa*, and the European *foot*.³

One other feature of this record deserves mention here. Early in the beginning of the inscription (vv. 1-3) we find enumerated the characteristics of an edict (*sāsana-lakṣhaṇa*), which include hints on composition and the significance of the metrical foot (*gana*) with

¹ Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report. Some few fresh observations which I made on the spot have also been embodied in the succeeding remarks.

² See notes 6-8 on p. 108 and 1-2 on p. 109.

³ Expressed by the chronogram *bhū-namdy-akṣhy-śka*, and in numerical symbols.

which a *sāsana* commences (v. 2). The latter is a curious specimen of superstition: the *gaṇa ma* (— — —), when standing at the beginning of a *sāsana*, secures bliss; *na* (○○○) in the same position secures wealth, etc.! Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v. 3)!

The inscription is dated on the 14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470. There is some doubt as to the week-day. The syllables *guru* in l. 58, which evidently introduce the name of the week-day, are clear enough; and the following letters must be read as *pushya*, as the vertical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone. In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya. But Dewan Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on Monday, the 15th October, A.D. 1869, at about 7 *ghaṭikās* after mean sunrise; and the *nakshatra* for that day was Āśvini, which came to an end about 47 *ghaṭikās* after mean sunrise.

For purposes of orientation the localities Śrī-parvata (i.e. Śrī-sailam), Ahōbala, Siddha-vaṭa, Udaya-giri and Porumāmiḷla are mentioned. Of these only Siddha-vaṭa needs to be specially noticed here. Its denomination in the inscription is *deśuka*, i.e. subdivision of a country: therefore the name could well be, I think, linked with the modern *Taluk Siddhavattam* in the Cuddapah District, the boundary of which is not far removed from the site of the tank.

A reference to Hēmādri's *Dānakhaṇḍa* (which is undoubtedly what is meant by *Hēmādri-kṛiti* in l. 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era.

TEXT.¹

[Metres: v. 1, *Anuṣṭubh* (Ślōka); v. 2, *Śārdūlavikrīḍita*; vv. 3-4, *Anuṣṭubh* (Ślōka); vv. 5-7, *Śārdūlavikrīḍita*; v. 8, *Mandākrāntā*; vv. 9-10, *Anuṣṭubh* (Ślōka); v. 11, *Śārdūlavikrīḍita*; vv. 12-13, *Anuṣṭubh* (Ślōka); v. 14, *Upajāti*; vv. 15-36, *Anuṣṭubh* (Ślōka); vv. 37-38, *Śārdūlavikrīḍita*; vv. 39-40, *Upajāti*; vv. 41-43, *Anuṣṭubh* (Ślōka); 44, *Śārdūlavikrīḍita*; v. 45, *Anuṣṭubh* (Ślōka); vv. 46-47, *Śalini*; vv. 48-50, *Anuṣṭubh* (Ślōka); v. 51, *Śārdūlavikrīḍita*; v. 52, *Anuṣṭubh* (Ślōka).]

First stone.

- 1 अवि[न्नम]स्तु ।[।] गुरु[भ्यो] नमः ।[।] पुष्टिम[ङ्गो] गणपतिभ्यो नमः [॥*]
- 2 शा[स]नल[क्षणम्]॥ श्रीबीजमादौ वक्तव्यं प्रश[वि]षु च पंचसु । [र]त्न[द्रि]द[द]-
- 3 शरद्रे[षु च]क[टा]हान् 'विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[भ्यो] व[हुल]घु-
नीसौ वि[ध]-
- 4 [त्ते] धनं [यो] वार्यादिलघुश्च हेम दिनस्तत् मध्ये^२ गुरु[र्जो] रजं ।(।)^३

¹ From the original stone and a set of inked stampages.

² At the top of the inscription are engraved from left to right figures of Vighnēśvara with his vehicle, the mouse, the Lingam, the Sun and the Moon.

³ Read कृत.

⁴ The syllable व was inserted later and engraved above the line in the original.

⁵ Read कृतम्.

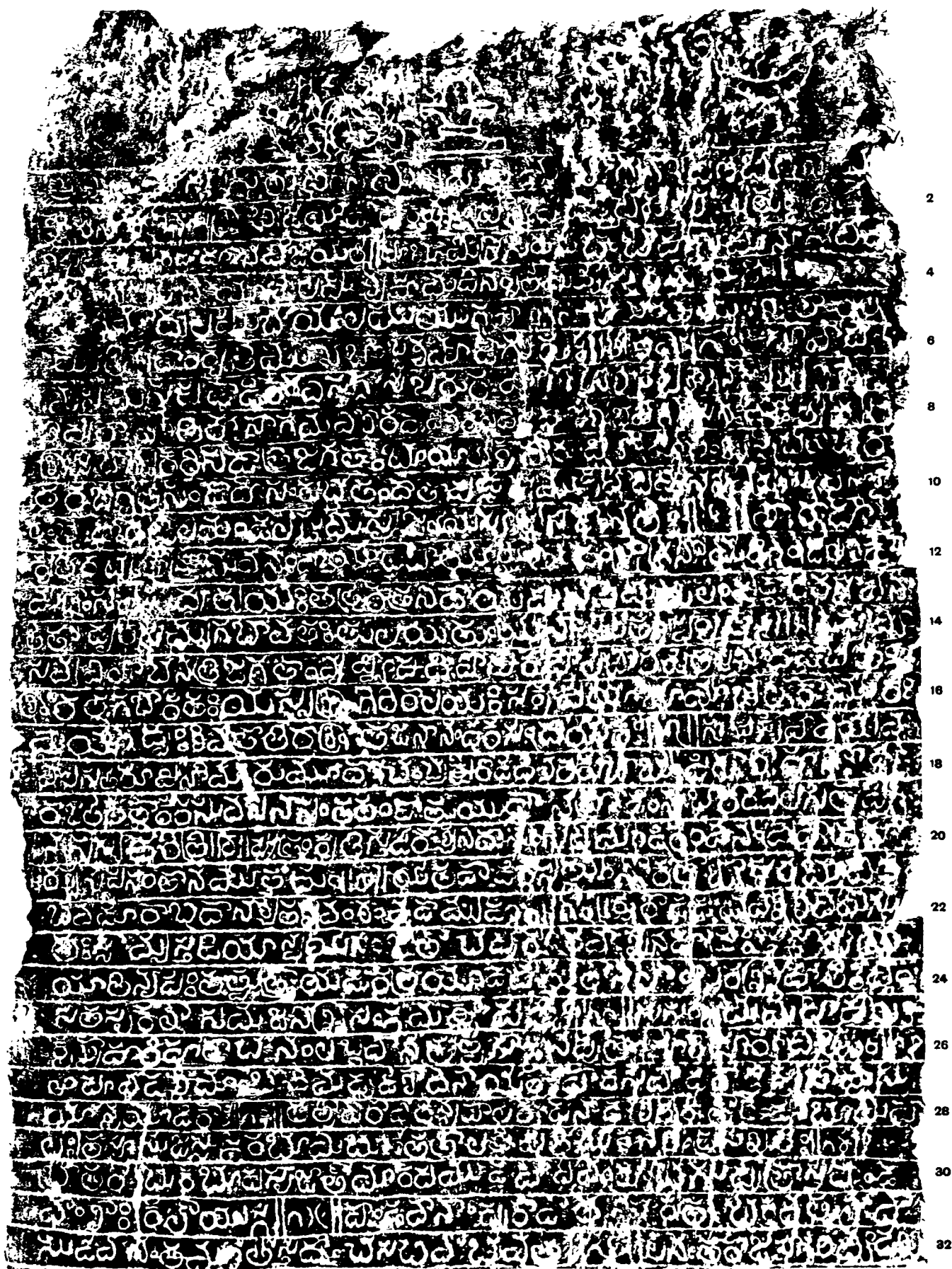
⁶ Here an empty space in the original showing traces of letters scored out.

- 5 [रो]ग्निर्मध्यलघुर्भयं लघुयुगप्रा[क्ख]मोर[*] क्षयं खं तोतेल-
 6 घुरीशतां कृतिसुखे भोज्ज[र*]शमादौगुरुः ॥२॥ अविस्मर्गा[त]पूर्वार्ध-
 7 मसमस्तपदादिकं । विसर्गसेखर^१ र[म्यं] शास[नश्चोक्तलक्षणं] ॥३॥
 [२श्रुतिस्मृ]-
 8 तिपुराणेतिहासागमविशारदः [१*] देशकालविशेष[ज्ञ][*] शुभवाक [शा]सनः^४
 वदेत् ॥४॥
 9 ओस्मौभाग्यकरी सदा त्रिजगतां भूयात् कृपाकृपिणी हेरंबस्वचराचरा-
 10 त्त[क]जगत्संदोहसंदर्भितं [१*] धाता पद्म[स]मुद्भवोपि मनसै[वेदं सु]व[नी]ज्व-^५
 11 लं ब्रह्मांडं जलमंडलस्तमसृजत्^६ यस्याः प्रसादो(—)नतेः ॥५॥ वाराह-
 12 कृतिरश्रुतस्त्रिभुवनं पायादपायो[ज्जि]तं । दंष्ट्रायेण महीं [७—*] जलनिधौ
 13 मग्नां समुद्यत्^७ यः [१*] तत्रैकत्र निधाय पु(—)ण्यमतुलं पद्मा[क]र-
 स्था[प]ना-
 14 त् । तादृक् सम्यगभावतः^९ तुल्यितं येना[द्भु]तं स्वीकृतं ॥६॥ [स]व्या-
 15 सव्यविलोच[ने] त्रिजगतां दृष्टोपधीपोष[के] फाले वारिपिता [स]खा
 ध[नपतिः]
 16 श्रीरत्नगर्भा रथः [१*] यस्य श्रीगिरिरालयः स कृपया [हे]माचल[ः] कार्मुकः
 17 पायादः शिवतातिराश्रितजनानंदैकसंदायकः ॥७॥ स[मही]पावयव-
 18 विलसत्कृपिणी^{१०} मेरुमूर्धा ^{११}चंच[त्*]क्षीरोदधिवरकुचा भूषिता रो[हणा-
 द्यैः] [१*]
 19 ^{१२}राजत्रयवाकरसुवसना संततं पातु युष्मान् द्वा[दि(—)न्य]जाकरविलसिता पू-
 20 ^{१३}नसस्या धरित्री ॥८॥ पुत्रः कृतिस्तटाकश्च निधा[नं] ^{१४}सि[वमन्दिरं] [१*] वन
 विप्राग्रहा-
 21 रश्च ^{१५}सतसंतानमुत्तमं ॥९॥ ^{१६}येतदादिक(—)सत्यु[ण्य]कर्त्ता भास्करभू[प]
 ति[ः] [१*]
 22 भवदूराभिधानश्च तस्य वंशं वदाम्यहं ॥१०॥ [क्षी]रोद[प्र]भवश्चक्षी विधुसु-
 23 त(ः)स्त्रीम्यस्तदीयान्वये । संजातो च पुरुरवाश्च नहुष(ः)[स्तस्माद् य]-
 24 यातिर्नृपः [१*] तत्पुत्री यदुरात्र याद[वकु]लौ नीलांबर[ः*] श्रीहरिः वं-

^१ Read °शेखरं.^४ Read नं.^७ Add महीं° after महीं.^{१०} Read °लसद्गृपिणी.^{१३} Read वंसस्या.^{१५} Read एतं.^२ Read श्रुति°.^५ Read °वर्षोत्सव-.^६ Read समुद्युत्.^{११} Read चक्षु°.^{१४} Read शिव°.^३ Read °विशेष°.^५ Read °हस्तस्थ°.^७ Read °वतस्तु°.^{१२} Read राजद्रवा°.^{१६} Read सप्त°.

- 25 . से¹ तस्य कलौ² [७—*] समजनि श्रीसंगमक्ष्माप[तिः] ॥११॥ स सं[ग]ममहीपालः
 26 कृत्व ह्रिह्रार्चनं [१*] लब्धवान् तत्प्रसा[दे]न पु[त्रं ह]रिहरं विभुं ॥१२॥
 27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायका[ः] [१*] पादसेवापरास्तस्य सोमसू-
 28 र्यान्वयाधिकाः³ ॥१३॥ तत्सोदरो वैरिणपालकंपनादाशीत्क्षितौ⁴ कंप[न]भूमिपा-
 29 लः । तस्यानुजसुस्थिरभूमिभुक् ततो लक्ष्मीपति[र्बुक्क]न[रे]द्रसेखरः⁵ ॥१४॥
 30 भ्रातरौ बुक्कभूपस्य जातौ मारपमुह[पौ] । एवं पंच सुपुत्रास्ते पांड-
 31 वांशाः कलौ युगे ॥१५॥ पांडवानां पुरा दौत्यं [सा]रथ्यं भक्तवत्सलः [१*] [वा]-
 32 सुदेवोनंतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-
 33 लं धरणीतलं [१*] भुंज(—)न् बुक्कमहीपालो जा[तदे]वेन्द्रवैभवः । [१*] [१]७॥ (१)
 34 सदाराधनसंतुष्टश्रीविरूपाक्षसन्निधौ [१] तुंगभद्रातटे तस्य नगरं वि-
 35 जया(—)ह्वयं ॥१८॥ पुत्रसंख्या पुरा लोके शशविंदोस्ति (sic) तत्कथा [१*]
 असंख्या बुक्क-
 36 भूपालनंदना विजयो(—)न्नताः ॥१९*॥ तेन बुक्कनृपालेन तेषु पुत्रेषु भास्कर[ः]।
 37 सा(—)म्नाज्यविभवोत्तुंगो दिसि⁶ पू[र्वे] प्रतिष्ठितः ॥२०॥ स चोदयगिरीन्द्राथं
 38 भुंज(—)न् निष्का[ट]कां मही [१*] कुवलयानंद[क]रो भास्करोपि द्विजप्रियः
 [॥२१*॥]
 39 हेमाद्रिकृतिमा[र्गे]ण कुर्व(—)न् दानान्यनेकशः [१*] जलदानप्रसंगेन शृतवान्
 40 फलमुत्तमं ॥२२॥ आपो वा इदं सर्वमित्यान्नायप्रमाण-
 41 तः [१*] जलादेवान्नसंभृतिरन्नं ब्रह्मेति च श्रुतिः⁷ ॥२३॥ चरा-
 42 चरजगद्बीजं जलमेव न संग्रहः[१*] किं पुनर्वहु[नो]क्तेन जलाधिक्यं
 43 वदाम्यहं ॥२४॥ गंगाधरी हरस्त्रोपि विष्णुरंभोधिमं[दि]रः [१*] ब्रह्मा जल-
 44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पद्मा-
 45 करस्तथा [१*] उत्तरोत्तरतस्तेषां कीटिकोऽधिकं फलं ॥२६॥ चराचर-
 46 जगद्रक्षा य[त्त]टाकांबुना भुवि [१*] तस्य पु(—)ण्यफलं वस्तुमशक्तः क-
 47 मलासनः ॥२७॥ इत्युत्तमफलं श्रुत्वा भवदूरमहीपति [१*] तटा-
 48 कमातुकामुर्वी धर्मात्मा कर्तुमुद्यतः ॥२८॥ तरक्रमं[॥]
 49 श्रीपर्वतमहापु(—)ण्यक्षेत्रदक्षिणभूख[ले] [१*] अहोबिलाख्यतो-
 50 र्थे[स्य] पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनाथस्य सौम्य[स्य] कि-
 51 ल देशके [१*] स्वस्योदयगिरीद्रस्य पश्चिमे योजनद्वये¹⁰ ॥३०॥ वि[ल]स-

¹ Read से.² Read कलौ.³ Read युतं.⁴ Read ह्वये.⁵ Add युगे after कलौ.⁶ Read सेखरः.⁷ Read युतिः.⁸ Read क्षिपाः.⁹ Read दिशि.¹⁰ Read युला.



30 30
32 32
34 34
36 36
38 38
40 40
42 42
44 44
46 46
48 48
50 50
52 52
54 54
56 56
58 58
60 60
62 62
64 64

- 52 त्योरुमामि[ळ*]ळपट्टणप्राग्दिसि स्थिरं¹ [1*] तटाकोद्योगकालस्य क्रमं
 53 वक्ष्यामि शासने ॥३१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [1*]
 [वै]व-
 54 'खते मनौ तच्च चाष्टविंशतिमे युग ॥३२॥ दिव्ये ^३तद्[श]भागे च
 55 कलौ प्रथमपादके [1*] चतुस्त्रहस्रस[- *]युक्तचतुश्शतस[स]-
 56 सति । गतेषु मानुषाब्देषु । [1*] ४४७०॥ भूनंदाख्येकसंख्य[या]
 57 ॥३३॥१२८१॥ वत्सरेषु शक[स्ये]वं^४ सौम्याब्दे कार्तिका(-)ङ्ग-
 58 ये ॥३४॥ मासे शुक्लचतुर्दश्यां ^५गुरु[पुष्य]दिने शुभे [1*]
 59 लब्धे कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥३५॥ निर्मित[स्य] तटा-
 60 कस्य द्वादशांगा[नि] शा[स्]त्रतः [1*] वक्ष्यामि भाषिभूषानामु-
 61 पकाराय शासने ॥३६॥ धर्माख्यो धनवान् सुखो स्थिरय[शो]द्रव्याभि-
 62 लाषो नृपः पाथशास्त्रविदग्रजश्च दृढमृत्तंशोभिता चोर्व[रा] [1*]
 63 माधुर्याबुवहचियोजननदी तद्योगखंडो गिरि(ः)स्मेतु-
 64 स्तश्च विनिर्मितो ^६घनसिलाभित्यल्पदोर्घस्थिरः ॥३७॥

Second stone.

- 65 ॥ 'शृंगौ वा(-)द्व्यफलस्थिरापरिहृ-
 66 तौ ^७विस्तीर्ननिष्क्रोदरं रुक्मायाम^८-
 67 दृषत्खनिश्च निकटचेवं फला-
 68 व्यं समं [1*] अद्रिस्थानदृढभ्रमा-
 69 जलगतिस्तत्कर्ममर्त्यव्रजचेदृक्^{१०}-
 70 द्वादशसाधनैश्च सुलभ[1*] स्नेहः^{११}
 71 स्तटाको भुवि ॥३८॥ सेतोश्च जालं
 72 जलमूपरीर्वो हिराजसंधा-^{१२}
 73 वद्य मध्यकूर्म [1*] अस्यांबु-
 74 भूविस्तरमप्यभूमिस्तोया-
 75 धिकं चात्र हि दोषषट्कं ॥३९॥ दी-
 76 [वै]र्विहीनो ^{१३}गुणरासिशोभितो [छ]-

^१ Read °स्थितः.^२ Read °खते.^३ Read तद्देश°.^४ Read °इयेवं.^५ The vertical stroke in the facsimile between रु and पु appears to be due to an accidental depression in the stone at that point.^६ Read घनसिला°.^७ शृंगौ wrongly masculine.^८ Read विसीर्ण°.^९ Read द्रव्यरुक्मायाम्.^{१०} Read °दृक्.^{११} Read स्नेहः.^{१२} Read probably so.^{१३} Read °रात्रि°.

- 77 नंतराजाख्यजगत्प्रसिद्धः [1*] मा-
 78 धुर्यनीरोयमनंतसाग-
 79 र(ः)सुस्थापितो भास्करभूवरे-
 80 ण ॥४०॥ तटाकसेतुकाराद्य दि-
 81 ने चैकसहस्रकं [1*] [भ]माभित्तिसि.¹
 82 लाक(ः)र्मशकटानां शतं तथा
 83 ॥४१॥ वर्षद्वयेन ²सपूर्ण(ः)स्तटाक-
 84 द्योत्तमोत्तमः [1*] धनधान्यव्यय-
 85 स्यात् संख्या नैव तु विद्यते ॥४[१]॥
 86 ³सेतोरुन्मत्तविस्तारदीर्घमानमि-
 87 होच्यते [1*] रेखादंडप्रमा[णि]न गि[रि]-
 88 सेतुसमायुतं ॥४३॥ रेखादंडस-
 89 हस्रपंचकलसहोर्ध्वं सप्तोन्नतेः स्ते.⁴
 90 तुस्तत्र चतुर्भ्रमाजलगतिः⁵ तद्विस्तार-
 91 खाष्टकं [1*] विज्ञेश्वरविष्णुभैरवमहा-
 92 दुर्गाभिसंरक्षितः क्षेत्रं भूरिसम-
 93 स्तकालफलदं साराममत्युत्तमं ॥४४॥
 94 ⁶[दे]वब्राह्मणद्वयार्थं दत्तं क्षेत्रं य-
 95 धेयमितं [1*] ⁷यीदृग्भूदानपुष्टेन तटाकखे.⁸
 96 खरीकृतः ॥४५॥ यद्वत्सेतुर्ध्वनिष्ठो⁹
 97 न चाव्यर्भूपांभोघेर्धर्मसेतुस्तथैव [1*]
 98 तस्मादस्मद्वर्मरक्षार्थमुत्थां याचे या-
 99 चे पार्थिवान् भा[स्क]रोहं ॥४[६]॥(1) प्राक्तनप्रा-
 100 र्थनाश्लोकाः [1*] सामान्योया¹⁰ [ध]र्मीसेतनृपा¹¹
 101 काले काले पालनीयो भवद्भिः [1*] सर्वानितान्
 102 भाविनः पार्थिवेद्रान् भूयो भूयो या-
 103 चते रामचंद्रः ॥४७॥ दानपालनयोर्ध्व-
 104 ध्ये ¹²यानात्सेयोनुपालनं [1*] दानादिद्रव्यमा-
 105 प्रीति पालनादप्युतं पदं ॥४८॥ ¹³येकेव

¹ Read °तिजि-.² Read °देर्ध्वं सप्तोन्नतिष्ठे-.³ Read हृदं.⁴ Read °क्षेत्रं.⁵ Read एकेव.⁶ Read °पुष्टं.⁷ Read °नतिष्ठं.⁸ Read °क्षेत्रं.⁹ Read धां.¹⁰ Read °क्षेत्रविस्तारद्वयं.¹¹ Read हृदं.¹² Read °क्षेत्रं.¹³ Read हानाक्षेत्रं.

- 106 भगिनी लोके सर्वेषामेव भूभुजां [१५] न भो-
 107 म्या न करपा(ः) ह्या विप्रदत्ता वसुंधरा ॥४८॥
 108 कुमारगिरिना(ः)[या]ख्यप्रधानतनयसु^१-
 109 धी[:] [१*] अधिकारी तटाकस्य देवा ॐ जाभिधानकः ॥५०॥
 110 विद्यास्थानचतु[र्ह]प्रदनिजाचार्या-
 111 य कोटिक्रमात् गांगयं वरतंतवे^२ र-
 112 सुवृपात् लब्धा^३ ददौ दक्षिणं^४ [१*] कौत्सस्तकुल-
 113 [जे]न नंदपुर[वि]प्रा[ये]न र^५ [ग्ने]दिना श्रीमन्नि-
 114 (ः)गयमाचनार्यकविना प्रोक्तं [शु]भं शास-
 115 नं ॥५१॥ शालिवीजफला खारी कणभू-
 116 मिस्तु खारिका [१*] प्रददौ भास्करस्तु[स्त्री] घा]-
 117 रापूर्वकमादरात् ॥५२॥*

TRANSLATION.

(L. 1) May there be freedom from obstacles ! Salutation to the preceptors ! Salutation to the (various forms of) Gapa-patis⁷ who have Pushti (for their wives) !

(L. 2) The characteristics (*lakṣhaṇa*) of an edict (are as follows) :—

(V. 1) Out of the five⁸ mystic syllables (*pranava*) the sacred *biju*⁹ (syllable) should be uttered first. One should avoid (the use of the letters) *cha*, *ka*, *ṭa*, *ha* in the *ritu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables).

(V. 2) At the beginning of a composition (the *gana*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss ; *na* with many (i.e. all) short (syllables, which represents) THAT,¹⁰ (brings) wealth ; and *ya*, with the first (syllable) short (and representing) Water, (brings) gold ; *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease ; *ra* with the middle (syllable) short, (representing) fire, (brings) fear ; *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction ; *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship ; (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V. 3) Not having a *visarga* at the end of the first half ; absence of compounded words at the beginning ; and having a *visarga* (at the end as) *śekhara* : (these are) the best characteristics of an edict-stanza.¹¹

¹ Read °प्रपात°.

² Read देव°.

³ Read °कामादे°.

⁴ Read °पाङ्ग°.

⁵ Read णः.

...

⁶ Read °येच चदे°. Note the hiatus ! In the original an *i*-sign is also added to *ru*.

⁷ The number of Gapa-patis is variously given by different authors. Cf. Bhandarkar, *Vaiṣṇavism, Śaivism*, etc. (*Grundriss d. indo-arischen Philologie*, Band III, Heft 6, pp. 149 f.).

⁸ The dictionaries mention only one *pranava*, namely, the syllable *Om*.

⁹ It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary).

¹⁰ The Earth, Water, Sun, etc. mentioned in this verse are the eight forms of the *Ashtamūrti Śiva* ; and seven of these agree with those enumerated by Kālidāsa in the introductory verse of the *Śakuntalā*, namely, the five *maṇḍbhūtas*, the Sun and the Moon ; consequently the remaining one, which is referred to under *na-gana* with the pronoun *asau*, must be the sacrificing priest *śōṭṛ*.

¹¹ Needless to say, the author himself does not follow the rules of versification laid down here.

(V. 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti*, *Smṛiti*, *Purāṇa*, *Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place.

(V. 5) May the merciful Śrī (Lakshmi), by whose extreme grace Hērām̐ba (Gaṇēśa) brought about the weaving together (of events) in the entire world of movables and immovables.¹ (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds !

(V. 6) May Achyuta (Vishṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i.e. the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altogether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank.²

(V. 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes³ augment the rain and the herbs of the three worlds ; on (whose) brow (is *Agni*), borne of the Waters,⁴ (whose) friend (is) the lord of riches (*Kubēra*), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (*Mēru*), protect you !⁵

(V. 8) May the Earth (bearing) plentiful crops always protect you !—she whose form is resplendent with (her) limbs, namely, the seven continents ; with *Mēru* for her head ; the rippling oceans of milk for (her) beauteous breasts ; decorated with *Rōhaṇa*⁶ and other (mountains) ; with the glittering oceans for (her) sumptuous garments ; and beautiful with rivers and lotus ponds.

(V. 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest-(grove), a Brāhmaṇa-village : (these) seven (kinds of) offsprings are the best.⁷

(V. 10) A performer of these and other meritorious works was the earth-ruler Bhāskara, surnamed Bhavadūra.⁸ His lineage I shall narrate.

(V. 11) The Moon (was) born from the Ocean of Milk. Saumya (was) the son of the Moon. In his race were born Purūras and Nahusha ; from the latter king Yayāti. His son (was) Yadu. In this race of the Yādavas (was born) the azure-robed (Balarāma) and the blessed Hari. In (the age of) Kali was born in his family the illustrious king Saṅgama.

¹ Probably in his capacity of Vighnēśvara.

² What is meant is that the exploit of Vishnu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet.

³ I.e. the Sun and the Moon.

⁴ In the sequence of creation, as described in the Upanishads, Water comes after Fire ; hence the latter is fancifully represented to be the father of the former.

⁵ This is a reference to the legend of Śiva slaying the demon Tripura.

⁶ *Rōhaṇa* is the name of a mountain in Ceylon. It is not unlikely that a *dhvani* of the sense *śrōṇaṇa* ('hip') is also intended.

⁷ In the Gaṇapēśvara Inscription of Gaṇa-pati (*Ep. Ind.*, Vol. III, pp. 88 ff.) the seven " offsprings " are thus described :

Sampāditaṃ yathāvat sutakṛitinidhamavivāharagāhāṃ |

śaṭaśākāṃ yathā śasaptābhīṃ śtāṃ śaṃtānavān bhavati ||

The Vanapalli plates of Anna Vema (Śaka 1300) also allude to them as *sapta-śaṃtati* (*Ep. Ind.*, Vol. III, p. 61). In *Hemādri-kṛti-mārgaṇa* (l. 29) we have again the word *kṛti* used in the sense of ' composition.'

⁸ As remarked by Dr. Hultzsch in the report on Epigraphy for 1902-3 (see p. 6, para. 15), Bhavadūra seems to be a Sanskritised form of Bahādūr.

(V. 12) This king Saṅgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king **Harihara**.

(V. 13) The supreme lords of the Middle Country¹ (*Madhya-dēśi*) extending from the eastern to the western ocean, viz. the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him.

(V. 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king **Kaṁpana**. After him his younger brother **Bukka**, the crest-jewel among kings, the husband of Lakshmī, was the enjoyer of the Earth, who was perfectly constant (to him).

(V. 15) (Then) were born **Mārapa** and **Muddapa**, two brothers of king **Bukka**. And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kali.

(V. 16) **Vāsudēva**, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāṇḍavas, (having countless incarnations), became also the minister of these in the form of **Ananta**.²

(V. 17) Through having **Anantārāja** for his minister king **Bukka** ruled over the whole surface of the earth and acquired the glory of **Dēvendra**.

(V. 18) His city, **Vijaya** by name, (was situated) on the bank of the **Tuṅga-bhadra** near (the temple of) the blessed **Virūpāksha** (**Śiva**), well propitiated on account of steady adoration.

(V. 19) Formerly the number of the sons of **Śaśabindu** (was very great) in the world. That is but a story! (?) The countless sons of king **Bukka** were exalted through triumph.³

(V. 20) Out of these sons king **Bukka** had placed **Bhāskara**, exalted through the glory of independent sovereignty, in the eastern direction (of his empire).

(V. 21) And he, ruling from the top of the sublime **Udaya-giri**⁴ the earth freed from the thorns (of enemies), though **Bhāskara**, (i.e. the Sun, is still) the delighter of the Earth and beloved of the **Brāhmaṇas**.⁵

(V. 22) Making charities in various ways in keeping with the treatise of **Hemādri**,⁶ he heard that the merit attaching to the gift of water was the greatest of all.

(V. 23) On the authority of the **Vēdas**: "Verily all this is water!"⁷ And the *Śruti* says that: "From water alone is produced Food; (and) Food is Brahman!"

(V. 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more? I shall describe the superiority of water (as follows):—

¹ As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, **Madhyadēśa** cannot have its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau.

² One must supply a verb like *kṛitarān* in the first half of the verse.

³ The construction of the first half of the verse is not quite clear to me. In Ch. 65 of the *Dṛōṇa-parvan* of the *Mahābhārata*, we are told that **Śaśabindu** had 10,000 wives, on each of whom he begat 1,000 sons. These, it is stated, he gave away to the **Brāhmaṇas** in the **Aśvamedha** sacrifice which he performed. The "countless sons" of **Bukka** are his meritorious acts like the *sapta-samtāna* mentioned in v. 9.

⁴ This must refer to the fortification on the top of the **Udaya-giri** hill. Even now U. is an exceedingly strong hill-fortress.

⁵ The pun on the words *kavalaya* ('night-lotus' and 'earth') and *drija* ('**Brāhmaṇa** and **Moon**') is a very common example of the **Virūthābhāsa**.

⁶ Namely, the **Dāna-khaṇḍa**. **Hemādri** was the minister of the two **Yādava** kings **Mahādēva** (1260-71) and **Rāmachandra** (1273-1310). See Bhaudarkar, *Early History of the Dekkan*, pp. 85 f.

⁷ The phrase *āpō vā*, etc. is a part of the *mantra* with which water is purified. *Āgama* is the word *idam* as it is pronounced by the **Yajurvedins** in the recitation of Vedic texts.

(V. 25) Even that (great) Śiva is the bearer of the Gaṅgā; Viṣṇu has the ocean for his abode; Brahmā is sprung from the water-born (lotus). Hence Water is superior to everything (else).

(V. 26) A shed for distributing water (*prapā*), a well and a reservoir, a canal and a lotus-tank: the merit of (constructing) them is millions and millions (of times) higher in succession.

(V. 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it.

(V. 28) Having thus heard the supreme reward, king Bhavadūra, the pious soul, commenced to make the earth tank-nourished (*taṭāku-mātrikā*).¹

(L. 48) Its procedure (was as follows):

(Vv. 29-31) It (i.e. the tank) is situated in the country to the south of Śrīparvata (Śrīśaila), the great sacred place of pilgrimage; two *yōjanas*² to the east of the sacred place (*tīrtha*) called Ahōbala; in the division of the gentle blessed Siddhavaṭa-nātha; two *yōjanas* to the west of his (capital) Udaya-giri; and to the east of the flourishing city of Porumāmiḷla. I shall (now) describe in this edict the sequence of the period of construction of the tank:—

(Vv. 32-35) ³In the second half of the creator's life-time, in the Śvēta-varāha *Kalpa*, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Nāmdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of Guru combined with Pushya, when there was Karkāṭaka *lagna*, under the influence of well-chosen auspicious planets,—

(V. 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*aṅga*)⁴ for the benefit of future kings:

(V. 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmaṇa learned in Hydrology (*pāṭha-sāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source⁵), (v) the hill parts of which are in contact with it, (i.e. the tank),⁶ (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śrīṅga*) (pointing) away from fruit(-giving) land (*phala-sthīrā*) outside,⁷ (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),⁸ (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth.

¹ With *taṭāku-mātrika* cf. the terms *dśa-mātrika* and *nadi-mātrika* in a similar sense.

² Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct.

³ Construe: *dhātoḥ parārdhakālā...divyē taddēsa-bhāgē nirmitasya taṭākasya dvādaśāṅgāni vakṣyāmi*.

⁴ These *aṅgas* are later on called *sādhanas* (L. 70 of the text) and are no doubt identical with the latter.

⁵ See above, p. 99.

⁶ This must obviously refer to the range of hills which is utilised to form a part of the dam.

⁷ I.e. below the tank.

⁸ This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies.

(V. 39) While (i) water oozing (?) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,¹ (iv) elevation (*kūrma*) in the middle (of the tank) bed,² (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water : (these are) the six faults in this (connection).

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name **Anantārāja**, this endless ocean, of which the water is sweet, was founded by king Bhāskara.

(V. 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhitti*).

(V. 42) And this most excellent tank was completed in two years. There is, to be sure, no limit at all to the expenditure of money and grain in this (connection).

(V. 43) The measurements in terms of *rēkhā-damḍas*³ of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given :

(V. 44) The dam, having eddying waterducts (i.e. sluices)⁴ (and) protected by Vighnēśa, (Gana-pati), Īśvara) (Śiva), Viṣṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-damḍas*, height of seven and its width eight.⁵ And the land (is) excellent and yields plentiful crops in all seasons and contains groves.

(V. 45) This land was liberally given for the gratification of gods and Brāhmanas. Through the merit of this gift of land the tank was made to be an ornament (of tanks).

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings. Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity.

(L. 99 f.) These are the ancient *ślokas* of entreaty :

[Then follow three of the customary verses.]

(V. 50) The Officer-in-charge (*adhikārīn*) of this tank is the clever son of the minister called **Kumārāgiri-nātha**, **Dēvarājā** by name.

(V. 51) Having obtained from king Raghu gold by the crore, Kautsa gave (it as) *dakṣiṇā* to his preceptor, Varatantu, who had bestowed on him the fourteen branches of knowledge. By a descendant of him (*scil.* Kautsa)⁶ the illustrious **Liṅgaya-Māchanāryya**,⁷ of **Nandapura**, best of Brāhmanas and a follower of the Ṛigvēda, the auspicious edict was composed.

(V. 52) (One) *khāri* (of land) producing paddy and (one) *khāri* of black-soil land,—(these) were out of regard given to him by Bhāskara, preceded by a libation (of water).

¹ Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms.

² The bed ought to form a complete valley.

³ A standard of linear measurement roughly equal to 1½ yard. See p. 99.

⁴ For *bhramā-jala-gati* see note 8 on p. 108.

⁵ The pronoun *tad* in *tad-vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *sētu* of which the dimensions are being given. See l. 86 of the text.

⁶ The sense is that the poet belonged to the Kautsa *gotra*. There is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the *Raghu-vaṃśa*, Canto 5, vv. 1 ff.

⁷ I.e. Māchana, son of Liṅgaya.

No. 5.—HARĀHA INSCRIPTION OF THE REIGN OF ISANAVARMAN: [VIKRAMA SAMVAT] 611.

By PANDIT HIRANANDA ŚĀSTRĪ, M.A., M.O.L., LUCKNOW.

This inscription was brought to my notice in March 1915. The stone slab on which it is written was found, I am told, some time ago at a village near Harāhā in the Bārā Bankī district in the estate of the Rājā of Harāhā. A Thākur of that locality took possession of it and, as has very often been the case with similar documents, used it for grinding spices. Some local Pandit reported the matter to Thākur Prithvipāl Singh of Sūrajpur, who wrote to Rājā Raghu Rāj Bahādur Singh of Harāhā and got hold of it. For some time it lay in the office of the "Lucknow Advocate," where it was shown to me by Mr. S. P. Sanyal, Rai Sahib, the Managing Editor of the Journal. The Hon'ble Mr. R. Burn, I.C.S., the Chief Secretary to the United Provinces Government, at my suggestion, has secured it for the Lucknow Museum, where it has now been deposited as a present from the said Rājā of Harāhā.

It is incised with great care and neatness on a smooth slab of sandstone, which measures about 2' 2½" by 1' 4½". There are 22 lines of writing in it, cut in the characters of the northern class of Indian alphabets, resembling the Gupta script of about the 6th century A.D. The language used in the epigraph is Sanskrit verse throughout. Excepting a few slight injuries here and there, the inscription is in a very good state of preservation.

As to the orthography a few points are noticeable in the record. The writer has duplicated the symbol for *k*, when it is conjoined with *ra*; e.g., *-chakkra-* in l. 9. Consonants following the symbol for *r* are very often doubled as in *dhātur=mmaru-* in l. 10. The rules of Sandhi are at times disregarded, as in *badhnammaiva*, l. 9, instead of *badhnamnaiva*. We find *ṣḥ* in place of *mḥ* in l. 2 and *ṣḥ* in l. 13. Such a tendency to pronounce the aspirate *h* combined with a nasal like the aspirated guttural media is rather common in the north-west of India, where the word *simha* forming part of proper names is generally written and pronounced as *siṣḥ*. In l. 15 *dhritā* is written for *dhritā*.

Two marks of punctuation are to be noticed in the inscription. One is a short horizontal stroke, which stands mostly for *ardhavirāma* (half-stop), and the other is a double perpendicular line which indicates the completion of a stanza, or *pūrvavirāma*, i.e., full-stop.

The composer of the inscription does not appear to have been a poet of a very high order or a Kavi par excellence. The tautological expressions which are to be met with in different places are too glaring for a real poet. But the prosody seems to be all right, and in v. 9 the exigencies of the metre have even caused the author to use a wrong form of a word, writing *hriyā* for *hriyā*, which would have offended against the scansion.

The author of the eulogy appears to be rich in vocabulary, though perhaps he did not hesitate to put in Prakrit words, the use of which will be instanced by the word *-agara-* in place of Sanskrit *ākara*¹ in l. 11, unless we take *ga* to be a simple mistake for *ka*.

The object of the inscription is to record that in the year 611, Sūryavarman, the accomplished son of the Maukhari king, Īśanavarman, while hunting, saw a small dilapidated

¹ *Āgara* (Sanskrit *ākara*) means a collection or mine. Cf. 'Sab gam kī āgar dhiyā, nāk bin be kāl,' a proverbial saying equivalent to "great braggars, little doers" (lit., you are a perfect mine of good qualities, my child, you only want a nose).

The word *akṣhīṣṇa* in line 8, which may be taken for *akṣhīṣṇa* or *akṣhīṣṇa*, may have been a Prakrit form cf. *kṣhāṣṇa*, 'to fret' (from Sansk. *kṛdā*) or *kṣhāṣṇa*, "to beat mercilessly."

Śiva temple and had it rebuilt, making it much higher¹ than it was originally² and white like the moon, and that he gave it the name of *Kṣhēmēśvara* (i.e., the Lord of bliss).

The name of Sūryavarman is new to the list of Maukharī princes known up to this time. Whether he was the heir or had any claims to the throne, our inscription does not say. From the description, however, which is given in ll. 17-19 it clearly follows that he was an accomplished son of Īśānavarman. According to the Aśtīrgrāh copper seal³ inscription, which makes no mention of Sūryavarman, Īśānavarman was succeeded by Śarvavarman. The coins of both of these rulers, namely, Īśānavarman and Śarvavarman, are known to us.⁴ But no coin bearing the name of Sūryavarman has yet come to light. The reading of the names Sūryavarman and Śarvavarman is indisputable; for the lettering is clear both in the inscriptions and the coins. Therefore Sūryavarman must have predeceased his father, if he was not one of the *rāja-kumāras* or princes junior to the heir-apparent. Or could he have been a rival of Śarvavarman?

This inscription does not supply any geographical data, and it is impossible to say what part or parts of the country the rulers whom it describes held or governed. But it gives them the distinctive epithet of *Mukhara*, which in Sanskrit is used in different meanings. Why they were so called is not known with certainty. But according to Kaiyaṣa and also Vāmana, the two famous expositors of Pāṇini's system of grammar, who flourished probably about the 13th and the 7th century A.D. respectively, the term is a patronymic signifying the descendants of *Mukhara*, who must have been the *ādipurusha* or the first to bring his family into prominence and thereby caused it to be known after his name. Whether *Mukhara* was a proper or an attributive name, we have no means of ascertaining. But it will not be unreasonable to assume that it was a surname and that the man was so called for his being a 'leader' or for his fighting in the forefront of the armies which he led into action, as it is such characteristics only which would go to make a man the founder of a line. That *Mukhara* was a personage of such a distinction is evidenced by Bāṇa, who in the following statement clearly places him at the head of a family.

"Soon Gambhīra, a wise Brāhman attached to the king, said to Grahavarman, 'My son, by obtaining you Rājyaśrī has at length united the two brilliant lines of Pushpabhūti and *Mukhara*, whose worth, like that of the Sun and Moon houses, is sung by all the world to the gratification of wise men's ears.'"⁵

As Pushpabhūti was an ancestor of Harsha, the well-known king of Sthānviśvara, the *Mukhara* in all probability was ancestor of Grahavarman, the ruler of Kanyākubja. He is not indeed mentioned in the inscriptions that have yet come to light; but possibly it is because of his being a remote ancestor.

The author of the *prafasti* appears to connect this dynasty with the Solar race. He says that the *Mukharas* or *Maukharis* were the descendants of the hundred sons whom *Aśvapati* obtained from *Vaivasvata*, or the seventh Manu, who is supposed to be born of the Sun and to preside over the present age. The name *Aśvapati* is applied to many individuals, of whom the king of *Madra* and father of *Sāvitrī*, the well-known heroine of an episode of the *Mahābhārata*, is very familiar. If that was the person whom the author of the composition had in view, the *Mukharas*, according to the tradition which was evidently current at the time when it was written, must have originally belonged to the north-western part of India, where *Varāhamihira* has located the *Madras*.⁶

¹ This is inferred from the pun on the word *-sammanatam=akāri* in the 20th stanza.

² Fleet, *Corp. Insc. Ind.*, Vol. III, pp. 219 ff.

³ Mr. B. Burn, *Jour. E. A. S.*, 1906, pp. 483 ff.

⁴ Cowell and Thomas, translation of the *Harṣacharita*, p. 128.

⁵ *Bṛhat-saṃhitā*, 14, 22.

That the family of the Maukharis is a very ancient one is proved, as Dr. Fleet¹ has already pointed out, by the legend *Mōkhalīṇam* written in Mauryan Brāhmī characters on a clay seal which was secured by General Cunningham at Gayā. Evidently this is a Prakrit equivalent of the Sanskrit word *Maukharīṇām*, which is a derivative of *Mukhara* and signifies "of the Maukharis." From the scholia² referred to above it would appear that the term was possibly known to Pāṇini and also to Patañjali. That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published. The same inference can be drawn from the accounts found in the work of Bāṇa, the well-known author of the *Harshacharita*, the historical romance of the 7th century A.D. The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāṇa speaks of them. While praising *Avantivarman*, the brother-in-law of Harsha, he says,³ "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world." This would go to indicate that these princes were not upstarts, but of good descent. That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family. The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Aśirgaṛh copper seal and of the present inscription. This surmise is supported by the references which have already been noticed.

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with *Harivarman*. From *Harivarman* to *Īśānavarman* it runs as follows :—

The Mahārāja *Harivarman*, his son from *Bhaṭṭārikā Dēvī Jayasvāminī*⁴ the Mahārāja *Ādityavarman*; his son from *Bhaṭṭārikā Dēvī Harshaguptā* the Mahārāja *Īśvaravarman*; his son, begotten on the *Bhaṭṭārikā Dēvī Upaguptā*, was the Mahārājādhirāja *Īśānavarman*.

Beyond giving ordinary praises of the first three princes, namely, *Harivarman*, who is said to have had the surname *Jvālāmukha*, *Ādityavarman* and *Īśvaravarman*, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to *Īśānavarman*, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the *Āndhras* with their troops of elephants," secondly, his routing the *Śūlikas* "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the *Gaudas*." The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to *Īśvaravarman*, and which mentions the *Āndhras* in the latter portion,⁵ but which is incomplete.⁶

Śūlika appears to be a new name, and I am not aware of any other epigraphic reference to it. Possibly it is identical with the *Śaulika* of the *Bṛhatsaṃhitā*⁷ and the *Mārkaṇḍēyapurāṇa*⁸ and is to be located in the south-east along with *Kalīṅga*, *Vidarbha*, *Chēdi*, etc. Unfortunately none of the hostile kings is named in this record; otherwise it would have been very valuable for chronological purposes.⁹

¹ *Corp. Ins. Ind.*, Vol. III, p. 14.

² The Scholiasts give only three illustrations, *Pavnikyā*, *Bhaunikyā* and *Maukharyā*, under the aphorism (Pāṇ. IV. I. 79) which explains the formation of the words in the *shyan* suffix.

³ *Loc. cit.*, p. 122.

⁴ The names of the queens are given in the Aśirgaṛh copper seal inscription, but omitted in this epigraph.

⁵ See Fleet, *Corp. Ins. Ind.*, No. 51, p. 229.

⁶ On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to *Īśānavarman* and not to *Īśvaravarman*, as has been done by Dr. Fleet.

⁷ XIV, 8.

⁸ LV.

⁹ Dr. Fleet's remarks on the Jaunpur inscription, *loc. cit.*, No. 51, p. 229.

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v. 21: **During the year of six hundred autumns increased by eleven,¹ when Īśānavarman, who vanquished his foes, was the lord of the earth.** The era to which this year belongs has not been specified, but the use of the term *śaradāṃ* will indicate that it is identical with the Mālava, or Vikrama, era which as the late Professor Kielhorn elucidated long ago, began in autumn (*śarad*).² Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554.

Īśānavarman, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Aṃśad inscription,³ he was at war, and, as according to the Aśīrgarh copper seal inscription he was the father of Śarvavarman, this record will go to fix the time of these rulers as well with great certainty. But this date of Īśānavarman calls for some remark. No dated record of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave *circa* A.D. 560 and Dr. Hoernle A.D. 564. Mr. V. Smith⁴ wanted to move it back and bring it to A.D. 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śarvavarman, that have been brought to light. The Hon'ble Mr. Burn has summarized their dates as follows :⁵—

(1) Īśānavarman : 54 (Cunningham, *Coins of Med. India*, ii, 12. and V. A. Smith in *Jour. Beng. As. Soc.*, 1894, p. 193) ; 55 (Cunn. *Arch. Surv. Rep.*, IX, p. 27, where the name is read as Śāntivarman).

(2) Śarvavarman : 58 (V. A. Smith, l.c.) ; 23½ and 23-.

(3) Avantivarman : 57, 71, and 250.

Assuming that a new Maukhari era commenced about 500 A.D., he converted these dates into the following years of the Christian era :—

Īśānavarman 553.

Śarvavarman 553, 54 or 55, 557.

Avantivarman 556, 569, 570.

He further observed that the dates of Śarvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins.

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśrī, who met his death at the hands of a king of Mālwa about 605 A.D. From the Dōḍ-Baraṇār inscription of Jivitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari.⁶ This synchronism will bring Śarvavarman and Avantivarman to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

¹ The dictionary gives 'redundant' as one of the meanings of *atirikta*. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

² *Ind. Ant.*, Vol. XX, pp. 407 ff.

³ *Corp. Inscr. Ind.*, Vol. III, No. 42.

⁴ History and coinage of the Gupta period, *Jour. Beng. As. Soc.*, 1894, p. 195.

⁵ *J. R. A. S.*, 1906, p. 847.

⁶ The genealogy given in the footnote No. 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Sushitavarman, the contemporary of Āditya-ēna, who flourished about A.D. 647. (V. A. Smith, *Early History of India*, 3rd edition, p. 313.)

how to explain the dates on the coins of Śārvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śārvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śārvavarman is to be moved on. Cunningham noticed¹ one coin of Isanavarman which is dated in the year 257. If he read the date correctly, Śārvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukhari kings and on those of Tōramāṇa, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn²; otherwise the dating of the coins of the Hūṇa rulers in the years of one and the same reckoning cannot be explained:—"Either the date on Tōramāṇa's coins is in a different era from that of the Maukharis or else this Tōramāṇa is not the father of Mihirakula." Besides there is another point. The Aphaṣṭ inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūṇas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful; and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśirgaṇḥ seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question:—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālior and Bundēl-khaṇḍ, and afterwards towards the south-east and south to Mālava proper and Aṇhilvāḍ (including Kathiavāḍ), and in the tracts situated to the north of the Jumnā and the Gauges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rājputānā, that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*; but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

The *praśasti* (v. 23) was composed by one Raviśānti, the son of Kumāraśānti, who was a resident of a place called Garggarākṣa, and was engraved by one Mihiravarman. The

¹ *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his *Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX p. 27.

² *J. R. A. S.*, 1906 p. 848.

66 66
68 68
70 70
72 72
74 74
76 76
78 78
80 80
82 82
84 84
86 86
88 88
90 90
92 92
94 94
96 96

96
 98
 100
 102
 104
 106
 108
 110
 112
 114
 116

96
 98
 100
 102
 104
 106
 108
 110
 112
 114
 116

identity of none of these persons is known, and we are unable to identify the locality of Garggarākāṭa.¹ It is not impossible that the reading intended was Garggarākōṭa, a name with which we may compare the Gōmatikōṭṭaka of the Dēś-Baraṇār inscription of Jīvitagupta II.² In the term Garggarā one will at once recognize the name Ghāgrā, so called because of its rattling noise. Possibly it was a fort somewhere on the bank of the Ghāgrā, one of the chief tributaries of the Ganges.

TEXT.³

[Metres: vv. 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śārdūlavikrīḍitam*; v. 3, *Gāthā*; v. 5, *Upajāti*; v. 6, *Indravajrā*; v. 7, *Mālinī*; vv. 9 and 12, *Sragdharā*; v. 15, *Drutavilāmbitam*; vv. 21 and 23, *Anuṣṭubh (Śloka)*.]

- 1 लोकाविष्कृतिसंक्षयस्थितिकृतां यः कारणं वेधसाम्
ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति यं योगिनः ।
यस्यार्हस्थितयोषितोपि हृदये नास्यायि धतोभुवा
भूतात्मा क्षिपुरान्तकः स
- 2 जयति त्रेयःप्रसूतिर्भवः॥[१*]
आशोणां फणिनः फणोपलब्धौ सैङ्गी* वसानं त्वचं
शुभ्रां लोचनजग्मना कपिशयङ्गासा कपालावलीम् [१*]
तन्वीं ध्वान्तगुदं दृगाकृतिभृतो विभ्रत्कलां मौलिना
दिश्यादन्ध-
- 3 कविद्विषः स्फुरदङ्घ्रि खेयः पदं वो वपुः ॥[२*]
सुतशतं लेभे नृपोऽपतिर्वैवस्वताद्यनुषोदितम् ।
तत्प्रसूता दुरितवृत्तिरुधो मुखराः क्षितीशाः क्षतारयः ॥[३*]
तेष्वादौ हरिवर्ध्मणोवनिभुजो भूतिर्भु-
- 4 वो भूतये (।)
रुद्राशेषदिगन्तरालयशसा रुद्रारिसंपन्निषा ।
सङ्ग्रामे हुतभुक्त्रभाकपिशितं वक्त्रं समीक्षारिभि-
र्यो भीतेः* प्रणतस्ततश्च भुवने ज्वालासुखाख्यां गतः ॥[४*]
लोकस्थितोनां स्थितये स्वि-
- 5 तस्य मनोरिवाचारविवेकमार्गं ।
जगाद्दिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यमात्मः ॥[५*]
तस्मात्प्रयोधेरिव शीतरश्मिरादित्ववर्मा नृपतिर्वभूव ।
वर्णाश्रमाचारविधिप्रणीतेर्यं प्राप्य

¹ *Ind. Ant.*, Vol. XX, p. 402.

² From the stone.

³ Read नीते.

⁴ *Corp. Inscr. Ind.*, Vol. III, No. 46.

⁵ Read वैङ्गी.

6

साफल्मियाय धाता ॥[६*]

हुतभुजि मखमध्यासङ्गिनि ध्वान्तनीलम्
वियति पवनजन्मभ्रान्तिविक्षेपभूयः ।
सुखरयति समन्तादुत्पतद्भूमजालम्
शिखिकुलसुखमेघाशङ्कि यस्य

7

प्रसङ्गम् ॥[७*]

तेनापीश्वरवर्मणः क्षितिपतेः क्षत्रप्रभावाप्तये (1)
जन्माकारि कृतात्मनः क्रतुगणेष्वारुह्यतद्वक्षद्विषः ।
यस्योत्खातकलिस्वभावचरितस्याचारमार्गं नृपा
यत्नेनापि ययाति-

8

तुल्ययशसो नान्येनुगन्तुं क्षमाः ॥[८*]

नीत्या शौर्यं विशालं सुहृदमकुठिनेनोमेच्छाङ्गुलेन¹ (1)
त्यागं पात्रेण वित्तप्रभवमपि हृया² यौवनं संयमेन [1*]
वाचं सत्येन चेष्टां श्रुतिपथविधिना प्रश्रये-

9

शोक्तमर्हिम्

यो बध्ननेव³ खेदं व्रजति कलिमयध्वान्तमग्नेपि लोके ॥[९*]
यस्येन्यास्वनिशं यथाविधि हुतज्योतिर्ज्वलज्जम्भना (1)
भूनाञ्जनभङ्गमेचकरुचा दिक्कक्रवाले तते ।
आयाता नव-

10

वारिभारविनमन्मेघावली प्रावृडि-

त्युन्मादोद्धतचेतसः शिखिगणा वाचालतामाययुः ॥[१०*]
तस्मात्सूर्य इवोदयाद्रिशिरसो धातुर्भूत्वा निव
क्षीरोदादिव तर्जितेन्दुकिरणः कान्तप्रभः कौस्तुभः [1*]

11

भृतानामुदपद्यत स्थितिकरः स्वेष्टं महिम्नः पदम्
राजवाजकमण्डलाम्बरशशी श्रीशानयन्मा नृपः ॥[११*]
लोकानामुपकारिणारिकुमुदव्यालुप्तकान्तिश्रिया (1)
मित्रास्याम्बुरुहागरद्युतिकता⁴ भूरि-

¹ Possibly erroneous for 'मकुटिलेनीचमोर्वीङ्गुलेन'.

² Mistake instead of 'हृया', which would offend against the metre.

³ Read बध्ननेव.

⁴ Read 'रुहाकार'.

12

प्रतापत्विषा ।

येनाच्छादितसत्यं कलियुगध्वान्तावमग्नञ्जग-
क्षूर्येणैव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥[१२*]
जित्वाग्धाधिपतिं सहस्रगणितत्रेधाक्षरद्वारणम्
व्यावलान्नियुताति-

13

संख्यतुरगान्मङ्गा रणे शूलिकाम¹ [1*]

कृत्वा चायतिमौचित्यलभुवो² गौडान्समुद्राश्रया-
नध्यासिष्ट नतक्षितोश्चरणः सिङ्घासनं³ यो जिती ॥[१३*]
प्रस्थानेषु बलार्थवाभिगमनक्षोभस्फुटङ्गतल-

14

प्रोद्भूतस्थगितार्कमण्डलरुचा दिग्वापिना रेणुना ।
यस्यामूढदिनादिमध्यविरतौ लोकेन्धकारीकृते (i)
व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्त्रिव ॥[१४*]
प्रविशती कलिमारुतघट्टिता

15

क्षितिरलक्ष्यरसातलवारिधौ ।

गुणशतैरवबध्य समन्ततः

स्फुटितनौरिव येन बलाद्धिता⁴ ॥[१५*]

ज्याघातव्रणरुडिकर्कशभुजा व्याकृष्टशार्ङ्गच्युता-
न्यस्यावाप्य पतन्निषो रणमखे प्राणानमुञ्च-

16

न्दिषः ।

यस्मिन्शासति च क्षितिं क्षितिपतौ जातेन भूयस्त्रयो (i)
तेन ध्वस्तकलिप्रवृत्तितिमिरः असूट्यवर्माजनि ॥ [१६*]
यो बालेन्दुसकान्ति कृत्स्नभुवनप्रेयो दधद्यौवनम्
शान्तः शास्त्रविचारणा-

17

क्षितमनाः पारङ्गलानाङ्गतः ।

लक्ष्मीकीर्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता
लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७*]
सङ्गृह्यतेन बलात्कलेरवनतितावत्प्रवृद्धात्मनो⁵
बाणै-

¹ Read शूलिकान्.² Read सिङ्घासनं.³ Read 'रवनतिज्ञाव', or 'रवनत' वाव°.⁴ Read 'क्षोचित'.⁵ Read बलाद्धिता,

- 18 स्तावदवस्थितं स्मृतिभुवः कान्ताशरीरक्षतौ (1)
 लक्ष्म्या तावदकाण्डभङ्गजभयं त्वत्तम्परापात्रयम् [1*]
 यावन्नाविरकारि यस्य जनताकान्तं वपुर्व्वेधसा ॥ [१८*]
 लक्ष्म्याः शत्रुभुवः कुचग्रहभयावेशभ्रम-
- 19 स्त्रीचना(1)
 येनाकृष्य भुजेन विस्फुरदसिन्धोतिःकलासङ्गिना ।
 कान्ता मन्मथिनेव कामितविदा गाढं निपीड्योरसा (1)
 प्रायेणान्यमनुष्यसंश्रयकृतं भावं परित्याजिता ॥ [१९*]
 तेनानतोन्नतिकृता
- 20 मृगयागतेन
 दृष्ट्वाद्यमन्धकभिदो भवनं विशीर्षम् [1*]
 स्वेच्छासमुन्नतमकारि ललाम भूमेः
 क्षेमेश्वरप्रयितनाम शशाङ्कशुभ्रम् । [२०*]
 एकादशातिरिक्तेषु षट् शतितविद्भिषि ।
 शतेषु शरदां
- 21 पत्न्यौ भुवः श्रीशानवर्ग्यम् ॥ [२१*]
 यस्मिन्कालेस्त्रुवाहा नवगवलङ्घ्यः प्रान्तलम्बेन्द्रचापा-
 स्तन्वस्थाशायितानं स्फुरदुन्नतडितः सान्द्रधीरं क्लृप्तः ।
 वाताग्र्यं वान्ति मेघाववकुलमचयानममूर्ध्नि
- 22 धुनानां-
 स्तस्मिन्मुक्ताम्बुमेघद्युति भवनमदो निर्मितं शूलपात्रैः ॥ [२२*]
 कुमारशान्तेः पुत्रेण जर्जरकटवासिना ।
 नृपानुरागात्पूर्व्वेयमकारि रक्षिशान्तिता ॥ [२३*]
 उत्कीर्णा मिष्टिरवर्ग्यया

TRANSLATION.

(V. 1.) Victorious is Bhava (i.e. Śiva), the source of bliss; the destroyer of the demon Tripura; the soul of all being; in whose heart the mindborn (Cupid) did not find room, though a woman (i.e. Pārvati) forms one half of his body; whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe.

[illegible]

(V. 2.) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode—the body of Siva which has sparkling serpents on it; bears on the forehead the slender streak of the Moon, which dispels darkness; renders the shining row of skulls brown by the lustre proceeding from his eyes; and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents.

(V. 3.) The **Mukhara** princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king **Aśvapati** got from **Vaivasvata** (**Manu**) and who were conspicuous on account of their excellences.

(V. 4.) Among them king **Harivarman** was first born for the welfare of the earth, who became known by the name of **Jvālāmukha** (or, flame-faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters;

(V. 5.) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like **Manu**.

(V. 6.) Like the Moon from the ocean king, **Ādityavarman** was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.

(V. 7.) When fire was kindled during his sacrificial performances, the volume of smoke, black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V. 8.) For the obtainment of martial glory he caused the birth of **Īśavaravarman**, the king whose soul was pure and who invoked **Indra** in many a sacrifice. In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the **Kali Age** and who possessed the glory of **Yayāti**.

(V. 9.) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Śruti*, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the **Iron Age**.

(V. 10.) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened; for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in.

(V. 11.) As the Sun (rises) from the top of the **Udaya** mountain, as **Indra** is born from the Creator, as the beauteous **Kaustubha** jewel, which excels the moon in splendour, came out of the **Milk Ocean**, the illustrious king **Īśanavarman** was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes.

(V. 12.) By whom, as by the rising Sun, the world, which was sunk in the darkness of the **Kali Age**, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour;

(V. 13.) Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the Āndhras, who had thousands of threefold rutting elephants, after vanquishing in battle the Śūlikas, who had an army of countless galloping horses, and after causing the Gaudas, living on the seashore, in future to remain within their proper realm ;

(V. 14.) The victorious one, whose watches can only be determined by means of the water-clock,¹ as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters ;

(V. 15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, strings), when it was sinking below the invisible ocean of the nether regions, being shaken by the storms of Kālī ;

(V. 16.) Whose foes on the sacrifice-like battle-field gave up the ghost, when hit by (lit. having got) his arrows loosed from the bow fully bent by his arms, which were hardened owing to the growth of the wounds caused by the blows of the bowstring. When this king was ruling the earth, the three Vēdas were, so to speak, born afresh. Of him the illustrious Sūryavarman was born, who dispelled the darkness which originated in the advent of the Iron Age ;

(V. 17.) Who, possessing youth that was dear to the entire world, like the new moon, being calm and devoted to the study of the Śāstras, attained the highest proficiency in fine arts ; to whom Wealth, Fame, Learning and other [Muses] resorted, as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V. 18.) So long virtuous conduct had to bow down before the full grown Kālī, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to mankind.

(V. 19.) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the treasures, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V. 20.) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of Andhaka (Śiva) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of Kṣhēmēśvara (the Lord of Bliss) ;

(V. 21.) When six hundred autumns had become increased by eleven, while the illustrious Īśānavarman, who had crushed his enemies, was the lord of the earth,

(V. 22.) That temple of the Trident-wielder (Śiva), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain-bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the Nīpa (Nauclea Cudamba) trees with their branches bent low on account of the multitude of new flowers.

(V. 23.) Raviśānti, the son of Kumāraśānti and resident of Garggarākāṭa, composed the preceding [prasaśī] out of regard for the king.

It was engraved by Mihiravarman.

¹ See Dr. Fleet, J. R. A. S., 1915, pp. 213 ff.

No. 6.—BHANDAK PLATES OF KRISHNARAJA I.: SAKA 694.

By V. S. SUKTHANKAR, PH.D.; POONA.

The copper-plates which bear the subjoined inscription of the Rāshtrakūṭa king Krishnarāja I. were discovered at Bhāṇḍak, *Tahsil* Warōḍā, in the Chāṇḍā District of the Central Provinces. They were forwarded for examination by the Commissioner for the Nāgpur Division, through Dr. D. B. Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter.

The plates are three in number, each measuring roughly $10\frac{7}{8}$ by $6\frac{3}{4}$ ins., and weigh 340 tolas. The margins are folded over and beaten down, so as to serve as rims. The grant is engraved on the inner side of the first and the third plates, and on both sides of the second. The plates are pierced by a circular hole, $\frac{3}{4}$ in. in diameter, in order to receive the ring and seal, which are, however, missing.—The engraving is deep, but not neat. The letters, which are uncouth in shape, vary in size from $\frac{3}{8}$ to $\frac{1}{4}$ in. The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other; so also the letters *va* (*ba*) and *dha*. The ligature *nta* is often so carelessly written as to be indistinguishable from *tta*. Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvarishu*, l. 3, *lē* in *balēna*, l. 28, etc.—The characters belong to the northern class of alphabets, and, like those of the Multāi plates¹ of the Rāshtrakūṭa Nanda-rāja Yuddhāsura, represent the last phase of the acute-angled variety.² The medial *u* is marked by a short stroke slanting upwards, attached to the *mātrikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l. 3. The sign for the medial *ē* is a short vertical stroke appended to the top of the *mātrikā* on the left; and, only very rarely, by a stroke above the *mātrikā*. The central bar of *ja* slants downwards, but is not vertical; the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches.³ The verticals on the right of the letters are short and project but little below the remaining portion of the signs.⁴ These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz. the third quarter of the eighth century of the Christian era.⁵ Our record contains specimens of initial *ā* in l. 2; initial *i* in ll. 3, 8; initial *u* in l. 37; initial *ē* in l. 53; a cursive form of *ku* in ll. 5, 12, 23, etc.; and the following ligatures. *niā*

¹ Bühler, *Indische Palæographie*, Tafel IV, Col. XX.² Bühler, *op. cit.*, p. 50.³ E.g. *kha* in *mukhō*, l. 2, *mukhi*, l. 4; *ga* in *gōttra*, l. 8, *vēga*, l. 10; *śa* in *prasāsati*, l. 11, *śikharāni*, l. 13, etc.⁴ In the *yē* of *yēn=ēyam* (l. 31) we have an instance where the vertical stroke is altogether wanting.⁵ The Sāmāṅgaḍ grant of Dantidurga (ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff.) and the Alās grant of Yuva-rāja Gōvinda (II.) (ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 208 ff.) are two Rāshtrakūṭa records which bear the dates Śaka 675 and 692, i.e. are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record. The script is entirely Dravidian in character; the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshtrakūṭas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Sāmāṅgaḍ grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ē* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of *gha*, *pa* and *śa* shows the development of long verticals on the right of these signs. The letters *kha*, *ga* and *śa* show distinct

l. 9, *ṅga* l. 36, *ṅghri* l. 17, *ṅcha* l. 6, *ṇḍa* l. 2, *ṇḍya* l. 27, *ksha* and *kshma* l. 14, *jña* l. 8, *lpha* l. 16, *shlvā* l. 4; and lastly final *t* (°) in l. 33.—As regards orthography, the only points worthy of notice are the following: (1) the use of *gha* for *ha* in *rājasighaḥ*, l. 4 (of. also l. 23); (2) no distinction is made between *b* and *v*; (3) no rule is followed with regard to the use of *anusvāra* in the middle of a *pāda*; (4) wrong conversion of the *anusvāra* into *n* before a sibilant in °*likhit-āṇsa*°, l. 14; (5) once the use of *da* for *dha* in *dadatā*, l. 5; (6) the use of the vowel *ri* for *ri* in °*tripishṭapa*° (for °*trivishṭapa*°), l. 7.—The grant commences with a symbol representing *om*. Then follows the stanza *su vō=vyāḍ=vēdhasā dhāma*, etc., which stands at the beginning of, I think, all the early Rāshtrakūṭa records. The rest of the composition is also in Sanskrit: the *praśasti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose. Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants: the Sāmāṅgaḍ grant of Dantidurga,¹ the Alās plates of Gōvinda II.,² the Paithāṇ³ and the Kāvī⁴ grants of Gōvinda III. Of these it approaches closest to the first mentioned, viz. the Sāmāṅgaḍ grant. The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidurga all the early Rāshtrakūṭa grants repeat the two well-known verses, *Kāñchīśa*° and *sabhrūvibhaniga*°, etc.⁵ Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe. In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāṅgaḍ grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshtrakūṭa king Kṛishṇa-rāja I. and is of particular importance, being the first record of the king to be discovered so far.⁶ Another grant which refers itself to the reign of Kṛishṇa I. is the Alās grant of his son Gōvinda II., while yet a *yuvārāja*; it was issued in Śaka 692, that is, two years previous to our record.⁷ The genealogy of the Rāshtrakūṭas given in the present grant commences with Gōvinda I., as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśāvātāra temple at Ellora⁸; and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāṅgaḍ grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāṅgaḍ grant was distorted beyond recognition. The defective *anushṭubh* half-verse,

Śrīmad-yuvati-gaṇānām sādhrvīnām=āpa nā(sā) padaṁ |

of the Sāmāṅgaḍ grant, stands for some original like

Śrīmad-Bhavanā nāma sādhrvīnām=upamāpadaṁ

which I translate with: 'Śrīmad Bhava-gaṇā by name, the (very) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palaeographic epoch and raise suspicions against the *bona fides* of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāṅgaḍ grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here.

¹ *JBBRAS.*, Vol. II, pp. 371 ff.; ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff., and Plates.

² *Ep. Ind.*, Vol. VI, pp. 208 ff., and Plate.

³ *Ibid.*, Vol. III, pp. 105 ff., and Plate.

⁴ *Ind. Ant.*, Vol. V, pp. 144 ff.

⁵ The Kāvī grant, vv. 8, 9; the Sāmāṅgaḍ, vv. 18, 17 (in the reverse order!); the Alās, vv. 5, 6; the Paithāṇ, ll. 11-14.

⁶ Since writing these lines I have come to know of the recent discovery of another record of Kṛishṇa-rāja, viz. the Talegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report of the Archaeological Survey of India, Western Circle, 1913*, p. 54. [The inscription is published in *Ep. Ind.*, Vol. XIII, pp. 275-282.—F. W. T.]

⁷ Ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 203 ff.

⁸ Edited by Bhagvanlal Indrajī, No. 10 (p. 91) of the separate pamphlets of the *Archl. Survey of West India*

among virtuous and chaste women.' The name of the queen was therefore Bhavaganā. Dr. Fleet translates the corresponding half-verse of the Sāmāgaḍ grant as follows : 'She attained the position of honourable young women who are faithful wives.' On comparing my translation with that of Dr. Fleet there will be no doubt as to which reading is to be preferred. Coming to Kṛishṇa himself, in addition to his *birudas* Śubhatuṅga and Akālavārsha, which we know from other inscriptions as well, he appears to have also assumed the title Śrī-pralaya-mahā-varāha. Besides these three *birudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign : at any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.¹

With regard to the charge brought against Kṛishṇa by Dr. Fleet² that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Kṛishṇa-rāja himself will have the last word to say and that too in a decided negative. The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr. Devadatta R. Bhandarkar recently in his article on the Alās plates of Gōvinda II.³ It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king. In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr. Fleet himself, 'he was the real founder of the dynasty.'⁴ In our grant, just as in the Sāmāgaḍ grant, he is called the 'sun to the lotus (*which was*) his family'; both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Kṛishṇa 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara*. Besides, were Kṛishṇa really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at Nāndi-pura-dvārī, granted on the occasion of a *saṁkrānti*, at the request of one Madana, the village of Naganapuri to the Bhaṭṭāraka of the temple of Āditya in the town of Udumvara-manti. The concluding verse gives the name of the writer as Vāmana-[nā]ga.

The grant is dated in the Śaka year 694 expired on the third day of the dark half of Āshāḍha, which was, as remarked above, a *Samkrānti*. Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the 23rd June (Tuesday) A.D. 772, at about one *ghaṭikā* after sunrise; the day was also the first day of the solar month Karkāṭaka by the Tamil rule. The Karkāṭaka *Samkrānti* fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called *Samkrānti*, though the astronomical *Samkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

TEXT.

[Metres : - v. 1, *Anuṣṭubh* (Śloka); vv. 2-7, *Vasantatilakā*; v. 8, *Anuṣṭubh* (Śloka); v. 9, *Indravajrā*; vv. 10-16, *Anuṣṭubh* (Śloka); v. 17, *Vasantatilakā*; v. 18, *Śārdūlavikṛīḍita*; vv. 19-24, *Āryā*; vv. 25-26, *Anuṣṭubh* (Śloka); v. 27, defective *Āryā*.]

1 श्री [१] स बोध्यादेवसा घाम यन्नाभिकमसं कृतं [१] हरच यस्य
कान्तेन्दुकसया

¹ E. G. Bhandarkar, *Early History of the Deccan* (Bombay Gazetteer, Vol. I, Part II), p. 196.

² *Kanarese Dynasties*, p. 391.

³ *Ep. Ind.*, Vol. VI, p. 209.

⁴ *Kanarese Dynasties*, p. 389.

⁵ From the original plates and a set of impressions.

⁶ Represented by a symbol.

- 2 कमलंकृतं ॥[१॥*] आसी[द*] द्विपत्तिमिरसुद्यतमण्डलाग्रो ध्वस्तित्रयत्रयमसुखो
 3 रण[श]र्ज्वरीषु [१*] भूपः शुचिर्विधुरिवासदिग^१त्तकीर्त्तिर्गोविन्दराज इति रा-
 4 ज[सु] राजसिधः^२ ॥[२॥*] दृष्ट्वा च[मू]रमिसुखी[:*] ^३सुभटाट(१)हासा [उवा]मितं
 5 सपदि येन रणेषु नित्यं । द[ष्टा]धुरेण^४ द[द]ता भुकुटि[-*] सलाटे
 खन्भं^५
 6 कुलं च हृदयश्च निजश्च गर्व[-*] ॥[३॥*] तस्यात्मजो जगति वि
 श्रुतदीर्घकी-
 7 र्त्तिरात्तीर्त्तिहारिहारिविक्रमधामधारी^६ । 'भूपस्तपिष्टपन्तपानुकृतिः
 8 कृतज्ञ[:*] श्रीककराज इति गोत्रमसिर्व्वभूव^७ ॥[४॥*] नानैव यस्य र-
 9 मणाङ्गविवर्त्तिनीना[-*] रोमाङ्गवेपथुभृतामरिसुन्दरीणा[-*] [१*] च-
 10 ^८सु[सु]णि ^{१०}बाहुवलयाणि मनांसि सद्यः संज्ञा[स]वेगविधुराणि सम[-*] निपे-
 11 तुः ।[१५॥*] यस्मि[प्र]शासति महीवरपे द्विजाना[-*] वैतानधूमनिधयैः
 परिक-
 12 ^{११}वुराणि [१*] स[-*]ध्यासु सौधशिखराणि विलोक्य केकाः कुर्वन्ति
 वेश्मशिखिनो
 13 जलदागमोक्ताः ॥[६॥*] तस्य प्रभिन्नकरटश्चुतदानदन्तिदन्तप्रहारश्चि-
 14 रोत्तिखितान्मपीठः^{१२} । आपः क्षितौ क्षपितश्चुरभू[त्त]नूजः सद्राष्ट्रकूट-

Second Plate ; First Side.

- 15 (८)कनकद्रिखिवेन्द्रराजः^{१३} ॥[७॥*] तस्य द्विजजनाश्रान्तशान्तिवाचनवारि-
 16 णा [१*] प्रत्यहं ^{१४}दुर्लभदन्नेन जनस[र]ति मन्दिरे ।[१८॥*] सेवासमा-
 यातवृह-^{१५}
 17 अरेन्द्रवृन्दाभिवन्द्य[द्वि]युगस्य^{१६} यस्य [१*] अश्वानवज्ञैस्त्रिजगत्प्रदीपैः^{१७} स[-*]
 18 ^{१८}गैव्यते श्री[:*] ^{१९}स्त्रजनैरजसं ॥[८॥*] पूरिताशा शुचिर्व्वस्तध्वान्तज्यो-
 त्स्त्रेव मादृत[: १*]
 19 राज्ञो सोमान्वया तस्य पितृतश्च पुलकजः^{२०} ॥[१०॥*] श्रीमङ्गवगणा नाम सा-

^१ Read °दिगन्त°

^२ Read °सिधः.

^३ Read सुभटाटहासा.

^४ Read °धरेण दधता,

^५ Read चक्षुः. Note श'क्ष' masculine!

^६ Read °हारिहरि°.

^७ Read भूपस्त्रिविष्टप°.

^८ Read °स्त्रभूव.

^९ Read °शुचि.

^{१०} Read बाहु°.

^{११} Read °सुराणि.

^{१२} Read °सांस°.

^{१३} Read °काद्रि° . The i-sign of द्वि is appended to the symbol for दृ

^{१४} Read युल्लभ°.

^{१५} Read °वृह.

^{१६} Read °वन्द्या. The i-sign in द्वि seems to be appended to the symbol for दृ.

^{१७} See note 6 on p. 127.

^{१८} Read सेव्य°.

^{१९} Read सजने°.

^{२०} Read °जा.

१ सदा शुद्धमयः श्रीमदयः कृतिरुत्तमं हारं दत्तं शुद्धमयः कृतिरुत्तमं हारं
 २ क मत्तं कृत्वा तासीति इति मिता शुद्धमयः श्रीमदयः कृतिरुत्तमं हारं
 ३ १०० शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ४ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ५ यदादि यत्तं शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ६ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ७ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ८ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ९ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 १० शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 ११ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 १२ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 १३ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः
 १४ शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः शुद्धमयः

ii a.

[illegible]

- 20 [धो]नामुपमापदं [१*] रक्षणाङ्गरणालोकं या चकार निरापदं ।[११॥*]
सु(स)नयन्त-
- 21 नयं तस्यां स लेभे भूभुदुत्तमः ।(१) ^१नीतावर्थमिवाग्ने[ष]जानता-^२
- 22 प्रार्थितायतिं [११२॥*] स्पष्टतेजाः^३[स्व]धामौघः(ः)प्रसाधितदिग[न्त]रं [१*] श्री-
- 23 दन्तिदुर्गराजाख्य[ः] स्वकुला[भो]जभास्करं ।[१३॥*] अस्याजो^४ रणसिंघस्य^५
वि-
- 24 अस्ता वैरिवारणाः स्वलज्जास्तभमुन्मूल्य ज्ञायन्ते कापि [नो] गता[ः*]
।[१४॥*] [सा]द्या-
- 25 लकानि दुर्गाणि हृदयैः सह विद्विषाम्य[त]न्ति यत्प्रतापेयकीपाङ्गु-^६
- 26 रसमुद्गरे ।[१५॥*] ^७मःतुमक्ति[ः*] प्रतिग्रामं ग्रामलक्षचतुष्टये [१*]
ददत्वा भू[प्रदा]-
- 27 नानि यस्य भाषा प्रकाशिता ॥[१६॥*] कांचीशकेरलनराधिपचोलपाण्ड्य-
श्रीह-
- 28 ध्वज्यटविभेदविधानदत्तं [१*] यो वल्लभं सपदि दण्डव[ले]न^८ जित्वा
रा[जा]-

Second Plate ; Second Side.

- 29 धिराजपरमेश्वरतामवाप ॥[१७॥*] आसेतोर्विपुलोपलावलिलसल्लोलो-
- 30 भ्रिंवेलाचलादाप्राण्येयकल[ः*]कितामलशिलाजाला[त्तु]षाराचलादापूर्वाप-
- 31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधे[ः*] येनेयं जगती स्वविक्रमवलेनैकात-
- 32 पञ्चोक्तता ॥[१८॥*] तस्मिन्निदिवं प्रयाते वल्लभराजे क्षतप्रजावाधः^९ [१*]
श्रीकक्षरा-
- 33 जस्रुतुर्महीपतिः कृष्णराजोभूत् ।[१९॥*] यस्य स्वभुजपराक्रमनिःशेषोत्सारि-
- 34 तारिदिक्कक्रं [१*] कृष्णस्यैवाकृष्णं चरितं श्रीकृष्णराजस्य ॥[२०॥] विषमेषु
विषमयो-
- 35 लो यस्त्वागमहानिधिर्दरिद्रेषु [१*] कान्तासु वल्लभतरः ख्यातः प्रणतेषु श-
- 36 भतुङ्गः ॥[२१॥*] सुहृदि धनं रिपुषु शरा^{१०} युवतिजने काममशरणे शर-
- 37 चं [१*] यः सन्ततमभिवर्षचकालवर्षो भुवि ख्यातः ।[२२॥*] उल्लं-
घितम-
- 38 ^{११}यादे कलिजलधौ व्याकुला निमज्जन्ती [१*] ^{१२}यैनीदृता धरत्री^{१३} श्रीक्षयप्र-
महावरा-

^१ See note 1 on p. 128.

^४ Read °जो.

^७ Read सानु°.

^{१०} Read शरान्.

^{१३} Read °रिषी.

^२ Read °जगता-.

^३ Read °हस.

^६ Read °वधे°.

^{११} Read बांदि.

^५ Read °तेजः°.

^८ Read °तापीय°.

^९ Read °बाधः.

^{१२} Read 'येनी'.

- 39 हेण ।[१२३॥*] तेनेदमनिलविद्युच्चलमवलीक्य जोवितमसारं [१*]
चित्तिदानप-
40 रमपुण्यः प्रवर्त्तितो ^१ब्रह्मदायोय[—*] ॥[२४॥*] स च परमभट्टारक-
महाराजाधिरा-
41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्वानिव रा-
42 द्रपतिविषयपतिभोगपतिप्रभृतोन्मत्तापयत्यस्तु वः ^२सम्बिदितं
43 यथा मया मातापिन्नोरात्मनश्च पुण्ययशोभिवृद्धये । शकनृप-

Third Plate.

- 44 कालातीतसम्बत्तरशतषष्ठे^३ चतुर्नवत्युत्तरे ^४[क्रा]न्दीपुरद्वारीस-
45 मावासके आषाढवहुतृतीयायां^५ स[—*]क्रान्तौ [म]दन(वि)विज्ञापनया
46 उदुंवरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुम्बरम-
47 न्तिपूर्वतो गव्यूतमात्रे णगणपुरिनामग्रामो दत्तः बलि(ः)च[रु]-
48 नेवेद्यपूजाखण्डस्फुटितस[—*]स्कारनिमित्तं । तस्य चाघाटनानि लि-^६
49 ख्यन्ते।[१*] पूर्वतः [१]^७ नागामाग्रामः [॥*] दक्षिणतः[१*] उम्बरग्रामः [॥*]
पश्चिम-
50 तः[१*] अन्तरैग्रामः [॥*] उत्तरतः[१*] कपिहो ग्रामः[१*] एवं चतुराघा-
51 टविशुद्धः पूर्वप्रदत्तदेवब्राह्मणवर्ण्यः [१*] तथापरं उम्बरमन्ति-
52 लसीमायां देवतडाकस्योत्तरतः राजिणितडाके^८ पश्चिमतो नदी [१*]
53 एवं निवर्त्तनशत[—*] ।[१*] ^९वहुभिर्वसुधा भुक्ता राजभिः[१*] ^{१०}शकरादिभि
[ः] *] य-
54 ख यस्य यदा भूमिस्तस्य तस्य तदा [१॥ह]लं ॥[२५॥*] खदत्तं पर[द]-
त्ताम्वा^{११} यो
55 हरैत वसुन्धरां । षष्टिं वर्षसहस्राणि विष्टाया^{१२} जायते [क]मिः ॥[२६॥*]
शासन-
56 मकालवर्षस्यादेशात्श्रीमता^{१३} लगर्हण(?) [१*] ^{१४}परहितकृपानुबध्या लिखितं
श्रीवामन[ना]गे[न]^{१५} [॥२७॥*]

TRANSLATION.

Om.

(Verse I.) May he (*scil.* Vishṇu), the lotus on whose navel Brahmā has made (*his*) dwelling, protect you; and Hara (*i.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent.

^१ Read ब्रह्म°.^२ Read संवि°.^३ Read °सवि°.^४ Read नान्दी°.^५ Read °बहु°.^६ The u-sign (medial) is appended to the symbol for लि.^७ Correct, perhaps, to नागामो या°.^८ Read °कस्य.^९ Read बहु°.^{१०} Read सगरा°.^{११} Read फलं.^{१२} Read °सां वा.^{१३} Read विष्टायां.^{१४} Read °श्रीमता.^{१५} Read °कृपानुबध्या°.^{१६} The last quarter of this *Ārya* is defective

(V. 2.) There was a king called Gōvinda-rāja [I.], a royal lion among kings, whose fame reached to the ends of the regions, (and who) pure (of conduct), lifting (his) scimitar (and) facing (them), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i.e. radiance) penetrates to the ends of the regions raising the tip of (his) orb (above the horizon and sending his rays) straight forward, dispels at night the darkness.

(V. 3.) Invariably, when he saw on the battlefield the armies (of the enemies) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (his) lip (and) knitting (his) brow, elevated (his) sword, (his) family, (his) heart and (his) pride.¹

(V. 4.) His son, the glorious Kakka-rāja [I.], was the gem of the (Rāshtrakūṭa) race, a king who was grateful (for services rendered), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (and) possessed the valour and the majesty of the lion, (thus) resembling (Indra), the king of heaven.²

(V. 5.) ³At the mere (sound of the) name of him fell straightway from the wives of his enemies, retreating from the laps of (their) lovers with (their) hair standing on end and trembling, (the following three things :) tears, armlets and also (their) minds, which were deranged by the impetuosity of their fright.

(V. 6.) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (of delight), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. Brāhmaṇas).

(V. 7.) His son was Indra-rāja, as it were the Mount Mēru of the noble Rāshtrakūṭas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (his) enemies on earth.

(V. 8.) Every day people walked about in (his) palace ankle-deep through the water (sprinkled during) unceasing recitals of *sānti*-texts⁴ by Brāhmaṇas.

(V. 9.) ⁵The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (to him), was perpetually shared by virtuous men⁶ . . . with unclouded countenances.⁷

(V. 10, 11.) His queen, who had fulfilled (all) desires (of others);—who was pure like the lustrous moonlight (which), filling (all) regions, destroys darkness;—who was by her mother's side descended from the Moon⁸ and on her father's side from the Chulukyās (Chālukyās), called the glorious Bhavagaṇā⁹—was the standard of comparison among virtuous and chaste women : she freed the world from misery by protecting and maintaining (the needy).

¹ Better perhaps to take *garva* in the sense of *gurutā* = 'dignity', 'importance'.

² All the attributes apply to Indra as well. In his case, however, *hari-vikrama-dhāma-dhāri* is to be understood in the sense, 'one who supports the place (covered by) the strides of Hari (i.e. Viṣṇu)', referring to the form of the latter striding over the heavens in three paces. None of the earlier interpretations of this verse take into account this *śloka*.

³ This verse is not found in any other Rāshtrakūṭa record.

⁴ These are recited for the averting of evil and the pacification of various deities.

⁵ This verse does not occur in any other Rāshtrakūṭa record.

⁶ *Tri-jagat-pravīṇaiḥ* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar. Read perhaps *tri-gaṇa-pravīṇaiḥ* and translate : 'by those versed in the triad of duties (viz. *dharma*, *artha* and *kāma*)'.

⁷ i.e. without being made to feel the subservience. ⁸ The Rāshtrakūṭas were themselves also *Sōma-varṣiṇ*.

⁹ The corresponding verse of the Sāmāṅgaḍ grant contains a *varietas lectionis* in the first half-verse. See above, p. 122.

(V. 12.) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*nīti*), (*a son who was, as it were*) the future prosperity (*āyati*) prayed for by the whole of mankind,¹

(V. 13.) (*him*) who was known as the illustrious king Dantidurga, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable.

(V. 14.) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,² have absconded, no one knows where.

(V. 15.) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the untrated fortresses of (*his*) enemies fall down along with their hearts.

(V. 16.) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages.

(V. 17.) Having in no time conquered Vallabha,³ who was (*even*) able to inflict crushing defeats on the lord of Kāñchi, the king of Kērala, the Chōla, the Pāṇḍya Śri-Harsha and Vajraṭa by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord.'⁴

(V. 18.) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sētu, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,⁵ as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans.

(V. 19.) When that Vallabha-rāja⁶ had gone to heaven, Kṛishṇa-rāja, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,⁷ became king.

(V. 20.) The career of that glorious Kṛishṇa-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Kṛishṇa (Vāsudēva),—

(V. 21.) ⁸who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (Śubha-tuṅga),—

(V. 22.) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer⁹ (Akāla-varsha),—

¹ This half verse occurs also in the Sāmāṅgaḍ grant. In the *editio princeps* appearing in the *JBBRAS*, this line was read as *nitāravēm-vāsēsha jagataḥ pālītāyati*[h]; but the editor of the inscription did not translate the phrase *nitāravēm*-. Dr. Fleet in his article on the same grant, some time later (*Ind. Ant.*, Vol. XI, p. 112), after examining the plates, corrected the reading to *nitāvadhē*(or *thē*)m=, etc., but followed the example of his predecessor in not translating the awkward phrase. The correct reading is evidently supplied by our plates. For the meaning of *āyati*, cf. *Kirātārjunīya* 2, 14: *raḥayaty āpad-upātam āyatiḥ*.

² Dr. Fleet's correction of *salajjā* of his text to *salajjāḥ* is obviously wrong, as his translation does not give a good sense.

³ i.e. the Chālukyan king Kīrtivarman II. See Fleet's *Kan. Dyn.*, p. 391.

⁴ See above, p. 122.

⁵ For the idea implied by the word *kalamkita* cf. Kālidāsa's *Kumāra-sambhava*, Canto 1, v.

⁶ A *viruda* of the Western Chālukya kings, probably adopted by the Rāshtrakūtas as their successors.

⁷ Buhler's reading *kṛita-prajā-rādha* and translation, 'who did not oppress his subjects' (*Ind. Ant.*, Vol. XII, pp. 182, 187), are both unsatisfactory. Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. *Kṛita-prajā-rādha* corresponds exactly to the phrase *ārti-ārti-hārin* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (*supra*, Vol. XIII, p. 279) Dr. Konow read *kṛita-prajā-rādha*ḥ. Perhaps we should here understand *prajā-rādha* as *prajā-rādha*.—F. W. T.]

⁸ This and the following two verses do not occur in any other Rāshtrakūta record.

⁹ To be understood in the sense: "raining in season and out of season."

(V. 23.) by which glorious Great-Deluge-Boar (*Pralaya-mahā-varāha*) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary.

(V. 24.) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land.

(L. 40.) And this *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara*, the illustrious *Akāla-varsha*, the Lord of Prosperity and the Earth (*Śrī-prithivī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*vishaya*), governors of divisions (*bhōga*) and others (as follows) :

(L. 42.) Be it known unto you that,—Six hundred and ninety-four years of the Śaka era having elapsed, on (the occasion of) an eclipse, on the third (day) of the dark half of Āshāḍha, while encamping¹ at Nāndi-pura-dvārī,—in order to increase the religious merit and the glory of (Our) parents and of Ourselves, the village of Nagaṇa-puri, (*situated*) at a distance of a *gavyūti*² to the east of Udumvara-manti, has been given by Us at the request of Madana to the Bhaṭṭāraka of the temple of Āditya erected in the town of Udumvara-manti for the (performance of) *bali*, *charu*, *naivēdya*, worship and (*repairs of*) dilapidations.

(L. 48.) Its boundaries are noted (as under) :

- to the east the village Nāgāma ;
- to the south the village Umvara ;
- to the west the village Antarai ;
- to the north the village Kapiddha,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmanas ; and also the river along the boundary of Umvara-manti to the north of the Dēva-taḍāka (and) to the west of the Rājñi-taḍāka. Thus altogether one hundred *nivarttanas*.

(Vv. 25, 26.) [Two of the customary verses.]

(V. 27.) (*This*) edict was written at the order of Akāla-varsha by the illustrious Vamana-[nā]ga of benevolent and compassionate nature. . . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C. P.

First of all I take Udumvaramatti to be identical with Umravati. Umravati means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit. That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed. Exactly to the east of Amraoti at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon. I take these to be identical with Antaraigrāma and Umvaragrāma of the inscription. Nagaṇapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north. The Umvaragrāma was to the south of Nagaṇapuri and Antaraigrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions.

The donor's camp was at Nandipuradvārī and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaon, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāgāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated.

¹ *Samāvāsakē* can only refer to a dwelling-place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious. ² A *gavyūti* is equal to 4,000 *daṇḍas* or two *krōśas* (Monier Williams).

Since some four villages give the clue for identification, we may take it that Nagaṇapuri was situated somewhere at 20° 51' N. and 78° 44' E.

NO. 7.—THE ARA INSCRIPTION OF KANISHKA II: THE YEAR 41.

By STEN KONOW.

This inscription was discovered in an ancient well in a nala known as Āra, two miles from Bāgnilāb, and was presented to the Lahore Museum by Dr. M. A. (now Sir Aurel) Stein. Mr. R. D. Banerji, to whom we owe this information, did not mention where Bāgnilāb is situated. Dr. Fleet therefore made inquiries through Dr. Spooner, and "it would seem that the place is the Chah Bagh Nilab of maps, about ten miles south-south-west from Attock, and apparently on the south bank of the Indus at a part where the river, having made a sharp bend about eight miles below Attock, runs to the west for some ten miles: the latitude and longitude appear to be 53° 46' and 72° 12'."

According to Mr. Banerji, "the inscription is on a small piece of stone, measuring 2 ft. 8 ins. by 9 ins., and consists of six lines. The surface of the stone is extremely rough and uneven. The mason has not taken the trouble of planing the surface."

The inscription was first edited by Mr. Banerji,¹ and then by Professor Lüders.² Some valuable critical remarks were made by Dr. Fleet.³ The inscription is of considerable interest, and, at the instance of Dr. Fleet, I have therefore asked Mr. H. Hargreaves, Superintendent of the Archæological Survey in the Panjab, to examine the stone closely. This he has very kindly done, and sent me a series of valuable remarks by his assistant Mr. Y. R. Gupte, together with new estampages and some photographs. I have given a preliminary report of the results obtained from these new materials in a paper on the Indo-Scythians,⁴ and I now publish the inscription with a plate prepared from the new estampages.

The characters are Kharoṣṭhī of the Kusāṇa period. With regard to individual letters we may note that the e-mātrā has been added at the bottom of the *akshara* in *devaputrasa*, l. 1, and in every initial e. The same is the case in the damaged letter at the end of l. 3, which Professor Lüders reads *ne*, but which I read *de*. The *jhe* of *Vajheshka*, l. 2, seems to be quite certain. The compound letter which I read *shk* with Professor Lüders has been transliterated *shp* by Mr. Banerji and Dr. Fleet and Mr. Gupte agrees with them. I think, however, that we must read *shk*. In the first place, as pointed out by Professor Lüders, the compound *shk* has exactly the same shape in the Zeda inscription. It is quite true that it is different in *Kanishkasa*, l. 2, and no doubt every record should, as pointed out by Dr. Fleet, primarily be judged separately on its own merits. This does not, however, imply that we should not take other facts than the mere shape of the individual letters into consideration. It is a well-known fact that the masons who executed the inscriptions were not always or even usually literate persons. We know from an inscription published by Mr. Pargiter⁵ that it was often done in such a way that the inscription was first drawn up with ink, and then executed by the engraver or the mason. This procedure partly accounts for the fact that the same letter often takes different shapes in the same inscription. As pointed out by Professor Lüders, the

¹ *Ind. Ant.*, 1908, pp. 58 ff.

² *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1912, pp. 824 ff., translated *Ind. Ant.*, 1913, pp. 132 ff.

³ *JHAS*, 1913, pp. 97 ff.

⁴ *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1916, pp. 787 ff.

⁵ *Archæological Survey of India*, Annual Report, 1910-11, pp. 73 ff.

analogy from other Kushāṇa names such as Kanishka, Vāsishka, and Huvishka strongly favours the reading *Vajheshka*. Finally, the compound *shp* does not occur in any other known Kharōshthī inscription.

The name *Kanishka* has been written with a cerebral *n* by Mr. Banerji. In order to justify my reading *Kanishka*, it will be necessary to go into details.

It is a well-known fact that two different *n*-s are used in Kharōshthī, one with a bent head, which the late Professor Bühler treated as the regular sign of the cerebral *na*, and another consisting of a broken line with a curvature at the head, which he transliterated *na*. I have shown¹ that the two signs are regularly distinguished in this way in the Central Asian Kharōshthī manuscript of the *Dhammapada*, and that we can there lay down the rule that every single *n* between vowels became cerebral, while every initial *n* and every double *n* between vowels was dental. This is the same state of things which prevails in a series of modern vernaculars, and it should be noted that the cerebral pronunciation of a single intervocalic *n* is strongly rendered in Sindhi and other north-western tongues. We may safely infer that such was the case in the ancient speech of North-Western India, more especially if we bear in mind that the dialect of the *Dhammapada* manuscript certainly is a North-Western Indian form of speech. We would then naturally expect to find at least distinct traces of a similar distribution of the two *n*-sounds in Kharōshthī inscriptions. Nobody will, of course, think of judging these records after the exigencies of Sanskrit grammar. If we now examine the more important ones from this point of view, and assume, for the sake of argument, that the two signs are distinguished in the same way as in the Kharōshthī manuscript of the *Dhammapada*, we will find that the following is the state of things:

In the Taxila vase inscription of Sihla and Siharachhita only *n* occurs, and always between vowels. The same is the case in the Muchai inscription of Sam. 61.

The Taxila plate of Patika has initial *n* in *nama*, *nagare*, *navakarmika*, and single *n* between vowels in *utareṇa*, *Śakamunisa*, *Rohiṇimitreṇa*. On the other hand, we find against the rule *sarvabudhana* and *mahadanapati*, where it is perhaps possible to think of the influence of Sanskrit.

The Mahaban, Paja, Kaldarra, Panjtār and apparently also the Takht-i-Bāhi inscriptions only have *na*, and always between vowels. On the Mathurā lion capital, on the other hand, we only find dental *na*. The Taxila inscription of Sam. 136 uses *na* throughout, even when the *n* is initial. It will be seen that this is in accordance with the practice in the old Prakrits, and in both cases it is possible that we have here to do with an attempt at generalizing such features as were not clearly understood. At least I have grave misgivings about the use of a cerebral initial *n* in the Prakrits.

I am unable to make any statement with regard to the Dewal inscription of Sam. 200 and the Skārah Dhēri inscription of Sam. 399, though the latter certainly in some cases writes *na* between vowels.

The Loriān Tangai inscription of Sam. 318 has only *na* and always between vowels, while no *n* occurs in the Hashtnagar image inscription of Sam. 384.

If we turn to the inscriptions of the Kanishka group, we have first the Sue Vihar inscription of Sam. 11, which is throughout under the influence of Sanskrit. Here the only instance of a cerebral *n* is in *viharasvaminī*.

The interpretation of the Zeda inscription is too uncertain to allow any inference. There are however some certain instances of *n* between vowels.

In the Māṇikiālā inscription of Sam. 18 we regularly find *n* in *navakarmigēna* and *n* in *kaneshkasa*, *gushana*, *dadāṇayago*, *vespaṣiēna*, *kujachiena*, *Buriteṇa*, *viharakarmjaṇa*, *saṁveṇa*,

¹ *Zeitschrift Windisch*, p. 88.

parivarena, etena and *Budhileṇa*. Against the rule is *ṇaṇa*, where however the reading *aa* well as the interpretation are extremely doubtful, and further *apanage, taena, kuṣālamulena* and *sachha[?] sana*. I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved. The two short Kharōṣṭhī records from Māpikīāla published by Mr. Pargiter¹ have no instance of the dental *n*, and the cerebral *ṇ* only occurs, in accordance with the general rule, between vowels.

The Shakardarra inscription of Sam. 40 has *n* in *nikame* and always *ṇ* between vowels.

In the Āra inscription *n* only occurs between vowels and is always cerebral with the exception of the dental *n* in *Kanishkasa*.

The Wardak vase inscription of Sam. 51 is of the same kind as the Taxila inscription of Sam. 136, *ṇ* being used throughout, even when it is initial.

The Obind inscription of Sam. 61, on the other hand, uses only *n*.

N is always cerebral and occurs only between vowels in the Lahore Museum inscription of Sam. 68, the Jhaoli copper plate inscription, and some minor records, such as the inscriptions on the Lahore image No. 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhāmītra and Buddharachhita, and the Swāt bas-relief of Simhamītra. In the Pālāṭu Dhēri pedestal inscription, on the other hand, we find *n* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr. Spooner reads as *navakarmi*.

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained. I hope to have shown² that the old language of the Śakas and the Kushāṇas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *ṇ* occurs only as a secondary development of an old dental *n* combined with some other consonant. It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language. The form *Kanishka* in the Āra inscription must be explained in the same way. This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushāṇas. Its *n* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushāṇas.

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharōṣṭhī inscriptions did in fact distinguish the dental and the cerebral *n* in the same way as the Kharōṣṭhī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *n* between vowels, we can safely assume that every initial *n* and every compound *n* between vowels was dental, while every single *n* between vowels became cerebralized. The few exceptions can be explained through the phonetic tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes. At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript.

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks.

In l. 1 the only crux is the last word, which Mr. Banerji reads *pathadarasa*, Professor Lüders *kaśsarasa*, while Dr. Fleet remarks that the only certain *akshara* of the whole word is the last one. Mr. Gupte states that the reading *kaśsarasa* seems to be the right one. The first

¹ *Ep. Ind.*, Vol. XII, pp. 299 ff.

² *Sitzungsberichte*, 1916, pp. 787 ff.

akshara is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr. Hargreaves corroborate Mr. Gupte's statement.

Dr. Fleet has drawn attention to the fact that after *kaīsarasa* there is space for two more syllables. He says, "Lines 2 to 5 all end exactly one below the other.¹ We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure. We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length." I have asked Mr. Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa*. Mr. Gupte is of the same opinion and adds: "The estampages lead us astray owing to the roughness of the stone. Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra*. Certainly there is sufficient room for two letters. But they were not cut, perhaps owing to the roughness of the material. After careful inspection the delusion about the letters vanishes. The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception." It seems to me that we must accept this definite statement, and we have to admit that the title *kaīśura* was indeed used by Kanishka II. Nor can there be any doubt that we have here the imperial title of the Roman emperors.

In l. 2 the reading *sambatsaraē* is certain. As pointed out by Professor Lüders, we similarly find *sambatsaraye* in the Patika inscription and *sambatsaraye* in the Mahabhan inscription. Dr. Thomas has² further found *sambatsarae* in the Takht-i-Bāhi inscription, and also in the Paja record³ we must read *sambatsare*, and the Sue Vihar inscription evidently has *savatsare*. We find the same *ts* in this word in the Kharoshthi records No. XV 155 (*sambatsare* 20 1 mahanuava maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 4 1 isa chhunammi), XV 166 (*sambatsare* 10 1 mahanuava maharaya Jitrogha[?] Mairi devaputrasa mase 2 divase 4 4 isa chhunammi) and XV 2 (*sambatsar[e*]* 10 mahanuava maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 isa chh[u]nammi) from Niya.⁴ I think the combination *ts* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh*. The *b* in the Takht-i-Bāhi and Āra inscriptions agrees with the phonetic treatment of such compounds in the Kharoshthi manuscript of the *Dhammapada*.⁵

The reading of the date *ekachaparisaē sam 20 20 1 Jethasa masasa di 20 40 1 ise divasa-chhunammi* is according to Mr. Gupte almost certain. Only he thinks that the final vowel of *ekachaparisaē* is *i* and not *e*, and I follow him in reading so.

I have already remarked that I read the last word of l. 3 *khade* and not *khane*. Compare *kuvo khadao* in the Shakardarra and *kue karite* in the Paja inscription. In the Zeda inscription I would likewise read *khade kue muraḍasa marjhakasa Kanishkasa rajami*. The forms with *e* I think are nominatives.⁶

The second word of l. 4 was read *Dashaverana* by Professor Lüders. Mr. Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain. The second *akshara* is probably *sha*, but might also be *ra*. The third cannot, I think, be *ve*. I think I can distinctly read *fa*, and in one of the photographs there is a clear *o-mātrā* at the bottom, as will be seen from the reproduction of the *akshara* on the margin. The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved; compare the

¹ He seems to have overlooked the damaged final *akshara* of l. 3 and perhaps an *akshara* at the end of l. 4.

² *JBAS.*, 1913, p. 636.

³ *Ind. Ant.*, 1908, p. 65.

⁴ Cf. Stein, *Ancient Khotan*, Vol. II, Pl. XCIV, XCV, CIV.

⁵ Cf. *Festschrift Windisch*, p. 91.

⁶ Cf. *Sitzungsberichte*, 1916, p. 806.

ta in matara in the same line. I therefore read *Dashafotēṇa*.¹ So far as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Lüders thinks, *Poshapuria putraṇa*. It follows however from the reading *Dashafotēṇa* that this can only be a mistake for *Poshapuria putreṇa*. Professor Lüders thinks that *putra* here means "member of," "belonging to." The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know² that several Saka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharōshthī inscriptions commonly form their genitive in *ra* or *ya*; compare *Ayasīa* on the Mathurā lion capital; *Imādfria* in the Taxila inscription of Sam. 136; *Datīa* in the Kaldarra inscription of Sam. 113; *Kaviśīa* on the Mānikāla bronze casket and *Karagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr[e*]na*, "by the son of Poshapuri."

The last word of l. 4 was read *puya* by Professor Lüders, and Mr. Gupte thinks he can see *pupha* or *puka*. The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards. Still I think we must read *puya*, because this word is necessary in the context. I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*.

The first word of l. 5 is, according to Mr. Gupte certainly *atmanasa*: the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone.

The fifth line is quite uncertain. The first word is perhaps *jatishu*, though none of the *aksharas* is certain. The next I read with Lüders *hitae* though the first *akshara* does not look like *hi*, but might be *i*. Perhaps *sthitae* is intended. The third word has been read *ima* by Professor Lüders and *hima* by Mr. Banerji. The first *akshara* consists of two curves facing the left and separated by a horizontal stroke. Underneath there is moreover an incomplete circle, which might represent an *anusvāra*; compare *(ma)ham(tasa)* in the Patika inscription. The following *akshara* is certainly *mo*. In my Indo-Scythian contributions I proposed to read *dhaimmochala*, which might mean "religious expenditure." The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing. of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter. The next two *aksharas* are *chala*. I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakha*, a lakh. The following sign is the numeral 1, and thereafter I would read *khipam[i] dhamada[na*]*. The sign which I now agree with Messrs. Banerji and Lüders in reading *khi* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Sam. 136 which I owe to the kindness of Sir John Marshall. After having seen the published facsimile plates of that record, however, I do not think this explanation possible. The *pa* of *khipami* can also be read *ya*, compare *puya[e]*, l. 4, and it was read so by Professor Lüders. It is however almost identical with the *pa* in *saputrasa*, l. 5. The *i* of *mi* is very indistinct, though, I think that I can see it.

If this reading is correct, it will be necessary to translate *khipami* "I throw in," "I expend"; compare the meaning of *kship* in *nikshēpa*. I would accordingly translate: "and I expend this (or, here) one lakh as a religious gift." We may compare the Panjtār record, where I would propose to read Sam 1 100 20 1 1 *Śravanasa masasa di praḍhame* (or, *prathame*) *1 maharayasa Gushanasa rajami Kasuasa pracha[deṣo] Moike Urumuja-putre karaviḍe śivathale tatra cha (?) me dana mita* (or perhaps *khita*) *taṁka 1 1*, "in the year 122, on the first day of the month Śrāvāṇa, during the reign of the Mahārāja, the Gushana,

¹ In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargaphotos*, Thomas, *JRAS.*, 1906, pp. 206 and 209.

² Cf. Lüders, *Sitzungsberichte*, 1913, pp. 419 ff.; Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja. And there two tankas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject.

I give this explanation with great diffidence, but I cannot suggest a better one.

The inscription is dated on the 25th day of the month Jeṭha (Jyēṣṭha) in the year 41, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kūṣara* Kanishka, the son of Vajheshka. Mr. Banerji was of opinion that the Kanishka of the Ara inscription is the famous Kushaṇa, of whom we already possess a number of inscriptions. I agree with Professor Lüders and Dr. Fleet that that cannot be the case. Professor Lüders thinks that Vajheshka, the father of this second Kanishka, is the same Kushaṇa king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era. After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper. Later on, however, Huvishka also became master in the north. Dr. Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudēva. He thinks that there was a revival of the line of Kanishka I some time after Vāsudēva, and that the Mānikīāla and the Ara records bear testimony to this revival. If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka. The chief difficulty, from Dr. Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kūṣara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr. Fleet does, that this era is identical with the Vikrama era. I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila. It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors.

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,¹ or his era starts from a point which has still to be settled. For the elucidation of this question it may prove of interest to examine how the oldest Kharoṣṭhī and Brāhmī inscriptions are dated.

I first turn to the Kharoṣṭhī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika. I agree with Dr. Thomas² in thinking that this era must have been of Śaka institution.

1. Taxila inscription of Patika : *Saṃvatsāraye aṭhasatatimae 20 20 20 10 4 4 Maharajasa mahamtasa Mogasa Pa[nemasa] masasa divase paṃchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5, day of the month Panema."

Muchai inscription : *vashe ekasitimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription : *sa[m]vatsāraye 1 100 2*, "in the year 102."

4. Takht-i-Bāhī inscription : *maharajasa Gudufarasa vasha 20 4 1 1 sambatsarase tītatimae 1 100 1 1 1 Vesakhasa masasa divase prathamē di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d. 1., of the month Vaiśākha."³

¹ Cf. Thomas, *JRAS.*, 1914, p. 990.

² *JRAS.*, 1913, p. 637.

³ The usual reading is *divase paṃchame 5*, where the figure 5 is the numeral symbol of the Brāhmī.

5. Paja inscription : *saṃvatsāre ekadaśa[śa*]timae 1 100 10 1 Śravanasa masasa di[va]se pañchadaśe 10 4 1*, "in the one-hundred-and-eleventh year, 111, on the fifteenth, 15., day of the month Śrāvaṇa."

6. Kaldarra inscription : *vasha 1 100 10 1 1 1 Śravanasa 20*, "year 113, the 20. of Śrāvaṇa."

7. Panjtār inscription : *Sam 1 100 20 1 1 Śravanasa masasa di praḍhame* (or, perhaps, *prathame*) *1 maharajasa Gushanasa rajami*, "anno 122, on the first, 1., day of the month Śrāvaṇa, during the reign of the Mahārāja the Gushaṇa."

8. Taxila inscription of the Khushana king : *Sam 1 100 20 10 4 1 1 ayasa Ashadasa divase 10 4 1*, "anno 136, on the 15. day of the first month Āshāḍha."

9. Dewal inscription : *Sam 2 100 Vekakhasa masasa divase aṭhame 4 4*, "anno 200, on the eight, 8., day of the month Vaiśākha."

10. Loriyān Tangai image inscription : *Sa 3 100 10 4 4 Proṭhavadasa di 20 4 3*, "anno 318, on the 27. day of Prōshthapada."

11. Hashtnagar image inscription : *Sam 3 100 20 20 20 20 4 Proṭhavadasa masasa divasammi pañchami 4 1*, "anno 384, on the fifth, 5., day of Prōshthapada."

12. Skārah Dhēri image inscription : *vasha ekunachādāsatimae Ashadasa masasa di 10*, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshāḍha."

Then follow the records of the Kanishka group :

13. Sue Vihar inscription : *Maharajasya rajatirajasya devaputrasya Kanishkasya savat-sare ekadaśe 10 1 Daśikasya masasya divase aṭhaviśe di 20 4 4*, "in the eleventh, 11., year of the Mahārāja, the Rājātirāja, the Dēvaputra Kanishka, on the twenty-eighth day, d. 28., of the month Daśika."

14. Zeda inscription : *Sam 10 1 Ashadasa masasa di 20 Utaraphaguna (?)*, "anno 11, on the 20. day of the month Āshāḍha, in Uttaraphāgunī."

15. Brass box lid inscription : (JRAS., XX, Pl. 1-3) : *Sam 10 4 4 sastehi 10*, "anno 18, after 10 days" The remainder of this inscription has not been made out. The last word before the date is perhaps *Kanishka*.

16. Mānikīālā inscription : *Sam 10 4 4 etra purvae maharajasa Kaneshkasa Kartiyasa masa divase 20*, "anno 18, on the 20. day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka." I think this is the correct translation, though I admit that the order of words is irregular. That is however also the case in the Zeda inscription, where we find *muraḍasa marjhakasa Kanishkasa* not only after *īse chhunami*, but even after the words *khade kue*. Besides I do not think that the construction of *Kaneshkasa* with *Gushanavaśasamvardhaka* is free from objection. In Sanskrit it would hardly be possible to form such a compound *sāpekshatvē*, because it is not at all *gamaka*.

17. Hidda inscription¹ : *Sambattarae aṭhaviśatihi(tii) 20 4 4 mass Apelaē sastehi dafahi 10*, "in the twenty-eighth, 28., year, in the month Apelaos, when ten, 10, (days) had passed."

18. Shakardarra inscription : *Sam 20 20 Proṭhavadasa masasa divase viśami di 20*, "anno 40, on the twentieth day, d. 20, of the month Prōshthapada."

19. Āra inscription : *maharajasa rajatirajasa devaputrasa kaśarasa Vajheshkaputrāsa Kanishkasa sambattarae ekachaparīśai sam 20 20 1 Jeṭhasa masasa di 20 4 1*, "in the forty-first year, anno 41, (during the reign) of the Mahārāja Rājātirāja Dēvaputra, the Kaśar, the son of Vajheshka, Kanishka, on the 25. day of the month Jyāishthā."

¹ See Thomas, *Je. R. Asiat. Soc.*, 1915, pp. 91 ff.

20. Wardak vase inscription: *Sam 20 20 10 1 masya Arthamesiya sasthehi 10 4 1*, anno 51, after 15 (days) of the month Arthamesi had passed."¹

21. Ohind inscription: *Sam 20 20 20 1 Chetrasa mahasa divasa athami*, "anno 61, on the eighth day of the month Chaitra."

22. Lahore Museum inscription of Sam 68: *Sam 20 20 20 4 4 Prothavatasa masasa divase shodase 10 4 1 1*, "anno 68, on the sixteenth, 16., day of the month Prōshthapada."

23. Jhaoli copper plate: *savatsa . . . me di 10*, "in the . . . th year, on the 10. day."

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos. 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, *List*, No. 669) *rañō Kāśiputasa Bhāgabhadrasa trātārasa vasēna chatudasēna rājēna vadhamānasa*, "of the king Kāśiputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No. 904) we read [*Udākasa*] *dasamē savacharē*, "in the tenth year of Udāka." We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushana inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result:

No. 925: *Mahārājasya Kānīshkasya sam 3 hē 3 di 20 2*, "(during the reign) of the Mahārāja Kānīshka, anno 3, the 3. (month of) winter, the 22. day."

No. 18: *Dēvaputrasya Ka[ni]shkasya sa[m] 5 hē 1 di 1*, "(during the reign) of the Dēvaputra Kānīshka, anno 5, the 1. (month of) winter, the 1. day."

No. 21: *Mahārājasya rājātirā[ja*]sya dēvaputrasya Shāhi Kānīshkasya sam 7 hē 1 di 10 5*, "(during the reign) of the Mahārāja Rājātirāja Dēvaputra Shāhi Kānīshka, anno 7, the 1. (month of) winter, the 15. day."

No. 22: *Mahārājasya Kānīshkasya rājyasamvatsarē navamē [9 vāsa] māsē pratha 1 divasē 5*, "in the ninth, 9., year of the reign of the Mahārāja Kānīshka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Mahārājasya dēva[putrasya] Kānīshkasya savatsarē [10] gri 2 di 9*, "(during the reign) of the Mahārāja Dēvaputra Kānīshka, in the 10. year, in the 2. (month of) summer, on the 9. day."

No. 149a: *Mahārājasya r[ā]jāt[t]irājāsya dēva[pu]trasya Shāhēr=Vāsishkasya rājyasamvatsarē [cha]turvīṃśē 20 4 gr[s]hmāmāsē chaturthē 4 divasē trīṃśē 30*, "in the twenty-fourth, 24., year of the reign of the Mahārāja Rājātirāja Dēvaputra Shāhi Vāsishka, in the fourth, 4., month of summer, on the thirtieth, 30., day."

No. 161: . . . *sya rājātirājasya [dēva]putrasya Shāhi Vāsishkasya sam 20 8 hē 1 di 5*, "in the 28. year (during the reign) of the [Mahārā]ja Rājātirāja Dēvaputra Shāhi Vāsishka, in the 1. (month of) winter, on the 5. day."

No. 33: . . . *[Vā]s[is]hkasya rājyasamvatsarē 20 8 hē manta 3 di . . .*, "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

¹ Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 807 ff.

No. 35: *Mu . . . ra . . . sya dēva[pu]trasya [Hu]kshasya śkunoti[ta]*, "in the twenty-ninth [year] of the *Ma[hā]ra[ja] Dēvaputra Huksha*."

No. 13a: . . . *Huvishkasya saṁ 30 1 di 20*, "in the 31. year (during the reign) of Huvishka . . . on the 20. day."

No. 38: *Mahārajasya dēvaputrasya Huv[ī]shkasya saṁ 30 3 gri 1 di 8*, "in the 33. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 1. (month of) summer, on the 8. day."

No. 151a: *Maharajasya dēvaputrasya Huvishkasya saṁ 30 5 hēmata . . .*, "in the 35. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, (in the . . . month of) winter . . ."

No. 41: *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya saṁ 30 8 hē 3 di 10 1*, "in the 38. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter, on the 11. day."

No. 149b: *Maharajasya rājātīrajasya Huvishkasya savatsara chatarita 40 hēmatmasā 2 divasā 20 3*, "in the fortieth, 40., year (during the reign) of the *Mahārāja Rājātīrāja Huvishka*, in the 2. month of winter, on the 23. day."

No. 43: *[Mahārājasya] Huvishkasya dēvaputrasya sa 40 5 va 3 di 10 5*, "in the 45. year (during the reign) of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) the Rains, on the 15. day."

No. 45a: *Mahārājasya Huvishkasya savacharā 40 8 va 2 di 10 7*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 2. (month of) the Rains, on the 17. day."

No. 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 di 5*, "in the 48. year (during the reign) of the *Mahārāja Huvishka*, in the 4. (month of) winter, on the 5. day."

No. 51: *Mahārājasya dēvaputrasya Huvishkasya rājyasam 50 hē 3 di [2]*, "in the 50. year of the reign of the *Mahārāja Dēvaputra Huvishka*, in the 3. (month of) winter on the 2. day."

No. 42: *Śarasatama[?] maharajasya Huvishkasya savas[ī]rē aśṭapana gri[s]yamasa - 3 divisa 2*, "in the fifty-eighth year (during the reign) of the *Śarasatama (?) Mahārāja Huvishka*, in the 3. month of summer, on the 2. day."

No. 58: *Ma[hā]r[ā]jasya r[ājā]tīrajasya dēvaputrasya Huvishkasya saṁ 60 hēmatmasā 4 di 10*, "in the 60. year, (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Huvishka*, in the 4. month of winter, on the 10. day."

No. 60: *Mahārājasya r[ājā] sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]ś prathamē divasē tritē 30*, "in the 74. year (during the reign) of the *Mahārāja Rājātīrāja Dēvaputra Vāsu(dēva)*, in the first month of the rains, on the thirtieth, 30., day."

No. 66: *Maharajasya Vāsudēvasya saṁ 80 hāva va 1 di 10 2*, "in the 80. year (during the reign) of the *Mahārāja Vāsudēva*, in the 1. (month of) the Rains, on the 12. day."

No. 68: *Mahārājasya Vāsudēvasya saṁ 80 3 gri 2 di 10 6*, "in the 83. year (during the reign) of the *Mahārāja Vāsudēva*, in the 2. (month of) summer, on the 16. day."

No. 69a: *Mahārājasya rājātīrajasya dēvaputrasya Shāhi-Vāsudēvasya rājyasam[ā] savatsarē 80 4 grihmanasā 2 di 5*, "in the 84. year of the reign of the *Mahārāja Rājātīrāja Dēvaputra Shāhi Vāsudēva*, in the second, 2., month of summer, on the 5. day."

No. 72: *Mahārājasya rājātīrajasya Shāhi-Vāsudēvasya saṁ 80 7 hē 2 di 30*, "in the 87. year (during the reign) of the *Mahārāja Rājātīrāja Shāhi Vāsudēva*, in the 2. (month of) winter, on the 30. day."

No. 76: *Rājā Vāsudēvasya savatsarē 90 8 varshamasā 4 divisa 10 1*, "in the 96. year (during the reign) of *Rājā Vāsudēva*, in the 4. month of the Rains, on the 11. day."

It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, viz.

No. 949 : *Maharajasya Trīkamatasya sa 60 4 gri 3 di 5*, "in the 64. year (during the reign) of the *Mahārāja Trīkamata*, in the 3. (month of) summer, on the 5. day," and,

No. 59 : *Sv[ā]misa mahākshatrapasa Śōḍāsasa savatsarē 70 2 hēmañtamāsē 2 divasē 9*, "in the 72. year (during the reign) of *Svāmin Mahākshatrapa Śōḍāsa*, in the 2. month of winter, on the 9. day."

Of these I have not sufficient materials for judging about the Bōdh Gayā record No. 949.¹ The Śōḍāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushāṇas, is, to judge from palaeography, certainly older than them.

We do not know for certain in which era the Śōḍāsa inscription of Sam. 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Sam. 78. I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śudasa, i.e. Śōḍāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa. Dr. Fleet² thinks that we have to do with two different Patikas; but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōḍāsa inscription. Palaeographically I think we must place it before the Takht-i-Bāhi record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ. The Śōḍāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A.D.³ I therefore think it necessary to assume that the Śōḍāsa inscription is dated in the Vikrama era. Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning. In two of the most ancient instances of its use, in the Mandasōr inscription of the time of Naravarman and in the Mandasōr inscription of the time of Kumāragupta I, the season is expressly mentioned. Moreover, we have three inscriptions where the era is designated as *kṛita*. In the Bijayagadh inscription of Vishṇuvardhana⁴ we read : *kṛitēshu chaturshu varshasatēsho-ashtāvīnīśeshu 400 20 8 Phālgunabāhulasya pañchadaśīyām*, "after four hundred and twenty-eight, 428, *kṛita*-years, on the fifteenth of the dark fortnight of Phālguna"; the Mandasōr inscription of the time of Naravarman⁵ has : *śrīr=Mnālavagaṇāmnātē prasastē kṛitasamjñitē śkaśhashtyadhikē prāptē samāsatachatuṣṭayē prāvṛik(t)-kāle śubhē prāpte . . . m[ā]*ghē pranrittē . . . dinē Aśvōjaśuklasya pañchamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gaṇa and named *kṛita*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Aśvōja"; and finally, the Gaṅgdhār inscription of the

¹ To judge from the remarks by Dr. Bloch, *Jo. Beng. As. Soc.*, Vol. LXVII, P. I., p. 282, it is perhaps dated in the Kanishka era.

² *JRAS.*, 1913, p. 1001.

⁴ *Gupta Inscr.*, p. 253.

⁵ Cf. *JRAS.*, 1914, p. 985.

⁶ *Ep. Ind.*, Vol. XII, p. 320.

time of Viśvavarman¹ has : *yātēshu chatu[r]shu kritēshu satēshu sausaishvāsītasōttarapa-dēshv²-iha vatsarēshu śuklē trayōdaśadinē . . . Kārttikasya māsasya*, "when four hundred and eighty (?) *kṛita* years had elapsed, on the bright thirteenth day of the month Kārttika."

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *kṛita*. Sir R. Bhandarkar³ is inclined to explain this designation in such a way that the era "was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *kṛita*, which means 'made.' " Dr. Fleet⁴ reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *kṛita* and *Ki-li-to*, the name of a race which according to Hsüan-tsang seized the sovereignty in Kashmir after the death of Kanishka; and Mahāmahōpādhyāya Paṇḍit Haraprasād Śāstrī⁵ says that *kṛita* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *kṛita*. It should be remembered that the years, and not the era, are so called. Now *kṛita* is the best throw in the play of dice, when the number of points is divisible by four.⁶ At the ritual play on the occasion of the Agnyādheya, the father and the son who take twelve *akshas* each win. I think this explains the designation of the old Vikrama-Mālava year as *kṛita*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Sāvana year with the three *chāturmāsya*s, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārīḥ inscription of the 7th year of Puṣumāvi has : *rājā Vāsīṭhiputasa sāmī-Siri-P[uṣumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 divasē pathamē 1*, "(during the reign) of the Rājan, the son of Vāsīṭhi, Svāmin śrī-Puṣumāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1., day." It will be seen that we have here a slightly different method, the *pakshas*, fortnights, of the season and not the months being given. This same method is used by the Abhīra Īśvarasēna (Lüders, No. 1137); by the Svāmin Virasēna (Lüders, No. 684a); by the Mahārāja Bhīmasēna (Lüders, No. 906); by the Rājan Aśvaghōsha (Lüders, No. 922); by the Mahārāja Jayavarman (Lüders, No. 1328); by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No. 965) is dated : *rājā mahākshatrapasya gurubhīr-abhyastanāmnō Rudradāmnō varshē dvīsaptitāmē 70 2 Mārggaśīrsha-bahula-prat[īpadī]*, "(during the reign) of the Rājan Mahākshatrapa Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72., year, on the first day of the dark half of Mārggaśīrsha." In this way all the

¹ *Gupta Inscr.*, p. 75.

² *Ind. Ant.*, 1913, p. 163.

³ *Ep. Ind.*, Vol. XII, p. 319.

⁴ Cf. Lüders, *Das Würfelspiel*, Berlin, 1907, especially pp. 51 ff.

⁵ Dr. Fleet suggested *saumyēśhva-asīta*.

⁶ *JRAS.*, 1913, pp. 996 and 998.

Kshatrapa inscriptions (Lüders, Nos. 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Śālaṅkāyana Vijayadēvavarman (Lüders, No. 1194) are dated. The Nahapāna record, No. 1174, gives an incomplete date (*vasē* 40 6).

It will be seen that we have here again the name of the month, as in the Kharōshthī records, with the addition of the *paksha*. If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüē-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled.

From the whole state of things I think we must draw certain conclusions.

The oldest Kharōshthī inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharōshthī inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month.

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India.

The northern Kshatrapa Śoḍāsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mālava era, and Kanishka and his successors adopted it in their Brāhmī records.

Now palaeographical and iconographical considerations point to a date in the first century A.D. for Śoḍāsa and also place him earlier than Kanishka and the Western Kshatrapas.

I think we are forced to the conclusion that Śoḍāsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating. Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Sam. 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M. Chavannes' statement¹ that the name Po-t'iao of the Ta Yüē-chi king who sent an embassy to China in A.D. 229 may be a rendering of the name Vāsudēva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A.D. 130 or later than A.D. 168. The Āra inscription would accordingly fall between A.D. 171 and 209, provided that it is dated in the Kanishka era; and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era.

Now Dr. Fleet² maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says: "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B.C. 27. It was

¹ *T'oung Pao*, II, 7, p. 489.

JRAS., 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A.D. 117-38). He dropped the name *Cæsar* as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne. And, though he did not make a *Cæsar* till A.D. 136, when he adopted and appointed L. Aelius Verus, his coins show that he abandoned the use of the title by himself in A.D. 125. Thus, from A.D. 125 the name *Cæsar* was no longer a title of the emperors, but had only a subordinate value . . . We are thus confronted by the position that the name *Cæsar* was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves. And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record."

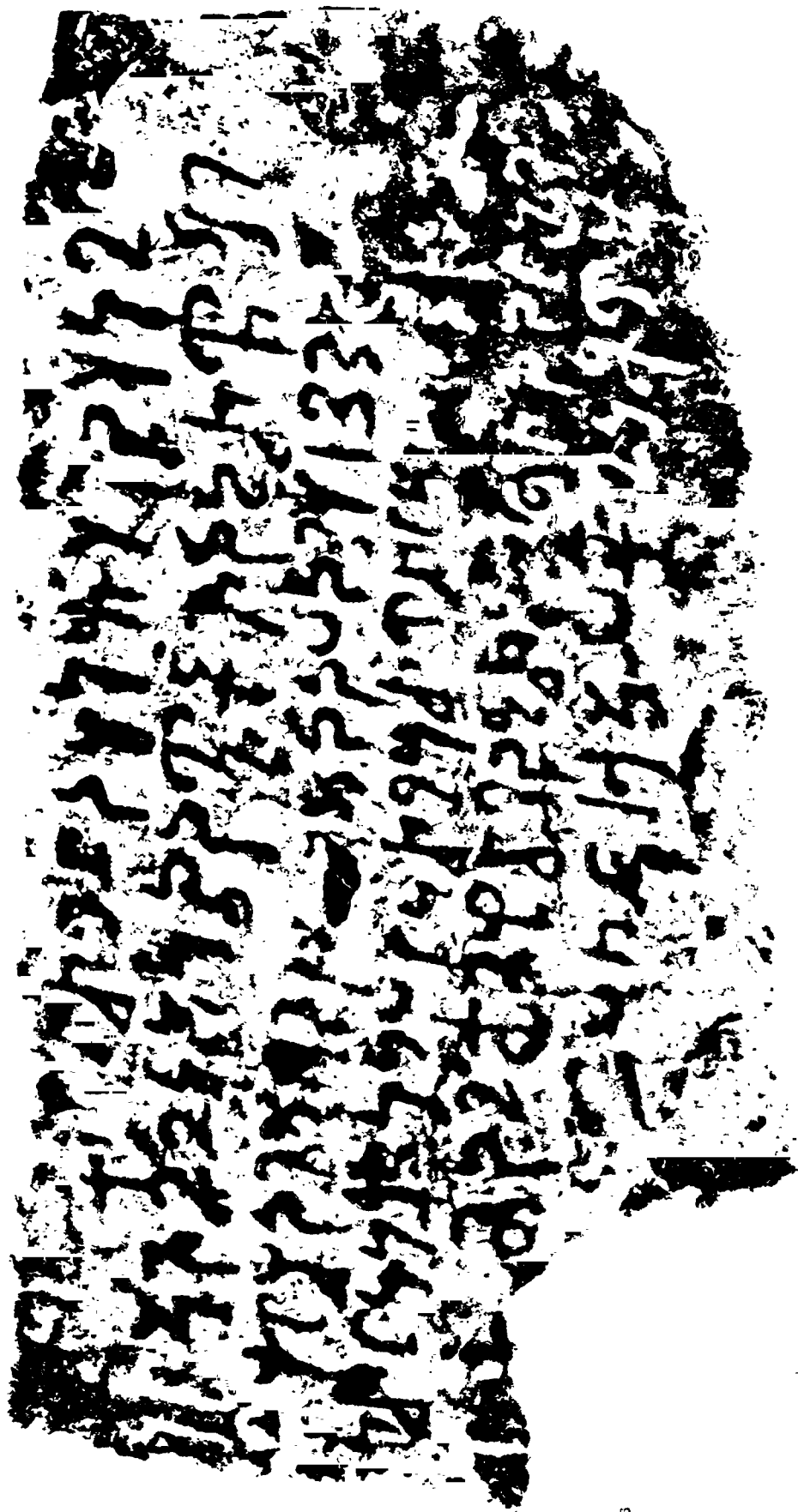
I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitellius (15-69 A.D.), used the title *Cæsar*. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co-regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A.D. 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia; and there is nothing extraordinary in the fact that the title was not used in India any more.

In support of Professor Lüders' dating I have¹ drawn attention to the traditional tales about Khotan handed down by the Tibetans. We learn from them that "the king Kanika and the king of Guzan and king Vijayakirti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sākēta), king Vijayakirti, obtaining many *śāśtras*, then bestowed them in that stūpa of Phru-ño." This can only mean that the Khotan king Vijayakirti joined the Kushana king Kanishka in an expedition against Sākēta. I have compared this traditional account with the statement made by Tāranātha and in the Chinese biography of Aśvaghōsha, according to which the Yüehi king attacked Magadha in order to get hold of Aśvaghōsha, Sākēta being one of the towns which tradition mentions as the home of that saint. Vijayakirti would accordingly be a contemporary of Kanishka. Now Vijayakirti was the successor of Vijayasinha, whose queen helped to propagate Buddhism in Kashgar. Professor Franke has shown² that the introduction of Buddhism in Kashgar apparently took place about A.D. 120. Vijayakirti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A.D. I have proved³ that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious.

It is in my opinion a remarkable fact that both the Chinese remark about Po-tiao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A.D. More definite information may reasonably be expected from excavations.

¹ *Sitzungsberichte*, 1916, p. 820. ² *Sitzungsberichte*, 1903, p. 740. ³ *JRAS.*, 1914, pp. 339 ff.



The Āra inscription would accordingly belong to the last quarter of the second century A.D.; and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grandson of Kanishka I.

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound. He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *z*, but he does not seem to know any analogy to the rendering of such a *z* through *s*. I think however that we have a good analogy in another word which is used in Śaka and Kushana records, viz. in the title *kusulaa* in the Mathurā lion capital, *kusuluka* in the Patika plate, which is undoubtedly the same as the title *kujula*, *κοζουλο* used by Kadphises I. I agree with Professor Hultzschi¹ that this is a Turkish word, though I do not identify it with *güjlü*, "strong," but with *güzel*, "beautiful."² At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I.

Kanishka II can only have held sway over a part of the Kushana empire and only during a short period. If we admit that the Mānikiala inscription belongs to the reign of Kanishka I, we have dates for him between Sam. 3 and 18, for Vāsishka between Sam. 24-28, for Huvishka between Sam. 29-60, and for Vāsudēva between Sam. 74-98. Kanishka II may, as supposed by Professor Lüders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

TEXT.

- 1 Maharajasa rajatirajasa devaputrasa [ka]i[sa]rasa
- 2 Vajheshka-putrasa Kanishkasa sambatsarae ekachapar[i]-
- 3 [śai] sam 20 20 1 Jethasa masasa di [20 4 1] i[śe] divasa-chhupami
kha[d]e
- 4 [kupe] Dashafotena Poshapuria putr[e*]ṇa matarapitarapa puya[e]
- 5 atmanasa sabharya[sa sa]putrasa anugraharthae sarva[sapa]ṇa
- 6 jatish[u] [hi]tāe imo cha la 1 khipami [dhamada][ṇa*]

TRANSLATION.

(During the reign) of the *Mahārāja*, *Rājātīrāja*, *Dēvapura*, *Kāśara* **Kanishka**, the son of *Vajheshka*, in the forty-first year, anno 41, on the 25th day of the month *Jyāishṭha*, at this day-date a well was dug by *Dashafota*, the son of *Poshapuri*, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births. And here I throw in one Lakh as a religious gift.

¹ *ZDMG.*, Vol. 69, p. 176.

² Cf. the *Indian* *art.*

or short. At all events the name must be compared with the Eastern Chālukya *Kōkkili*,¹ the Telugu-Chōḍa *Kōkkili*,² the Chōḍa *Kōkkili*,³ etc. The correct form seems to be a cerebral *l*, single or doubled. The name is certainly Dravidian. The same is probably the case with *-Kalvivana-*, l. 29. *Pūlakēṣi* is likewise in its first part a Dravidian name; compare Kanarese *puli*, tiger, where it is of interest that the *l* of this word is dental and not cerebral. Also the remaining names are most likely of a similar kind. At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz. the spurious plates of Dharasēna II of Valabhi, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417.⁴ Here also there are some few exceptions. In the Bombay Museum Plates of Dharasēna II⁵ we find the sign which usually denotes an initial or a doubled *l* written in the name *Giriviligrāmaḥ*, l. 20, while the intervocalic form is used in *lagna* in *triṇāgralagna-*, l. 27. In the Umētā grant of Dadda⁶ we find *jīvalōkaḥ*, l. 12, and *triṇāgralagna-*, Pl. II, l. 9, with the intervocalic, and the name *Gilaka-*, Pl. II, l. 15, with the initial *l*. In the Bagumrā grant⁷ we find the same words *jīvalōkaḥ*, l. 11; *triṇāgralagna-*, l. 25, with the intervocalic, and the name *Ushilathana*, l. 18, with the initial form. The Ilāṣ plates⁸ likewise have *jīvalōkaḥ*, l. 10, and *triṇāgralagna-*, l. 21, with the intervocalic, and the name *Akulēśvara-*, l. 14, with the initial form of *la*.

It will be seen that the exceptions are everywhere of the same kind. In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word. There is nothing extraordinary in this. We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi. It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source. The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use. When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels.

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāṭhī, Rājasthānī and Gujarātī. As I have shown elsewhere,⁹ every old initial *l* and such *l*'s as are derived from old compound consonants in Marāṭhī, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars. In the so-called Pāisācī dialects, which belong to the oldest Prakrits, it was already fully developed.¹⁰ According to the oldest Indian tradition the old Pāisācī was spoken somewhere in the neighbourhood of the Vindhya,¹¹ and we have no information that the same

¹ *Ep. Ind.*, Vol. V, p. 128; Vol. IX, pp. 51, 133.

² *Ep. Ind.*, Vol. V, p. 123 n.

³ *Ep. Ind.*, Vol. IX, p. 89 n. 1, and so forth.

⁴ Kielhorn, *Inscriptions of Northern India*, Nos. 346-349.

⁵ *Ind. Ant.*, Vol. X, pp. 277 ff.

⁶ *Ind. Ant.*, Vol. VII, pp. 61 ff.

⁷ *Ind. Ant.*, Vol. XVII, pp. 199 f.

⁸ *Ind. Ant.*, Vol. XIII, pp. 115 ff.

⁹ *JRAS.*, 1902, pp. 417 ff.

¹⁰ Cf. Fischel, *Grammatik der Prakritsprachen*, para. 260.

¹¹ Cf. Konow, *ZDMG.*, Vol. LXIV, pp. 95 ff. I cannot find that my arguments have been weakened by Grierson, *ibidem*, Vol. LXVI, pp. 49 ff.

state of things prevailed in other old vernaculars. The use of two different *l*-sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area; and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at certain results.

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because these inscriptions hail from territories in which at the present day Marāṭhi and Gujarāṭi are spoken. But the difficulty is to decide when these grants were engraved.

With regard to the spurious Valabhi and Gurjara grants it is as yet impossible to arrive at certainty. We may state with confidence that they are later than the Kaira plates of Dadda II Prasāntarāga (A.D. 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken. The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausa. Now we know¹ "that Vikramāditya I commenced to reign between some time in September A.D. 654 and July A.D. 655," and his son Vinayāditya must have ascended the throne about A.D. 680. I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A.D. 671. Of the other eclipses which, according to the Pūrṇimānta system, might come into consideration, viz. those of the 18th December A.D. 670, the 25th November A.D. 672 and the 27th November A.D. 680, the first and the last were not visible in India, and the eclipse of A.D. 672 was too unimportant. Professor Kielhorn has shown² that in early times the Pūrṇimānta system was in use in Southern India. The intended date would accordingly be the 7th December A.D. 671. And it would be possible to date the spurious Gurjara grants about the same time. It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagana; compare Rēva, Rēvāditya of the Gurjara grants. As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on. On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāṭhā country can be dated back to about A.D. 700.

The orthography of the Sanjān grant is rather careless. Thus we find *aṁ* for *ā* in *-bhayaṁnēka-*, l. 15 : *i* for *a* in *-ānviyaḥ-*, l. 29 : *i* for *ī* in *mahipati-*, l. 11; *mahipāiana-*, l. 16 ; *-samakālinah-*, l. 29 : *ū* for *u* in *-Pulakēśi-*, l. 9 : *ṛi* for *ri* in *kriy-*, l. 32 : *ē* for *a* in *-bhayaṁnēka-*, l. 15 : *kt* for *tt* in *akta-*, ll. 5, 21, 27, 36, 38 ; *=kiñchiktula-*, l. 6 : *ga* for *sa* in *-garira-*, l. 7 : *na* for *ṇa* in *-Harinā-*, l. 4 ; *Ambārāmēna-*, l. 21 ; *-pratihārēna-*, l. 24 : *n* for *nn* in *Mātridina-*, l. 23 : *pu* for *hu* in *-Napusha-*, l. 7 : *bhi* for *dhi* in *rājābhīrāja-*, l. 13 : *ya* for *vya* in *pitṛigō-*, l. 14 : *sa* for *sha* in *-ābhisiktānā-*, l. 3. A consonant after an *r* is doubled in *kārttikēya-*, l. 4 ; *=Arjjuna-*, l. 12 ; *-karkkaś-*, l. 12 ; *sarva-*, ll. 18, 19 ; *nivartta-*, l. 20 ; *pūrvēna-*, l. 25 ; *-maryyādā-*, l. 26 ; *sarvvādānam-*, l. 27 ; *-ārkkā-*, l. 28 ; *-chaturvēdasya-*, l. 31 ; *-kriyōtsarppanārtham-*, l. 32 ; *udakātisarggēna-*, l. 34 ; *bahubhiḥr=vasudhā-*, l. 34 ; *bhūmiharttā-*, l. 38 ; *pūrvva-*, l. 38, but not in *=Arjjuna-*, l. 12, *-chāturdanta-*, l. 15, and, of course, not in *-Harsha-*, l. 8. Letters and syllables have not rarely been omitted. Compare *yāva* for *yāvat*, l. 25 ; *yatnā* for *yatnād*, l. 38 ; *-nisēsha-* for *-niṣṣēsha-*, l. 12 ; *Dvāsagrāmyā* for *Dvādaśagrāmyā*, l. 19 ; *-ādhiḥkāri* for *-ādhiḥkārinah-*, l. 18, and perhaps *Madanaṁgāśrayah* for *śrīmad-Anaṁgāśrayah*, l. 17. A superfluous

¹ *Ep. Ind.*, Vol. IX, p. 102.² *Ep. Ind.*, Vol. IX, p. 102.

anusvāra occurs in *-rāmshṭra-*, l. 18 ; *-saṁndhiḥ*, ll. 25, 26 ; *-anēkaṁ-*, l. 30, and a superfluous visarga in *-ādhipatiḥ-*, l. 8 ; *-ōgraḥ-*, l. 8 ; *sutaḥs-*, l. 9 ; *-ānviyaḥ-*, l. 29 ; *-Hiranyakēśiḥ-*, l. 30 ; *bahubhiḥ-*, l. 34 ; *bhūmiḥs-*, l. 35, while the visarga has been wrongly omitted in *samāsādita*, l. 5 ; *-pratāpa*, l. 8 ; *bāhudaṁḍa*, l. 10 ; *-rāja*, l. 17.

The rules of Saṁdhi are constantly violated. Thus we find visarga instead of *ś* in *-parikaraḥ*, l. 27 ; visarga instead of *s* in *maḥārājaḥ*, ll. 9, 14 ; and visarga before sonants in *-yāgāḥ yat-*, l. 6 ; *-bhōgikaiḥ nēkakulapradhānaiḥ Mātri-*, l. 23 ; *nadhāyirāḥ Rēva-*, l. 31. On the other hand, we find *ō* before surds in *-vijayō*, l. 15 ; *Mahindārāmō*, l. 21 ; *parivāhō*, l. 26 ; *-vāpakō*, l. 27. When two vowels follow each other, they are sometimes wrongly combined ; thus, *-bhīṣhaṇātur-* instead of *bhīṣhaṇa ātur-*, l. 12. In other cases an *m* is inserted as a kind of Saṁdhi-consonant.¹ Compare *dakṣhiṇa=m=iva bāhudaṁḍa*, l. 10 ; *-ōśadhī=m=iva tushṭikarō=m=Arjuna=m=iva*, l. 12 ; *=chandramā=m=iva*, l. 16 ; *-Hiranyakēśi(h)=m=anēka-*, l. 30 ; *sahasrēṇa=m=aśva-*, l. 37. Other instances of wrong Saṁdhi are *=vinashṭam ava-*, l. 6 ; *-vyāyēna achāṭabhaṭapratēśyaḥ ā-*, l. 28.

The language is Sanskrit. There are however several mistakes. The nominatives in *ō* of *a*-bases where no sonant follows ; forms such as *sīmasy=āpi*, l. 23, perhaps *-chaturvvedasya*, l. 31, and the use of the genitive instead of the dative in l. 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit. A form such as *Mahindārāmō*, l. 21, is pure Prakrit, and the form *mātārā* instead of *mātri* in *saptamātārābhīṣiktānā*, l. 3, is in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word *mātri* becomes *māārā* if it denotes a deity, *mātārā* being a Sanskritised form of this *māārā*. Also the use of two different *l*'s points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in l. 4 (*bhagavā-pratyakṣa-Harīnā tushṭēna varō dakṭaḥ samāsādita[h*] pratyayō varāhalaṁchhanam cha*), l. 3 (*kṛitachātvaṁēdha-rūjasūya-paundarikayāgāḥ yat=kiñchiktu(t=ku)laduritam tad=vinashṭam . . . dhanushmatā*) and so forth. Note also *-Rāmadēva-tat-pratimānam=iva*, l. 7 ; *-ānudhyātā*, ll. 10, 17 ; *-yaśō*, ll. 11, 16, and so on.

Such occurrences cannot fail to throw some doubt on the genuineness of the plates. And other considerations lead to the same result.

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the boar crest,² and this is in accordance with l. 5 of the Sanjān grant. The invocation of the Varāha-incarnation of Viṣṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed.

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources ; for a Mahāsāmanta Buddhavarasa of the Śālukika family is known from the Tōrkheḍ grant of Śāka 735.³ This Buddhavarasa was in possession of an estate known as the Siharakhi Twelve, which Dr. Fleet has identified with the present Serkhi, near Baroda, at 73° 8' E. and 22° 21' N. This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family *Śālukika* can hardly be anything else than Chalukya. The later Buddhavarasa was a feudatory of the Rāshtrakūṭa king Gōvinda III ; and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshtrakūṭa's, served under the new rulers. I am thus inclined to think that the older

¹ Cf. Kielhorn, *Ep. Ind.*, Vol. IX, p. 268 and n. 3.

² Cf. Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4.

Ep. Ind., Vol. III, pp. 53 ff.

Buddhavarasa is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

Buddhavarasa states that he was the younger brother of Pulakēsin II, and styles himself *rājan*. Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz. the Gujarāt Chalukya Śryāśraya Śilāditya, of whom we possess two grants, dated in A.D. 609 and 691 respectively. The former has been edited by Professor Hultzsch¹ and contains the information that the grantor, the *yuvarāja* Śryāśraya Śilāditya, was the son of Dharāśraya Jayasimhavarman, the younger brother of Vikramāditya I. About Dharāśraya we only learn that his "power had been increased by his elder brother." Śryāśraya was residing at Navasārikā, the present Nausāri, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrāji.² Professor Hultzsch has shown that Śryāśraya Śilāditya must have held sway over a province that included Navasārikā. The villages granted by him were Āsattigrāma, Kārmanāya, Ōsumbhalā and Allūraka. Of these Āsattigrāma is the present Astgām, seven miles east-south-east-½-south from Nausāri; Kārmanāya is the present Kamrāj, 72° 2' E. and 21° 18' N.; Ōsumbhalā is the present Umbhel, 73° 1' E. and 21° 11' N., and Allūraka the present Alurā, 73° 5' E. and 21° 12' N. There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thānā District.

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name *Kōkkuli* to Vikramāditya I may very well be justified, if we remember that the name Kōkkili recurs in the genealogy of the Eastern Chālukyas.

The genealogy of the Western Chālukyas, as given in the grant, carries us back to the *Paramēśvara* Satyāśraya Pulakēsin [II] Prithivivallabha, who had conquered Harsha-Dēva, the king of Northern India (Uttarāpatha). His son was Prithivivallabha, the *Rājādhirāja* *Paramēśvara* Jayaśrī Kōkkuli Vikramāditya, the *Mahārāja*; and the younger brother of his father was the *Rājan*, the *Paramamāhēśvara* Madanaṅgāśraya (or, *śrīmad-Anaṅgāśraya*), the glorious Buddhavarasa, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gana* of the Achhatyana or Natyana. I do not know what to make out of this name.

We further learn that Buddhavarasa, being in good health, while residing in Pinuka, on the occasion of an eclipse of the sun on the new moon day of Pausha, during the reign of Vikramāditya I, grants to Sagulasvāmin Dikshita, the son of the Chaturvēdin Rēva, a resident of Kalvivāna, of the Hārīti *gōtra*, the Taittiriya *śākhā*, proficient in the various *śāstras* of the Hiranyakēśius, Mahindārāma and Ambārāma in the twelve-village-district (*Dvādaśagrāmi*) in Avaranta (*Aparānta*), at the sea-shore, and further the plots of Sēdiva and Malla, the Lavānivaṇḍa and Varasigila. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name Mātrīdinnagrāma from l. 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz. Viyādi, Uddhavāli (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Taṭāyikā, and the eastern boundary, the Vyāghratatāka.

Mr. Jackson has identified Pinuka with the present Pen, the chief town of the *Tāluka* of the same name in the Kolaba District, situated at 18° 44' N. and 73° 6' E., and Kalvivāna with

¹ *Ep. Ind.*, Vol. VIII, pp. 229 ff.

² *Verhandlungen des VII. Internationalen Orientalisten-Congresses*, Wien, 1888, Ariische Section, pp. 211 ff.

the present Kelve, at 19° 36' N. and 72° 44' E., close to Mahim. Avaranta is evidently the same as Aparānta, the Northern Konkan. The Twelve-village District and Mātridinnagrāma would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba; and it is possible that Mātridinna is a semi-Sanskrit form of the village name which is now Māndva.

[*d] I am not able to interpret the whole grant to my own satisfaction. The accompanying plate has been prepared from impressions which I owe to the kindness of Mr. Cousens.

[*d] I am not able to interpret the whole grant to my own satisfaction.

TEXT.¹

First Plate.

- 1 Ōm² ³Bhramara-sa[m]kṣa-kāya[m] bh[i]shana-raktā[m]ta-lōcha . . . da .
śikhāṇḍ[?]ānata[m][?]
- 2 jayatu sadā varāha-rūpaṁ || śrīmatām sakala-bhu[vana]-samstū[ya]māna-
Mā[navya]-sagō-
- 3 trāṇām Hāritiputrāṇām saptamātar-ābhisi(shi)ktānā[m*] śrī-Mahāsēnasya pād-
anudhyātā-
- 4 nā[m] Kārttikēya-saṁrakṣana-prāpta-kalyāna-paramparāṇām bhagava⁴ pratyaksha-
Harinā⁵ tu[shē]-
- 5 na varō daktah⁶ samāsādita[h*] pratyayō varāha-la(lā)mchhanam cha
Chātukyanām kṛitā ch=ātvamedha-rā-
- 6 jasūya-paundarika-[yā]gāh⁷ yat=kiñchik=tula⁸-duritam tad=vinashtam avabhri-
-pa-
- 7 vitrikpita[m*] śira-garira⁹ Nṛiga-Napusha¹⁰-Dhumdhumāra-Da[sa]ratha-Rāmadēva-tat-
-n(m)pratināṁ-iva¹¹ādhan-
- 8 shmatā¹¹ Uttarāpath-ādhipati(h)-śrī-Harshadēva-parājay-ōpalabdh-ōgra(h)-
-ra-
- 9 paramā¹² Satyāśrayah śrī-Pūlakēśi¹³-Prithivivallabha-mahārājaḥ tasya suta(h)s=
-vvia- tat-pād-ā-
- 10 nudhyātā dakṣiṇa=m=iva bāhudaṇḍa[h*] prithivi-pāṇa-kshamō vyapaga[ta]-
sa-jala-jaladhara-pa-
- 11 tāla-[vyō]ma-tala-gata-sarad-indu-kirāna-dhava-la-vimāla-yaśō¹⁴ mahāpati-samarayāraṇa-
vā-
- 12 rāna-m[?]śēsha-karkas-āboga-bhishanātār¹⁵-ōpani[t-ōsha]dhi=m=iva tushtikarō=m=
Arjjuna=m=[i]v=ā-
- 13 [śēsha]-sa[m]grāma-vijayō¹⁶ Prithivivallabha¹⁷ rājābhīrāja¹⁷-paramē[śva]ra-jayaśrī-
Kōkkullī¹⁸-vīra-
- 14 [mā]ditya-mahārāja[h] tasya pitriyō¹⁹ Satyāśrayas=ānujō dēva-dviya-śūśrūsh-
ābhīratō

¹ From impressions.

² OS. I. to read ³ Expressed by a symbol.

⁴ Metre not to be made out.

⁵ Read ⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁵ Read nā.

⁶ Read dattah.

⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹⁷ Read ¹⁸ Read ¹⁹ Read

¹⁷ Read ¹⁸ Read ¹⁹ Read

⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read

¹⁹ Read ²⁰ Read

¹⁹ Read ²⁰ Read

⁶ Read ⁷ Read ⁸ Read ⁹ Read ¹⁰ Read ¹¹ Read ¹² Read ¹³ Read ¹⁴ Read ¹⁵ Read ¹⁶ Read ¹⁷ Read ¹⁸ Read ¹⁹ Read ²⁰ Read

- 15 chhatyana¹-gaṇa-yati-bhayaṃnēka-chā[t]urdanta-gaja-ghaṭ-ātōpa-labdha-vijayō² Cha-
luka-kula-
- 16 [na]rapa[ti]nā[m] gagana]-chandramā=m=iva mahi-pālana³-sita-vipula-prakhyāta-
yaśō⁴ mātā-pitṛi-
- 17 pād-ānudhyā[tā] parama-māhēśvarō Madanamgāśrayaḥ⁵ śri-Buddhavarasa-rāja[h*]
kuśali
- 18 [sarvvān=eva vishayapa]ti-rā(m)shṭra-grāmakūṭa-kula-maha[t*]tar-ādhikāri[ṇaḥ*]
samanubōdhaya-
- 19 [ty=astu sarvva]-vi[ditam yathā] mayā sāgara-taṭō Dvā[da*]śa-grāmyā
Avaranta-visha[y-ā-]
- 20 mē⁶ uttara-diśā daśa niva[rta]nā[ni]⁷

Second Plate.

- 21 [pramāṇēna] Mahindārāmō sthāvaram Ambārāmēna⁸ vibhūshita[m] daktam⁹
[Sagula-dikshita]-
- 22 sy-ārūmasya dakshīṇa-diśā Sēdiva-kshē[tram] Malla-kshē[tram] cha saha
Lavani[vau]ṇḍēna Varasigi-
- 23 lēna sahitaṃ simasy=āpi krama-pramāṇam dvādaśa-bhōgikaiḥ¹⁰ nēka-kula-pra-
dhānaiḥ Mātridina-grāma-
- 24 kūtēna cha Kañchadi-pratihārēna¹¹ sahitaṃ amku 30 Viyaḍi-Uddhavāli-Kanakō-
charā-Taṭāyikā-pū-
- 25 rrvēṇa bān-āmtarēṇa gatā yāva[t*] tala-vṛikshaṃ 5 shā¹² pūrvvēṇa sa(m)n-
dhiḥ¹³ Vyāghra-tatākam tasya cha pari-
- 26 vāho 30 shā dakshīṇa-diśā sima-sa(m)ndhiḥ pāschima-diśā uttara-diśā cha
mahōdadhi-maryyādā 30
- 27 shaḥ sa sima-parikarāḥ chatur-ādghāṭana-viśuddhaḥ¹⁴ Sēdiva-vāpako¹⁵ sarvv-
ādānam daktam¹⁶ viśiṣṭē-[prā]-
- 28 tibh[ē]dikā-parihīnō=bhyaṃtarasiddhiḥ¹⁷ bhūmichohhidra-nyāyēna a-[chā]ṭa-bhaṭa-
pravēśya(h) ā-chandr-ārka-
- 29 samakālina[h]¹⁸ putra-pautra-prapautr-ānviya(h)-kram-ōpabhōgyaḥ śri-Kalvivana-
vāstavya-Hāriti-

¹ Perhaps *Natyana-* and read *-gaṇapati-bhayaṇaka-*.

² Read *mahi-*.

³ Read *-vijaya-*.

⁴ Read *-yaśō-*.

⁵ Read perhaps *-paramamāhēśvaraḥ śrīmad-Anamgāśrayaḥ-*.

⁶ There would be just room for sufficient syllables to read *-mātāpiti-Mātridinagrāmē-*.

⁷ There does not seem to have been any writing in the remaining part of l. 20.

⁸ Read *ṇa-*.

⁹ Read *daktam-*.

¹⁰ Read *-kair=nēka-kulapradhānair=Mātridinagrām-*.

¹¹ Read *ṇa-*.

¹² I am not quite certain about the reading 5 and I do not know what to make out of *shā-*.

¹³ Read *sandhi-*.

¹⁴ Read *-karaṭ=chatur-ādghāṭa-viśuddhaḥ-*.

¹⁵ Read *-vāpakaḥ-*.

¹⁶ Read *-parihīno-* and *-siddhyā-*.

¹⁷ Read *-dātō vāḥṣi-prā-*.

¹⁸ Read *-kālinaḥ putra-pautra-prapautr-ānviya-*.

2 4 6 8 10 12 14 16 18 20

2 4 6 8 10 12 14 16 18 20

Handwritten text in a script, likely Devanagari, covering the main body of the page. The text is arranged in approximately 18 horizontal lines. There are several large, dark circular ink blotches or holes on the left side of the page, obscuring parts of the text. The script is dense and appears to be a form of Sanskrit or a related language.

22
24
26
28
30
32
34
36
38

22
24
26
28
30
32
34
36
38

- 30 sagōtra-Tēttiri-sākhā-Hiranyakēśiḥ-m-anēka¹ - śāstra - pāraṅgata - pradhāna - pratham-
ottama-nagara-
- 31 Vilachchhē nadhāyirah² Rēva-chaturvēdasya putrāya Sagulasvāmi-dikshitasya bali-
charu-
- 32 [vai]śvadēv-āgnihōtrāya³-kriy-ōtsarppaṇ-ārttham mātāpitrōr-ātmanas=cha puṇya-yaśō-
bhi-
- 33 [v]riddhayē Pausha-māsasya amāvāsyām āditya-graha[nē]⁴ Pinuka-nagara-
sthitēna śrī-Buddhavarasē-
- 34 na s[v*]a-hastēna⁵ udak-ātisarggēna Sagula-dikshitasya ta[t*] Sēdiva-kshētram ||
‘Bahubhi(h)r=vvasu-
- 35 dhā bhuktā rājabhiḥ Sagar-ādibhiḥ [l*] yasya yasya yadā bhūmi(h)s=tasya
tasya tadā phalam [l*]
- 36 Sva-daktām⁶ para-daktām cha yō harēta vasundharā[m] [*] shashṭid-varsha-
sahasrāṇi⁷ viśhṭāyā[m]
- 37 [jā]yatō kṛimih || Tatākānām sahasrēna=m-aśvamēdha-śatēna cha [l*] gavām
koṭi-pradānēna
- 38 [bh]ūmi-harttā na śudhyati [||] Pūrvva-daktā⁸ dvijātibhyō yatnā[d*] raksha
Yudhishṭhira [l*] mahi[m*] mah[i]-
- 39 ma[tām] śrē]shṭha dānāch=chhrēyō=nupālanaṁ || Likhitaṁ Rēvagaṇēna ||

TRANSLATION.

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Viṣṇu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Ll. 2-9) [In the lineage] of the glorious Chalukyas, who belong to the Mānavya gōtra, which is praised by the whole world; the Hāriti-people; who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya); who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahēśvara (?), Satyaśraya, the illustrious Pulakēśin [II] Prithivivallabha, the Mahārāja,—the Aśvamēdha, Rājasūya and Paundarika sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhṛitha baths by him who was an archer comparable as it were to the following, viz. Nṛiga, Nahusha, Dhundhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of Uttarāpatha, the illustrious Harshadēva,—

(Ll. 9-14) His son was Prithivivallabha, the sovereign king, the supreme lord, the victorious and glorious Kokkulli Vikramāditya [I], the great king, who meditated on his

¹ Read -Taittirīya-sākhā-Hiranyakēśy-anēka-.

² Read *niāstinō*? I take *Vilachcha* to be the name of a town.

³ Read -āgnihōtr-ādi-kriy-.

⁴ Read -māsasy-amāvāsyām=āditya-.

⁵ Read -hastēn=ōdak-.

⁶ Read *sva-datā* = *para-dattām*. There is a superfluous hook at the right-hand side of *ps*.

⁷ Read *shashṭim varsha*-.

⁸ Read -dattām.

[father's] feet, who, like his right arm-staff, was capable of protecting the earth, whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared; who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings; who was causing satisfaction like a medicinal herb given to a sick person; who was victorious in every battle like Arjuna,—

(Ll. 14-19) His father's brother, the younger brother of Satyaśraya, who rejoiced in showing reverence to gods and Brāhmanas; who has obtained victory over the multitude of four-tusked elephants of the lord of the Ahoṣṭyana (?) *gand*; who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth; who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, Madanaṅgaśraya (or, the illustrious Anaṅgaśraya), the illustrious Buddhavarasa, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials:

(Ll. 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Amburāma (or, a mango grove), on the sea-shore of the Dvādasa-grāmi (Twelve-village district), in the village . . . within the Avaranta-vishaya, on the northern side, ten *avartanas* in extent, has been given by me, and farther, on the southern side of Sāgula Dikṣita's grove, the Sēdiva-field and the Malla-field, together with Lavanivaunda and combined with Naraṅgila.

(Ll. 23-26) And the measure of steps of the border-line (*mada*) by the (*śikṣit*) of the Twelve-(district), the heads of several families, and the headman of Mātridima-village together with the door-keeper Kaśchaji is in figures 30. They went to the east of Viyadi, Uddhavalī, Kanakōchara and Tāṇṇisa. In the distance of an arrow shot, up to the palmyra tree, five (?) *sha*.² To the east the limit is the Tiger-tank (*Vyāghra-taṭaka*), and its waterline measures 30 *sha*. To the south the limit is the boundary of the village. To the west and to the north the sea-shore, 30 *sha*.

(Ll. 27-34) This is the surrounding limit, . . . for abutments, the Sēdiva field has been given, with all taxes, free from . . . with all the spaces within, according to the maxim of *bhūmicchhidra*, not to be entered by petty officials' and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious Kalvraṇa, of the Harṇa-giri, the Paittīrya-vihā, the foremost of those who are proficient in the various *sāstras* of the Hillyakāsins, the son of the *chūṇavāṇa* Rava, who lives in the foremost excellent town Vilachōṭṭa, and Sāgula-Svami Dikṣita, for the performance of *vada*, *charṇa*, *vasudhā* and other rites, for the increase of the merit and fame of his mother and father and of himself, on the new-moon-day of Pausa, on the occasion of an eclipse of the sun, by the illustrious Buddhavarasa, staying in the town of Pinuka, with his own hand, with libations of *śāṭha*; also Sāgula Dikṣita this Sēdiva-field (has been given) new . . .

(Ll. 34-39) Four of the customary verses.

(Ll. 31) Written by Revagana.

(Ll. 31-34) His son was . . . victorious and glorious Kōkila Vikramāditya [1] the great king who ruled on the

¹ See *Ep. Ind.*, Vol. IX, p. 273 and n. 6.

² I do not know what is meant with *sha*, perhaps *śāṭha*, cf. Kantilāya, p. 107.

³ Ch. *Ep. Ind.*, Vol. IX, p. 284 n. 10, and p. 296; Vol. XI, p. 176, and Lalla Dikṣita's Commentary on the *Mṛicchhakatikā* (ed. Godabole, Bombay, 1896), p. 223: *chāṭha kṣudra-vishaya-bhōktā*.

⁴ I am extremely doubtful about the interpretation of this part of the grant, and a name such as Vilachōṭṭa does not seem to be likely.

No. 9. — A NEW ANDHRA INSCRIPTION OF SIRI-PULUMĀVI.
By V. S. SURTHANKAR, Ph.D.; POONA.

The subjoined Prakrit record incised in the reign of the Andhra king Sirī-Pulumāvi, 'King of the Śātavahana (Jambūj)', was discovered by Mr. T. Rajarao, Kanare Assistant in the Office of the Assistant Archaeological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the Adoni Taluk of the Bellary District, Madras Presidency. The estampages were prepared under the direct supervision of Rao Sahib H. Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record.

The inscription is engraved on the eastern face of a large natural boulder of reddish granite, known to the villagers as Jangli Gundu (Jungle Stone). The inscribed rock, which is simply buried in the soil, lies midway between the villages Myākādūni and Chinnaḥadabūru at a distance of about eight miles due N. from the Taluk Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of four lines of the inscription, covers an area of 8' by 3', and the height of the average letter is 2". The engraving, though bold and neatly executed, is not very deep; indeed the "ducts" of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that the words are separated from each other by small gaps, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The alphabet resembles that of the Jaggaṃyapeta inscription of Puruṣadatta. Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ṭa* and *ṇa* terminate, as well as the pedantic semi-circular arc used as the sign for the medial *i*. The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the Jaggaṃyapeta record, there could be, as far as I can see, no objection on palaeographic grounds to their being assigned to an epoch earlier than the third century, to which the Jaggaṃyapeta inscription is hesitatingly ascribed by Bühler, *Indische Palaeographie*, p. 44.

The number of epigraphic records belonging to the Śātavahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Śātavahana king,¹ and these are both records from the Krishna district, one of them being certainly a private record. So is the inscription under consideration a private record: it registers the construction

¹ *Indische Palaeographie*, p. 44, and Tafel III, Col. XVII, XVIII.

² *Arch. Surv. of Southern India*, Vol. I, p. III. Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in Table III, Col. X-XIII of Bühler's *Tafel*, which will justify its being assigned to a later palaeographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakani I. (Col. X), which Bühler himself assigns to 1st century A.D. With the semi-circular arc representing medial *i* cf. *gi* and *vi* in an inscription of Pulumāvi (Col. XI); *di*, *ai* and *ai* in an inscription of Sātakani I. (Col. X); *ti* (twice) and *dhi* in those of Ushavādāta (Col. VII, VIII) and others much earlier.

³ See Lüders, *List of Brāhmī Inscriptions*, Nos. 1248, 1340.

of a tank by a certain householder (*gahapatika*). The only other designation besides Puḷumāvi which the king receives here is *Raño Sātavahanānam*, 'of the King of the Sātavahanas.' One notices here the absence of the metonymic with which the names of the Sātavahana kings are as a rule accompanied, such as Gotamīputa and others.¹ Worthy of note also is the use of the family name Sātavahana, a term of comparatively rare occurrence in inscriptions.²

With the scanty information we have in our record about this Puḷumāvi an identification is precarious. There are in fact at least four kings with the name Puḷumāvi (or its variants) known to history; and the chronology of this dynasty is far from being satisfactorily settled. Mr. Vincent A. Smith,³ working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Puḷumāvis:—

1. Puḷumāvi (I.), the fifteenth king of the dynasty, ruled some time before A.D. 59.
2. Puḷumāvi (II.), Vāsīthiputa, came to the throne about A.D. 135, and ruled for something like 28 years.
3. Puḷumāvi (III.), came to the throne about A.D. 163, and ruled for something like 7 years.
4. Puḷumāvi (IV.), came to the throne about A.D. 218, and ruled for something like 7 years.

For purposes of identification the Puranic king Puḷumāvi (I.), of whom we know next to nothing, may be rejected on palæographic grounds. Further, if the lengths of reigns allotted to these kings in the list supplied by Mr. Vincent A. Smith happen to be correct, then the last two Puḷumāvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king. From this point of view the Puḷumāvi of our inscription will have to be identified with Vāsīthiputa sāmi-Siri-Puḷumāvi (II.), the [Σίρο]πτολεμαῖος of Ptolemy.⁴ A large number of records dated in the reign of this king have in recent years come to light. The year of his accession to the throne is, as remarked above, put down roughly at A.D. 135. Assuming a plurality of kings with the name Puḷumāvi, there is no other criterion in the inscription for identifying him further.

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*talāka*). There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply. But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust; so that the adjoining land might well at one time have formed the bed of a tank.

Among the localities mentioned in this record Sātavahani-hara is particularly interesting, as it occurs once again in the Hira-Haḍagalli copper-plate inscription⁵ of the Pallava king Śivaskandavarman in the slightly altered form of Sātāhani-raṭṭha. I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sātāhani-raṭṭha has been, as far as I know, a matter of conjecture. The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned. If, now, the find-place of the grant, Hira-Haḍagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sātāhani-raṭṭha, then the territorial

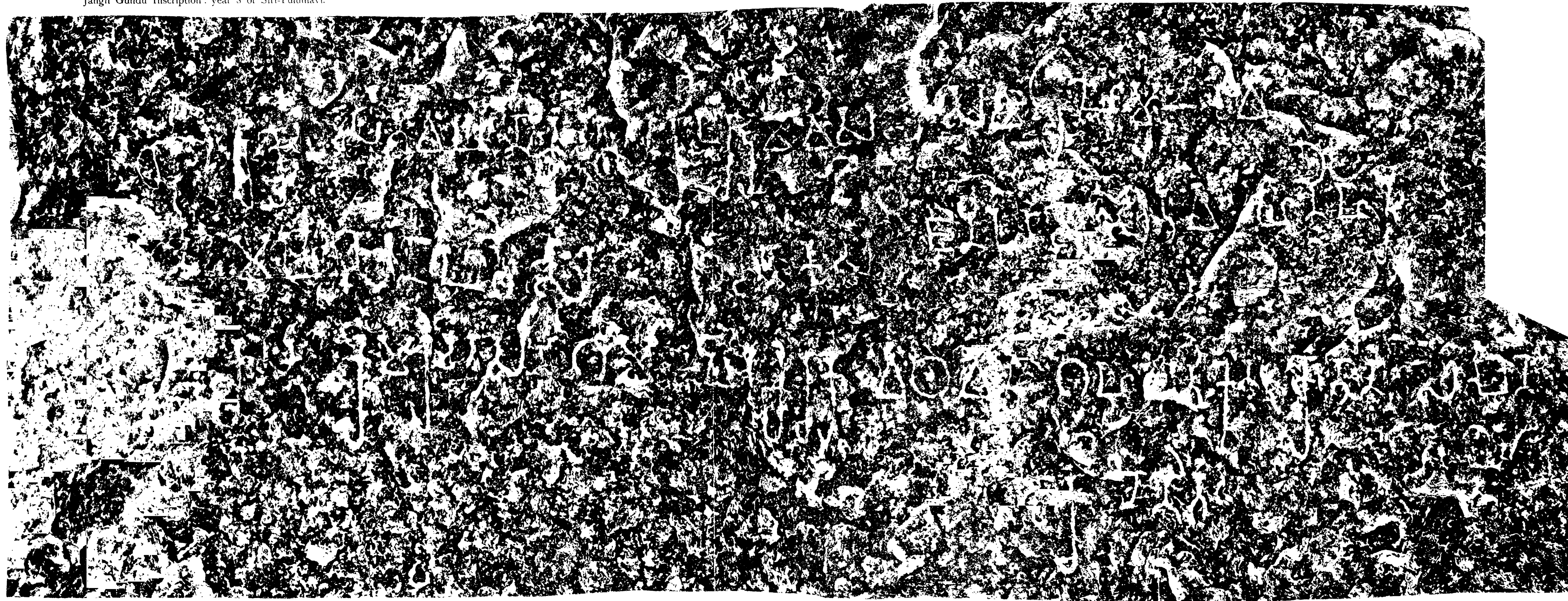
¹ See Rapson, *Catalogue of the coins of the Andhra Dynasty, etc.* (London, 1906), p. cxxxix.

² See Rapson, *op. cit.*, Index V, s. v. Sātavahana.

³ *Early History of India*, 3rd Edition (1914), pp. 216 ff.

⁴ Rapson, *op. cit.*, p. xxxix.

⁵ *Ep. Ind.*, Vol. I, pp. 2 ff.



division Sātavahani-Sātāhani must have comprised a good portion of the modern Bellary District. The relation in which the *mahāsēnāpati* and the *gumika* stand to the *janapada* and the *gāma* which appear along with their names, is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāyīrs*.

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, fixing definitely a point south of the Kṛishṇā to which the sway of the Sātavahanas extended.

TEXT.¹

- 1 ²[Si]dha[m] [[*] Raño Sātavahanānam S[i]ri-Puḷum[ā]visa sava 8 hēma 2
diva 1
- 2 [masa]³ mahāsēnāpat[i]sa Khaṁda[nā]kasa janapādē⁴ S[a]tavahani-hārē
- 3 . mikasa⁵ Kumāradatasa gāmō Vēpurakē vathavēna gahapatikēna [Korā]tānam⁶
[Sambē]na
- taḷākam khānitam [[*]

TRANSLATION.

Success! On the first day of the first (fortnight of) the second month of Winter⁷ in the eighth year (of the reign) of Siri-Puḷumāvi, King of the Sātavahana (family), the reservoir was sunk by the householder (gahapatika) . . . resident in the village (of) Vēpuraka, belonging to the Captain (gumika) Kumāradata (Kumāradatta), in the country (janapada) of Sātavahani-hāra,⁸ belonging to the Great General (mahāsēnāpati) Khaṁdanūka⁹ (Skandanāga).

¹ From the stone and a set of impressions.

² Traces of the bracketed syllable are visible on the stone.

³ The consonant signs are almost certain; the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised. Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *paḍhamasi*.

⁴ Read *janapadē*.

⁵ We have probably to restore *gumikasa* (from Skt. *gaumika*, 'captain'), which would accord well with the *mahāsēnāpatisa* of the preceding line.

⁶ This and the following word must, in my opinion, contain the specification of the *gahapatika*; the first (*gen. plu.*) is most probably a tribal name, and the second (*inst. sing.*) is the personal name. The reading of the first *akṣaras* of the names must however be looked upon as problematic.

⁷ This is the season commencing with the dark fortnight of the month of Kārttika.

⁸ This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district.' See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s.v. *hāra*.—In the Hira-Hadagali copper-plates (Lüders' List, No. 1200) this territorial division receives the designation *raṭṭhi* (*rāṣṭra*). Thus *hāra* must correspond to *raṭṭhi*.

⁹ Cf. the personal name Khaṁdanāga-sātaka occurring in a Buddhist inscription at Kanheri (Lüders' List, No. 1021).

No. 10.—THE NAIHATI GRANT OF VALLALA-SENA, THE 11TH YEAR

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The plate on which this grant is incised was discovered by some coolies while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterjee, Sitahati, in January 1911. The piece of waste land on which the grant was discovered by the local people *Nai rājār bhītā*, "The ruins of Nai Raja's place." A copper cup, *tāmra-kunda*, a vessel still in common use for divine worship in Bengal, was discovered at the same time. Subsequent excavations at the same place yielded some more utensils of worship :—

(1) A copper censor on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pala period (800-1200 A.D.).¹ This form is no longer used in Bengal. Dr. J. Ph. Vogel, when Officiating Director-General of Archaeology, found similar utensils for *pūjā*, made of brass, in the Tiruvallavadi Temple of Vaidyanātha, Trichinopoly district, Madras. The censor had a movable cover, which has now disappeared and of which the hinge only remains. It measures 7" in length and 4½" in height.

(2-5) Four small stands or cups, most probably intended to hold *pāṇi-saṅkhas*, or conch-shells. No. 2 measures 2½" in height, and the diameter of the top is 1½". No. 3 measures 2½" in height, and the diameter of the top is 1½". No. 4 measures 2" in height, and the diameter of the top is 1½". No. 5 measures 1½" in height, and the diameter of the top is 1½".

(6-8) One elaborately carved and two plainly carved small conch-shells, used during *pūjā*. They are called *pāṇi-saṅkhas* and are not used for blowing. They are filled with water, and waved before the deity at the time of *Āratrika*.

(9-12) Four irregular pieces of oxidized zinc.

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr. Tārak Chandra Roy, M.A., when Subdivisional Officer of Katwa, interrogated the agent of the Zamindār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr. Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr. Roy in the *Journal of the Bangiya Sahitya Parishad*.² A revised reading of the text was then published by Mr. Akshaya Kumāra Maitreya, B.L., of Rajshahi, in the Bengali monthly journal "*Sahitya*."³ Prof. Rādhagovinda Basak, of the Rajshahi College, published a Bengali translation of this record in the same journal.⁴ Subsequently Dr. P. B. Spooner, B.A., Ph.D., F.A.S.B., Superintendent, Archaeological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation. But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pataliputra diverted his attention, and in 1915 he permitted me to take up the work. Dr. Spooner's version of the text and his translation of it have been largely used in this article.

¹ Cunningham's *Mahābōdhi*, pl. xxviii.

² *Bangiya Sahitya Parishad Patrikā*, Vol. XVII, pp. 231-45.

³ *Sahitya*, Vol. XXII (B. 8, 1318), pp. 6-16-27.

⁴ *Ibid.*, pp. 575-85.

The record is incised on a single plate of copper, measuring $13\frac{3}{8}$ " by 15". A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as Sadā-sīva. In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sadāsīva-mudrā*.¹ The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second. The average length of the letters is $\frac{5}{16}$ ". The engraving has been neatly and carefully done, and on the whole the record is free from mistakes. The characters of the grant show the well-developed Bengali alphabet of the 12th century A.D., the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna. Among vowels the initial forms of *i*, *ri*, *li*, *ai* and *au* do not occur. Only *i* retains its old form and does not even approach the Bengali form. *a*, *ē* and *ō* show complete forms. *u* and *ū* have intermediate forms, and in these two cases the modern curved top strokes only are wanting. Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *ra*, *sa* and *ha* retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms. The *anusvāra* still retains its old form, and the *anunāsika* is used in two or three instances, e.g. *anyāns=cha* (l. 35), *kshētra-karāns=cha* (l. 36). Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional. The language of the record is Sanskrit. With the exception of *om om namaḥ Śivāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna.

The first verse contains an invocation to Śiva in the form *Ardhanārīśvara*. The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmanta-sēna ornamented the Rāḍhā country, proud of its fame for the maintenance of legal behaviour (*sad=īchāra*), with unheard-of glory. Verses 4-13 contain the usual genealogy of the Sēna kings. Fresh information is available in verse 7, where it is stated that Vijaya-sēna defeated a king named Sāhasāṅka. It is difficult to identify this Sāhasāṅka. According to my view of the chronology of the Sēna kings the year 1119-20 A.D., which is the initial year of Lakshmaṇa-sēna's era, must also be the first year of the reign of Lakshmaṇa-sēna: therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A.D. Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A.D.² This is the earliest possible date for Vijaya-sēna. According to the other view, Vallāla-sēna died in 1168-69 A.D.,³ and Vijaya-sēna reigned during the earlier decades of the 12th century A.D. Even if we accept the earlier date, it does not make it possible to identify this Sāhasāṅka. The only possible prince with whom it is possible to identify him is Śālivāhana, also called *Sāhasāṅka*, *Niḥsaṅka-malla*, *Maṭamaṭa-siṃha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (²) and who, according to the late Dr. Kielhorn, lived "about the middle of the 11th century A.D."⁴ In Southern India the only prince who is called Sāhasāṅka in an Epigraphic record is the Rāṣṭrakūṭa Govinda IV,⁵ who cannot be taken to be a contemporary of Vijaya-sēna. Another Sāhasāṅka is Śindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Navasāhasāṅka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th. It may be said that Sāhasāṅka is a synonym of Vikramāṅka or Vikramāditya. Even if we accept that, the difficulties of identification do not diminish. In North-

¹ *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol. X, pp. 99 and 104.

² *Memoirs*, A. S. B., Vol. V, pp. 103-07.

³ *Ep. Ind.*, Vol. VIII, Synchronistic table for Northern India, col. 7.

⁴ *Ibid.*, Vol. V, App., p. 81, note 6.

⁵ *Ep. Ind.*, Vol. VII, p. 36.

ern India Gāṅgēya-dēva is perhaps the only prince whose surname was Vikramāditya;¹ but, as he was dead before 1042 A.D.,² he cannot be said to have been the contemporary of Vijaya-sēna. The only possible person in Southern India is Vikramāditya VI of Kalyāṇī, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A.D.³ We have not as yet come across the name Sāhasāṅka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India. So the only possibility is the Chamba prince. In the troubled times when the last remnants of the Gurjara-Pratihāra empire in Kānyakubja or Pratihāra were being destroyed and when Chandra-dēva was trying to found the Gāhaḍavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sālivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvi. Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvi. Verse 14 states that the land granted as the *dakṣiṇā* of the gift of the golden horse (*hēma-dēva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, i.e. Ōvāsudēva-śarman.

The inscription records the grant of the village of Vāllahitṭhā, with habitable (*vāstu*), cultivable (*nāla*), and waste (*khūla*) lands, measuring seven *bhū-pāṭakas*, nine *droṇas*, one *āḍhaka*, forty *unnānas* and three *kākus*, measured by the *nala* called *Vṛishabha-śaṅkara*; with an annual income of five hundred *Kapardḍaka-purāṇas*, in *Svalpa-dakṣiṇa-vithī*, of the Northern Rāḍhā *maṇḍala*, of the Varddhamaṇa *bhukti*. This is the first mention in an ancient inscription of a *maṇḍala* named Northern Rāḍhā and of a *bhukti* named Varddhamaṇa. The Varddhamaṇa *bhukti* is mentioned in a new grant of Lakshmaṇa-sēna, discovered by Bābū Amūlya Charaṇa Glōsha. The village of Vāllahitṭhā was granted by Vallāla-sēna as the *dakṣiṇā* of the golden-horse gift made by Vilāsa-dēvi, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya*, the illustrious Ōvāsu-dēva-śarman, son of Lakshmidhara-dēva-śarman, the grandson of Bhadrēśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pruvaras* were *Dharadvāja*, *Āṅgīras* and *Bṛihaspati*, and who was a student of the Kauthumī *śākhā* of the *Sāma-vēda*. The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushē*);⁴ but in the prose portion, where his lineage is mentioned, his name is written "Āchārya-Śrī-Ōvāsudēva-śarmmaṇē," which may also be read as "Śrī 3 Vāsudēva-śarmmaṇē" meaning the "thrice illustrious Vāsudēva-śarmman." But in l. 63, in the verse which mentions the *dātaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsu," where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it. It is therefore better to take the name as Ōvāsu-dēva-śarmman. The *dātaka* of the grant was the minister of peace and war (*Sāndhivigrahika*) Hari-ghōsha, and it was issued from the victorious camp at Vikrama-pura on the 18th day of Vaiśākha of the 11th year of the king's reign.

The boundaries of the village granted are as follows :—

It was situated to the north of the river Siṅgaṭiā, which lay to the north of the *Sāsana* of Khāṇdayillā, to the north-west of the river Siṅgaṭiā, which lay to the north of the *Sāsana* of Nāḍichā, to the west of the river Siṅgaṭiā, which lay to the west of the *Sāsana* of Amvayillā, to the south of the southern boundary-wall (*Simālī*) of Kuḍumvamā, to the south of the boundary-wall on the west of Kuḍumvamā which runs to the west (*paśchima-gaṭi*), to the west of the southern cattle track (*gōpatha*) on the south of the Āuhāgaḍḍiā, to the south of the boundary-wall which issues from the northern cattle track of Āuhāgaḍḍiā, runs to the west and

¹ *Ep. Ind.*, Vol. VIII, App. I, p. 16.

² *Ibid.*, Vol. VIII, App. II, p. 7.

³ *Ep. Ind.*, Vol. II, pp. 299-302.

⁴ This has to be corrected into *adit=advāsa*.

reaches to the northern boundary-wall of Surakonāgaḍḍiā, to the east of the eastern boundary-wall of Nāḍḍinā, to the east of half of the cattle track to the east of the Śāsana of Jālasōthi and to the east of half of the cattle track to the east of the Śāsana of Mōlāḍandī, (which runs) up to the (river of) Singatīā. The village granted, Vāllabhiṭṭhā, still exists in the Murshidabad district of Bengal, where it is now called Vāluṭiyā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M.A., Deputy Collector, when Subdivisional Officer of Katwa. Mr. Roy succeeded in identifying the following villages mentioned in the grant :—

- (1) Jālasōthi, a village still existing under the same name in the Murshidabad district of Bengal.
- (2) Mōlāḍandī, a village now called Murundi in the Burdwan district of Bengal.
- (3) Khāṇḍayillā, a village called Khāruliā at the present time, which is situated in the Burdwan district of Bengal.

I edit the grant from the original plate.

TEXT.

[Metres: vv. 1, 2, *Śārdūlavikrīḍita*; v. 3, *Mandākrāntā*; v. 4, *Sragdharā*; v. 5, *Āryā*; v. 6, *Sragdharā*; v. 7, *Vasantatilaka*; v. 8, *Śārdūlavikrīḍita*; vv. 9, 10, 11, 12, *Vasantatilaka*; v. 13, *Śārdūlavikrīḍita*; v. 14, *Śikharini*.]

- 1 Om¹ om namaḥ Śivāya || Sandhyā-tāṇḍava-samvidhāna-vilasan-nāndi-ninād-ormm-
bhir=nnirmmaryāda-ra-
- 2 -s-ārṇṇavō diśatu vaḥ śrēyō=rddha-nāriśvaraḥ | yasy=ārdhē lalit-āṅga-hāra-
valanair=arddhē cha bhīm-ō-
- 3 -dbhaṭair=nnāṭy-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurōdha-śramah || (1*)
Harsh-ōchchhāla-pariplavō nidhir=apam
- 4 trailōkya-viraḥ smarō nistandrāḥ kumudākaraḥ mṛigadriśō viśrānta-mānādhayaḥ |
yasminn=abhyuditē
- 5 chakōra-nagar-ābhōgē subhiksh-ōtsavaḥ sa Śrikanṭha-śirōmanir=vvijayatē dēvas=
tami-vallabhaḥ || (2*) Vamśē
- 6 tasy=ābhyudayini sadāchāra-charyā-nirūḍhi-prauḍhām Rāḍhām=akalita-charair=bhū-
shayantō sṇubhāvaiḥ | Śāsva-
- 7 -d-viśv-ābhaya-vitarāṇa-sthūla-lakshyā-valakshaiḥ kirtty-ullōlaiḥ snapita-viyatō
jajñirē rājaputtrāḥ || (3*) Teshām=vam-
- 8 -sē mahaujāḥ pratibhaṭa-prītan-āmbhōdhi-kalpānta-sūrah kīrti-jyōtsn-ōjjvala-śriḥ
priya-kumuda-van-ōllā-
- 9 -sa-lilā-mṛigāṅkaḥ | āsid=ājanma-rakta-praṇayi-gaṇa-manō-rājya-siddhi-pratishṭhā-śri-
-śailaḥ satyaśīlō ni-
- 10 rupadhi-karuṇā-dhāma Sāmanta-sēnaḥ || (4*) Tasmād=ajani Vṛisha-dhvaja-charaṇ-
āmva(mbu)ja-shaṭpadō guṇ-ābharāṇaḥ |
- 11 Hēmanta-sēna-dēvō vairi-saraḥ-pralaya-hēmantaḥ || (5*) Lakshmi-snēh-ārtta-dugdh-
āmva(mbu)dhi-valana-ṛaya-śraddhayā Mā-
- 12 -dhavēna pratyāvṛitta-pravāḥ-ōchchhalita-suradhuni-śaṅkayā Śaṅkarēpa | haṁsa-
-śrēṇī-vilās-ōjjvalita-
- 13 -nija-pad-āhamyūnā viśvadhātṛā sutrām-ārāma-simā-viharāṇa-lalitāḥ kīrttayō
yasya dṛishṭāḥ || (6*) Ta-
- 14 -smād=abhūd=akhila-pā(r)ttika-cha-chakravartti nirvyāja-vikrama-tiraskṛita-Sahasāṅkaḥ |
dik-pāla-chakra-pu-

¹ Expressed by a symbol.

- 15 -ṭa-bhōdana-gita-kirttiḥ prithvipatir=Vvijaya-sēna-pada-prakāśaḥ || (7*) Bhrāmyanti-
nām=vauāntē yad=ari-mṛi-
- 16 -ga-dṛisām hāra-muktā-phalāni chehinn-ākinnāni¹ bhūman nayana-jala-milat-
kajjalair=llāñchhitāni | yatnāch=chi-
- 17 nṇanti darīha-kshata-charaṇa-tal-āsṛig-viliptāni guñjā-śrag-bhūshā-ramya-rāmā-stana-
kalaśa-ghan-āślēsha-lōlāḥ
- 18 pulindāḥ || (8*) Pratyādisaun=avinayam prativēśma rājā vabhrāma kārmmuka-
dharah kila Kārttavīryah | asy=ā-
- 19 -bhishōka-vidhi-mantra-padair=nnirātir=ārōpitō vinaya-vartmani jiva-lōkah || (9*)
Padmālay=ēva dayi-
- 20 -tā Purushōttamasya Gaur=īva vāla-rajani-kara-sēkharasya | asya pradhāna-mahishi
jagad-iśvara-
- 21 -sya śuddhānta-mauli-manir=āsa Vilāsa-dēvi || (10*) Ēshā sutarā su-tapasām
su-kṛitair=asūta Vallāla-sēnam=a-
- 22 -tulam guṇa-gauravena | adhyūsta yah pītur=anantaram=ēka-virah śimbhāsan-ādri-
śikharam nara-dēva-
- 23 -śimbah || (11*) Yasy=āri-rāja-sisavaḥ śavar-ālayēshu vālair=alika-nara-nātha-padē
śbhishiktāḥ | driptāḥ pramōda-
- 24 -tareḥ-kṣhaṇayā jananyā nīśvasya vatsalatayā sa-bhayam nishiddhāḥ || (12*)
Kṛitāḥ prāṇa-trīna-vyayāna rabha-
- 25 -sād=ālingya vidyādharir=ākalparō viharanti nandana-van-ābhōgēshu saṁsaptakāḥ
Ity=ālōchya nripaiḥ
- 26 smara-praṇayit-ābhikāḥ śritāḥ svar-vvadhū-nētr-ēudivara-tōraṇ-āvali-mayō yasy=
āsi-dhārā-pathaḥ || (13*)
- 27 Dadānā sauvarṇṇam turagam=uṇarāgē (ṣ)mva(mba)ra-manēr=yad=asy=ōśasrākshīc=
ahani janani śasana-padam |
- 28 nripas-tāmr-ōtkirṇṇam tad=ayam=aditō² Vāsu-vidushē satām dainy-ōttāpa-prasamana-
phal-ikūlajaladāḥ || (14*)
- 29 Sa khalu śri-Vikramapura-samāvāsita śrimaj-jayaskandhāvārāt | Mahārājādhirāja-
śri-Vijaya-
- 30 -sēna-dēva-pādānudhyāta-paramēśvara-paramamāhēśvara-paramabhaṭṭāraka-mahārāj-ādhi-
rāja-śri-
- 31 -mad-Vallāla-sēna-dēvaḥ kuśali samupagatāsēsha-rāja-rājanyaka-rājñi-rāṇaka-
rājaputtra-rājā-
- 32 -mātya - purōhita - mahādharmmādhyaaksha - mahāsāndhivigrahika - mahāsēnāpati-
mahāmudrādhikṛita-

Second Side.

- 33 antaraṅga-vṛihaduparika-mahākṣapaṭalika-mahāpratihāra-mahābhōgika - mahāpi[1]upati-
mahā-
- 34 -gaṇastha-daussādhika-chaurōddharāṇika-naū-vala-hasty-aśva-gō-mahish-āj-āvik-ādi-vyap-
ritaka-gaulmi-
- 35 -ka-daṇḍapāśika-daṇḍanāyaka-vishayapaty-ādīn anyāms=cha sakala-rāja-pād-
-ōpajivinō śdhyaksha-pra-
- 36 -chār-ōktān ih-ākirttitān chaṭṭa-bhaṭṭa-jāṭṭyān janapadān kshētrakarāms=cha
vrā(brā)hmaṇān vrā(brā)hma-

¹ Read °kīrṇāni.

² Read °adit=au.

[illegible]

34
36
38
40
42
44
46
48
50
52
54
56
58
60
62
64

34
36
38
40
42
44
46
48
50
52
54
56
58
60
62
64

- 37 -pōttarān yath-ārham mānayati vō(bō)dhayati samādisati cha | matam=astu
bhavatām | yathā śrī-Varddhamāna-bhukty-antaḥ.
- 38 -pātīny=Uttara-Rādhā-maṇḍalē Svalpa-dakṣhiṇa-vithyām Khāṇḍayillā-śāsan-ōttara-
sthita-Siṅgaṭiā-nady-u-
- 39 -ttarataḥ Nāḍichā-śāsan-ōttarastha-Siṅgaṭiā-nadi-paśchim-ōttarataḥ Amvayillā-
śāsana-paśchima-sthi-
- 40 -ta-Siṅgaṭiā-paśchimataḥ Kuḍumvamā-dakṣhiṇa-simāli-dakṣhiṇataḥ | Kuḍamvamā-
paśchima-paśchima-gati-
- 41 -simāli-dakṣhiṇataḥ | Āūhāgaḍḍiā-dakṣhiṇa-gōpatha-dakṣhiṇataḥ tathā Āūḍāgaḍḍiy-
ōttara-gō-
- 42 -patha-niḥṣṛita-paśchima-gati-Surakōṇāgaḍḍiākiy-ōttar-āli-paryanta-gata-simāli - dakshi-
nataḥ Nāḍḍi-
- 43 -nā-śāsana-pūrvva-simāli-pūrvvataḥ Jalaśōthi-śāsana-pūrvva-stha-gōpath-ārdha-
pūrvvataḥ Mōlādandī-śāsana-
- 44 -pūrvva-sthita-Siṅgaṭiā-paryanta-gōpath-ārdha-pūrvvataḥ | Ēvam chatuḥ-sim-
āvachchhinnaḥ Vāllabhiṭṭhā-grāmaḥ śrī-
- 45 -Vṛishabha-śaṅkara-nalēna sa-vāstu-nāla-khilādibhiḥ kāka-tray-ādhika-chatvārimśad-
unmāna-samēta-
- 46 āḍhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakaḥ pratyavda(bda)m kaparddaka-purāṇa-
pañcha-śat-ōtpattikaḥ
- 47 sa-sāṭa¹-viṭapaḥ sa-gartt-ōsharaḥ sa-jala-sthalaḥ sa-guvāka-nārikēraḥ sahya-daś-
āparādhāḥ parihri-
- 48 -ta-sarvva-piḍaḥ tṛiṇa-pōti²-gōchara-paryantaḥ a-chāṭa-bhaṭṭa-pravēśaḥ a-kiñchit-
pragrāhyah samasta-rāja-bhō-
- 49 -gya-kara-hiranya-pratyāya-sahitaḥ | Varāhadēva-śarmmaṇaḥ prapauttrāya Bha-
drēsvara-dēva-śarmmaṇaḥ pauttrā-
- 50 -ya Lakshmidhara-dēva-śarmmaṇaḥ puttrāya Bharadvāja-sagōtrāya Bhāradvāj-
āṅgīrasa-vārhaspatya-pravarāya
- 51 Sāmavēda-Kaṭhuma-sākhā-charaṇ-ānushṭhāyinē āchāryya-śrī-Ōvāsudēva-śarmmaṇē
asman-mātri-śrī-
- 52 -Vilāsa-dēvibhiḥ sura-saritē sūry-ōparāgē datta-hēm-āśva-mahādānasya dakṣhiṇātven=
ōṭṛiṣṭaḥ
- 53 mātā-pittṛōr=ātmanaś=cha puṇya-yaśōsbhivṛiddhayē ā-chandr-ārkkam kṣhiti-
sama-kālam yāvat
- 54 bhūmi-chchhidra-nyāyēna tāmraśāsaniḥkṛitya pradattō samābhīḥ | ato bhavadbhiḥ
sarvvair=ē-
- 55 -v=ānumantavyam | bhāvibhir=api bhū-patibhir=apaharaṇē naraka-pāta-bhayāt pālanē
dharmma-gau-
- 56 -ravāt pālanīyam | bhavanti ch=ātra dharmm-ānuśamsinaḥ ślōkāḥ | Vahubhir=
vvasudhā dattā rājabhi-
- 57 -s=sagar-ādibhiḥ | yasya yasya yadā bhūmis=tasya tasya tadā phalam ||
[15*] Bhūmim yah pratigrihṇāti yaś=cha bhū-
- 58 -mim prayachchhati | ubhau tau puṇya-karmmaṇau niyataṁ svargga-gāminau ||
[16*] Āsphōṭayanti pitarō va-
- 59 -lgayanti pitāmahāḥ | bhūmi-dātā kulē jātaḥ sa naś=trātā bhaviṣyati ||
[17*] Shashṭīm varsha-sahasrāṇi svarggē
- 60 tiṣṭhāti bhūmi-daḥ | ākṣhēptā ch=ānumantā cha tāny=ēva narakam vrajēt ||
[18*] Sva-dattām para-dattām=vā yō harēta

¹ May also be read *sa-jhāṭa*, but *sa-sāṭa* is the reading of other Sēna grants.² May also be *yūti*.

- 61 vasundharām | sa viśṭhāyām kṛimīr=bhūtvā pitṛibhiḥ saha pachyatē || [19*]
 Iti kamala-dal-āmvu(mbu)-vindu-lōlām śriya-
 62 -m-anuchintya manushya-jivitaṁ cha | sakalam=idam=udāhṛitaṁ cha vu(bu)-
 ddhvā na hi purushaiḥ para-kīrtitayo vilōpyāḥ || [20*] Jita-
 63 -nikhila-kshitipālāḥ śrīmad-Vallālasēna-bhūpālāḥ | Ōvāsu-śāsanē=kṛita dūtāṁ
 Harighoṣha-sāndhivigrahikam || [21*]
 64 Saṁ || Vaiśākha-dinē 16 Śrī ni || Mahāsām Karāṇa ni ||

TRANSLATION.

Ōm ! Ōm ! adoration to Śiva.

V. 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndī (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tāṇḍava*).

V. 2. He, the crest-jewel of Śiva (*Śrīkaṇṭha*), the god (who is) the beloved of night (*tamī-vallabha*), is prosperous : on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chakōra* birds.

V. 3. In his rising family were born princes (*rājaputtrāḥ*), ornamenting the *Rāṣṭhā* country, illustrious on account of excessive practice of good behaviour (*sadāchāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame.

V. 4. In their family was born the truthful (and) mighty *Sāmanta-sēna*, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)¹ in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, i.e. those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (i.e. at the time of the deluge)² to the ocean of troops of his enemies.

V. 5. From him was born *Hēmanta-sēna-Dēva* who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies :

V. 6. The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātṛi*) proudly as the line of geese, which by its movement had made his own realm radiant ; by Śaṅkara, with fear, as the returning (and therefore) overflowing stream of the Ganges ; (and) by Mādhava, with belief (i.e. trust or assurance), as the moving ocean of milk attracted by love for (his daughter) *Lakṣmī*.

V. 7. From him was born the lord of Earth called *Vijaya-sēna*, who was the overlord of all other kings, who had outshone *Sāhasāṅka* (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V. 8. Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (i.e. womenkind) of whose (*Vijaya-sēna*'s) enemies, as they (the women) wandered in the middle of the forest, the *Pulindas*, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

¹ This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

² At the time of the deluge twelve suns rise and dry up the mass of water.

to be *guñjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbha* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears.

V. 9. It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness; but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness.

V. 10. Vilāsa-dēvī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakshmi*) was the wife of Purushōttama (*Vishnu*) and Gaurī was of him whose crest was the young moon (*Śiva*).

V. 11. She (Vilāsa-dēvī) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father.

V. 12. The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection.

V. 13. The *Samsaptakās* (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the Nandana forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*).

V. 14. The donative grant (*śāsana-pada*) which the mother of this (king) gave (as *lakṣhīṇā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu.

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses.)

NO. 11.—SANGOLI PLATES OF HARI-VARMAN: THE 8TH YEAR.

By K. N. DIKSHIT, M.A., POONA.

These copper-plates, three in number, were first handed over to me, and subsequently presented¹ to the Prince of Wales Museum of Western India, Bombay, by Mallappa Īśvarappa Baḷigār, inhabitant of the village of Sangolī or Sangolī, on the river Malaprabhā, in the Sampgaum *Tāluk* of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa² Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A.D.

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Deśgat' of the country around Bāgalkōṭ in the Bijapur District, from which place he says his grand-father came down and settled at Sangolī. The grant may, therefore, have been brought

¹ It was through the good offices of Mr. G. L. Gajendragadkar, B.A., Mamlatdar, Sampgaum *Tāuka* that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

² See the ballad describing the rebellion, published in *Ind. Ant.*, Vol. XIV, pp. 293 ff.

from that part of the country ; but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangolī.

The plates are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being $8\frac{1}{4}$ " long \times $2\frac{7}{8}$ " broad. Through a hole in each plate, $1\frac{1}{2}$ " in diameter, passes a heavy ring, $2\frac{3}{4}$ " in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six.—The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is $\frac{1}{4}$ ". The plates together with the ring weigh about $2\frac{1}{4}$ lbs.

The alphabet closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other¹ two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *sa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual *akṣaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop ; also the form of *ka* in l. 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times.

The language is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note. The epithet *Śrī-nīlambānām* in l. 4 is introduced before *Kadambānām* merely to serve the purpose of alliteration, as other phrases² are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i.e., *Namō Hṛi-Hara-Hiraṇyagarbhābhyaḥ* l. 21.

As regards orthography, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā°* l. 2, *svāddhyāya* l. 3, and before *ra*, as in *sa-gōttre°* l. 12, *sa-gōtrāya* ll. 14, 15. But, on the other hand, we find *sa-gōtrānām* l. 3, *sa-gōtrēbhyaḥ* ll. 10-13, *sa-gōtrāya* l. 15. The consonant following *ra* is often doubled, as in *Śambhur=vvī°* l. 1, *charchchā* l. 3, *kīrttiḥ* l. 6, *Hari-varmmā* l. 7, *pravarddha°* l. 8, *Atharvva-* l. 9, *dharmma-karmma* l. 9, *śarmma* ll. 10-15, *-paharttā* l. 17, *Bakubhir=vvā°* l. 18 ; but not in *Dharma°* l. 5, *Garga-* l. 12, *śarma* ll. 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēśhān=ja°*, *jagatām=patḥ* l. 1, *sa-pānīyan=Te°*, *Tēdāva-grāman=datta-* l. 16, and *uktañ=cha* l. 18. The final *Visarga* is as often as not changed into the following sibilant ; e.g. *anidhanaś=Śambhu°* l. 1, *dikshitāś=śruta-* l. 6, *Māhēśvaraś-Śrī°* l. 7, *Yasāś-śarmma* l. 13, *rājabbhis=Śaga°* l. 18 ; but *rājāḥ sakala-* l. 6, *°bhyaḥ sva-dharmma-* l. 9, *°bhyaḥ Śiva-* l. 10, *°bhyaḥ Śravishtu-* l. 13. The *Jihvāmūliya* is not used ; the *Upadhmāniya* is used twice ; e.g. *-kīrttiḥ prajā-* l. 6, *-paraḥ parama-* l. 7. The *Saṁdhi*

¹ *Ind. Ant.*, Vol. VI, pp. 29 and 31.

² Cf. the following expressions, occurring in juxta-position with *kadambānām* ; viz., *sad-dharma-sad-ambānām*, *Ind. Ant.*, Vol. VI, p. 26 ; VII, 35 ; *āśritāmbānām* [*Epi. Carna.*, Vol. VIII, p. 12] ; *āśrita-jan-āmbānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *prajā-sādhāraṇ-āmbānām* [*Ind. Ant.*, Vol. VI, p. 23] ; *ādi-kāla-rājaraṣi-bimbānām* [*Ind. Ant.*, Vol. VII, p. 33] ; *vibudha-pratibimbānām* [*Ind. Ant.*, Vol. VII, p. 37].

rules are often violated; e.g. -*nām anēka* l. 4, -*saṃvatsarē āśva*° l. 8, -*vriddhayē Atharva*-l. 9, -*śarmabhyah Garga*-l. 12, °*gōtrēbhyah Vishnu*-l. 12, °*bhyah Yaśaś*-l. 13, °*bhyah Chaūliya*-l. 14. The wrong class nasal is used in *Vaṣkuntha*-l. 11, which ought to be *Vaṣkunṭha*. The word *Chaūliya*, l. 14, perhaps stands for *chauliya*.

The plates record a grant by king Hari-varman of the early Kadamba dynasty of Vaijayanti. Since the publication of the Halsi¹ and Devagere² grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven³ more copper-plate grants, and two⁴ stone inscriptions, all from Mysore territory; so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper⁵ by Dr. Kielhorn on the Tālagunda pillar inscription. From the earliest known grants Dr. Fleet was led to believe that the Kadambas were followers of Jainism;⁶ but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmans, but they were themselves linear descendants of a Brāhmaṇa. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutstha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmaṇas.

The grant was issued from Vaijayanti, the modern Banavāsi in the Sirsi *Tāluka* of the North Kanara District. The donees were 23 Brāhmaṇas of 8 different *gōtras*, all well versed in the *Atharva-vēda*. Some of the *gōtra* names are very unusual, e.g. Kaimbala, Kālāśa, Śrāviṣṭha, Valandata, Chaūliya. The fact may also be noted that there are very few Brāhmaṇas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic. The village granted was Tēdāva, of which no particulars are given, and which cannot be identified.

The date is given as the New Moon day (*Amāvāsyā*) of the month *Āśvina*, during the eighth regnal year of Hari-varman. This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply; but the further specification of the date as *Vishupē*, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue.

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A.D., and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A.D. On this hypothesis I began to calculate whether the *Amāvāsyā* in the month of *Āśvina* coincided with *Vishupa* or *Tulā-Saṃkrānti* (autumnal equinox) during any year about the same period. On consulting *Diwān Bahādur* L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A.D. there were only three years in which the above astronomical phenomenon occurred; viz., during A.D. 507, 526 and 545. The first of these years is out of the question, as being too early for Hari-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either Tuesday, the 22nd September 526 A.D., or Thursday, the 21st September 545 A.D.

¹ *Ind. Ant.*, Vol. VI, pp. 22-32.

² *Ind. Ant.*, Vol. VII, pp. 33-38.

³ *Ep. Ind.*, Vol. VI, pp. 14, 18; *Ep. Ind.*, Vol. VIII, p. 146; *Epi. Carna.*, Vol. IV, p. 136; Vol. V, p. 594; Vol. VI, p. 91; Vol. VIII, p. 12.

⁴ *Ep. Ind.*, Vol. VIII, p. 24; *Epi. Carna.*, Vol. VIII, p. 167.

⁵ *Ep. Ind.*, Vol. VIII, pp. 24 ff.

⁶ *Ind. Ant.*, Vol. VI, p. 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,¹ in which he states that the Penukonḍa copper-plate grant of the Western Gaṅga Mādhava II. is perhaps the first genuine record of the Gaṅgas, which he would assign on palæographic grounds to about 475 A.D. Now, assuming that the same Gaṅga king Mādhava II. was married² to a sister of the Kadamba Mahārāja Kṛishṇa-varman I., we may easily consider Kṛishṇa-varman I. to have lived about 475 A.D. and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mrigēśa-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D. is the most probable date for our record. The date of accession for Hari-varman, on this assumption, would be 538 A.D.

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archæological Survey, Western Circle, Poona.

TEXT.³

[Metres: vv. 1-3, *Anuṣṭubh Śloka*.]

First plate.

- 1 Jayati dhruva-bāl-ēndu-jatā-makṣa-maṇḍanaḥ⁴ [l] anādy-anidhanaś-Sambhur-
vvi[s]vēśhā[ñ]-jaga[tā]m-[patiḥ] [|| *]
- 2 'Vijaya-Vaijayantyaṁ Svāmi-Mahāsēna-mātri-gaṇ-ānuddhyān-ābhishiktānā[m]
- 3 Mānavya-sa-gotrāṇām Hāriri-putrāṇām pratikṛita-avādhyāya-charchechā-
- 4 pārāṇām Śrī-nitambāṇām Kadambāṇām anēka-janmānta[r-ō]
- 5 pachita-vi[pu]la-p[n]ya-akandha-yaśasā[m] sākshā[d iva] Dharma-

Second plate; First side.

- 6 rājah sakala-di[g-an]tar-ōdit-āmala-kirttiḥ=prajā-rakṣaṇa-dikṣitaś-śruta-vinaya-
- 7 pavitrīta-śarīrō dvijāti-śuśrūṣhā-parah=parama-Māhēśvaraś-Śrī-Harivarmma
- 8 pravaraddhamāna-rājy-āṣṭama-samvatsarē Āsvayuj-āmāvāsyāyām viśupē
- 9 sva-kul-ābhivṛiddhayē Atharva-vēda-pāragēbhyah sva-dharmma-karmma-niratēbhyah
- 10 Kaimbala-sa-gotrēbhyah Śiva-śarmma-Prajāpati-śarmma-Dhātṛi-śarmma-Nan[d]i-śarmma-
Dharmma-

Second plate; Second side.

- 11 [śarm]mabhyah Kālēśa-sa-gotrēbhyah Vaikuntha⁵-śarmma-Vasu-śarmma-Nāga-
śa[r]mma-[Ma*]ṇḍana-śarmma-mabhyah

¹ *Journal of the Royal Asiatic Society*, July 1915, pp. 471 ff.

² No less than four copper-plate grants mention this relation between the Gaṅgas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛishṇa-varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Āśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep. Ind.*, Vol. VII, Nos. 112-115).

³ From the original plates and a set of impressions.

⁴ Read *makṣa*; cf. *Ind. Ant.*, Vol. VI, p. 86; Vol. VII, p. 35; *Ep. Carna.*, Vol. IV, p. 136; perhaps the word was more common then in the form *makṣa* than as *makṣa*.

⁵ The word *Siddham* is written in the margin opposite l. 2.

⁶ Read *Vaiṣṇava*.

ii.

12
14
16
18
20
12
14
16
18
20

iii.

12
14
16
18
20
12
14
16
18
20

1

- 12 Garga-sa-gōtrēbhyah Vishṇu-śarmma-Prajāpati-śarmma-Pitri-śarmabhyah Kō(Kān)tsa-sa-gōtrēbh[ya]h
 13 Kumāra-śarmma-Tvashtṛi-śarmma-Skanda-śarmma-Varuṇa-śarmabhyah Śrāvish[tha]-sa-gōtrēbhyah Yaśās-śarmma-[Ā]-
 14 yya-śarmma-Paśupati-śarmma-Mitra-śarmabhyah Chaūliya-sa-gōtrāya Vana-śarma[nē]
 15 Valandata-sa-gōtrāya Prajāpati-śarmmanē Kāśyapa-gōtrāya Kumāra-śarmma[nē]
 16 a-āṣṭādaśa-pravibhāgaṁ sa-dakṣiṇaṁ sa-pāṇiyan=Tēdāva-grāman=dattavān [i*]

Third plate.

- 17 Yō=sy=āpa[hart]t[ā] sa pañcha-mahā-pātaka-samyukto bhavati [i] Rakshi[tā] cha p[un]ya-phala-
 18 bhāg=bhavati [i*] uktañ=cha [i*] . Bahubhir=vvasudhā bhuktā rājabbis=Sagarā-dibhih [i*] yasya ya[sya]
 19 yadā bhūmis=tasya tasya tadā phalaṁ [i] Sva-dattām para-dattām vā yō harēta [vasu]-
 20 ndharām [i*] shashti-varsha-sahasrāṇi narakē pachyatē tu sah [i] Siddhir=astu [i*]
 21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabhebhyaḥ¹ [i*] Svasti prajābhyaḥ² [i*]

TRANSLATION.

(L. 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (lit. *young*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(ll. 2-5) Success! In the victorious (*city of*) **Vaijayanti**, (*in the family*) of the **Kadambas**, who were consecrated in meditation upon the Lord Kārttikēya and the host of (*his*) mothers; who belong to the **Mānavya gōtra** (*lineage*) and are descendants of Hāriti; who studied³ the requital (of good and evil) as their sacred text and were well-versed in that; who are the (*very*) hips⁴ of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(ll. 5-7) the illustrious **Hari-varman**,—who is Lord Dharma⁵ incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmaṇas (lit. *twice-born*), and who is a great devotee of the mighty god (i.e. Śiva)—

(l. 8) in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox

(ll. 9-16) gave, for the prosperity of his dynasty, the village of Tēdāva, with all its eighteen subdivisions, along with water and (*money as*) *Dakṣiṇā*, to (*the following Brāhmaṇas*), who have thoroughly mastered the *Ātharva-vēda*, and who are devoted to their religious duties and rites, by name Siva, Prajāpati, Dhātṛi, Nandi, and Dharmma of the Kaimbala gōtra; Vaikuṇṭha, Vasu, Nāga, and Maṇḍana of the Kālāśa gōtra; Vishṇu, Prajāpati and Pitri of the Garga gōtra; Kumāra, Tvashtṛi, Skanda, and Varuṇa of the Kētsa gōtra; Yaśaḥ Āyya, Paśupati and Mitra of the Śrāvishṭha gōtra; Vana of the Chaūliya gōtra, Prajāpati of the Valandata gōtra, and Kumāra of the Kāśyapa gōtra.

¹ Read *garbhēbhyaḥ*.

² Read *prajābhyaḥ*.

³ I follow Dr. Kielhorn in translating the difficult phrase *pratīkṛita* (*Ep. Ind.*, Vol. VI, p. 17).

⁴ The meaning is that the Kadambas constituted the very bulk of the goddess of wealth; i.e. they were very rich.

⁵ The god of righteousness, viz. Yama; or Yudhishthira, the renowned king.

(ll. 17-20) He who revokes this will have committed the five deadly sins; he who protects will share the fruit (*arising*) from the religious merit (*of the donation*); as has been said: 'By many kings, Sagara and others, has the earth been enjoyed; he who at any time possesses it also gets the fruit. He who deprives (*another of*) land given by himself or by others will be tormented in hell for sixty thousand years, together with his forefathers. Let there be success!

(l. 21) A bow to (*the gods*) Hari, Hara, and Brahmā (Hiranyagarbha)! Hail to the subjects!

No. 12.—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA : SAKA 1450.

By S. V. VENKATESWARA, M.A., AND S. V. VISWANATHA, M.A., KUMBakonam.

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to *Śrī Venkaṭeśa*, as suggested by Dr. Hultzsch¹ in regard to the seal attached to the Kāniyūr plates of Veṅkaṭa II. The plates, which are in good preservation, belong to the Śaṅkarāchārya of the Conjeeveram *maṭha*, who very kindly lent them for examination.

The plates measure $8\frac{1}{2}$ in. by 7 in., except in the middle, which is $10\frac{1}{2}$ in. by 7 in. on account of the arch at the top. The ring has a diameter of 1 in., and the seal of $2\frac{1}{2}$ in. The holes through which the ring passes have a circumference of $1\frac{1}{2}$ in. All the plates have raised rims. The writing is legible and runs right across the breadth of the plates, as usual. As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides. The plates are ruled. The inscription contains 99 lines in all, and the average height of a line is $\frac{1}{4}$ in.

The language of the inscription is Sanskrit, or Sanskritized Kanarese, as in the *birudas* of the king (ll. 25 to 29). The inscription is in verse, and the usual metres are employed, the *Anuṣṭubh*, the *Śārdūla-vikrīḍita*, *Sragdharā*, etc. Not only is the poetry of a low order, but the rules of metre are transgressed here and there; e.g. in verses 34 and 32 the halves *Chandraśekhara-Sarasvatyāḥ śiṣhyāyāmitāḥ* and *śitoshṇādi-dvandvaduhkhātītāya cha mahātmanē*, which are out of accord with the *Anuṣṭubh*, the metre of the verses. In many places where the metre is faulty, however, it is due to a mistake of the scribe, e.g. *śriyam iha likṛitya* in verse 28, which should be read *śriyam iha bahalikṛitya*. If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e.g. *jaladhi* in verse 21, *prati* and *nuta* in verse 22.

The characters are Nandināgari, except the signature, or rather the name of the tutelary deity¹ at the bottom, which is written in Kanarese. There are several orthographical peculiarities. There are many instances of a redundant *anusvāra*, especially before conjunct consonants, as in other Vijayanagara plates.—*puṇṇyaḥ* for *puṇyāḥ* (l. 7), *aṇṇyān* for *anyān* (l. 20), *hiraṇṇya* for *hiraṇya* (ll. 36, 37). But we have also instances of redundant *visarga* in *śiraś-chumbi* (l. 1) for *śiraś-chumbi*, *°bhuvanaḥ-stūyamāna* for *bhuvana-stūyamāna* (l. 18). In conjunct consonants the former member is often omitted. This error is specially noticeable in connection with the consonants *ta* and *da*. Cf. *°mayādēva°* for *°mayād dēva°* (l. 5); *tasy-āsttanaya°* for *tasy-°isīt tanaya°* (l. 6); *udabhūtaśmānara°* for *udabhūt tasmān nara°* (l. 11); *bhuja-balātām* for *bhuja-balāt taṁ* (l. 16); *tadhāma* for *taddhāma* (l. 4); *chatu-simā* for *chatus-simā* (l. 84); *a-gaj-°bhūtaṁ* for *a-gaj-°dbhūtaṁ* (l. 4); *nṛisinh-ēndrā tasmāt* for *nṛisinh-ēndrāt*

tasmāt (l. 22). There is the usual confusion in the writing of the sibilants; cf. *bhabhāsē* for *babhāsē* (l. 17), *bhūyāsē srēyāsē* for *bhūyasē srēyasē* (l. 54), *śasāsa* for *śasāsa* (l. 27), *chatu-śīmā* for *chatus-sīmā* (l. 84) and *śishya* for *śishya* (l. 86, 87). It is interesting to note that in the Poḍavūr and Kāṭṭapaṭṭa grant¹ of the same king six years earlier we find *śishya* written for *śishya* (l. 82). Thus all three letters *śa*, *sa*, *sha* were used indiscriminately. The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in *tām̐bra* for *tāmra* in l. 93, and in *varusha* for *varsha* in l. 96. Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence.

The inscription records the grant of Udayambākam, a village near Tirukkaḷukkunṇam in the Chingleput district, by Kṛṣṇadēva Rāya of the second Vijayanagara dynasty to Sadāśiva Sarasvatī, the disciple of Chandrasēkhara Sarasvatī of the Śaṅkarāchārya *maṭha* at Conjeeveram.

It is noteworthy that in this grant, and in that of Poḍavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gaṇḍagōpāla²—which expressly says that it was made ‘for the attainment of the highest *dharma*’ ‘by feeding 108 Brāhmins every day.’ The terms of the gift are the same as those given in the other plates of the king. It is curious that, though the gift was made to the Āchāryas of the *maṭha* and their descendants in the apostolic line, it is not made inalienable, as we should have expected; ‘*Bhōktuṁ dātum chāpi nij-ēchchhayā*’ (v. 41).

The date of the grant is Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā, and *tithi* Pūrṇimā.

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput:

‘Tirukkalē-kunnarēndāru’ is probably the modern Tirukkaḷukkunṇam,³ ‘the hill of the sacred kites,’ which is much resorted to as a place of pilgrimage, or may it be Tirukkaḷikkāḍu in the Conjeeveram *Taluk*?

Kaḷattūr is another name for Oṭṭivākkam, five miles from Chingleput town, and a station on the South Indian Railway.

Maṇṇappakkam is an insignificant village, a mile from Kaḷattūr.

Udayambākam, the object of our grant, is about 4 or 5 miles from Kaḷattūr.

Kshira-nadī is the Sanskrit name of the Pālār river.

Prallayannūr is the modern Paiaayanūr in the Madurāntakam Sub-District.

Puṇyapaṭṭu is Pannampattū in the Chingleput Sub-District.

The name of the donee is Sadāśiva Sarasvatī, a pupil of Chandrasēkhara Sarasvatī. Chandrasēkhara and Chandrachūḍa are variant forms of the same name. Further, the name Chandrasēkhara in our grant is probably an engraver’s error for Chandrachūḍa. The metre requires the latter form: ‘*Chandrasēkhara-sarasvatyās śishyāy-āmita-tējasē*’ has one syllable more than is allowed by the rules of metre in the *pāda* of an Anuṣṭubh verse. If we read Chandrachūḍa for Chandrasēkhara, there is no such metrical difficulty. If so, the donee Sadāśiva of our grant was a pupil of Chandrachūḍa, the donee in the earlier grant of the same king.⁴ Some time in the interval between the two grants (1521 and 1527 A.D.) Chandrachūḍa must have died, and his disciple Sadāśiva must have succeeded him. Thus we get the names of four successive teachers of the *maṭha*, as mentioned by us in our introduction to the grant of Vira-nṛsiṃha Rāya.⁵ In connection with the latter grant we have

¹ *Ep. Ind.*, Vol. XIII, pp. 122 ff.

² *Ep. Ind.*, Vol. XIII, p. 194.

³ Tirukkaḷukkunṇam is in Kaḷattūr-kōṭṭam. See the inscriptions of that place edited in *Ep. Ind.*, Vol. III, No. 38.

⁴ *Ep. Ind.*, Vol. XIII, pp. 122 ff.

⁵ *Ep. Ind.*, Vol. XIV, pp. 231 ff.

also given extracts from the *Gururatnamālāstava*, and have identified the donees of these grants. Our identification of the donees with the *Gurus* of the Śāṅkarāchārya *maṭha* is supported by the epithets used in the grant before us : 'the wearer of holy beads' (*rudrākṣha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' 'Guru who has the form of Śiva.'

We have already shown elsewhere that Kṛishṇa-dēva Rāya's gifts at holy places are confirmed by inscriptions. His conquest of Kalinga is referred to in various stone inscriptions.¹ His suzerainty over Aṅga and Vaṅga must be regarded, however, as an empty boast. It is possible to understand *Ā-Gaṅgā-tīra-Laṅkā*² as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga). There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges. Nor is there any evidence of the conquest of the Chēra country by Narasa, father of Kṛishṇa-dēva Rāya. There is an anachronistic reference to an invasion of Kṛishṇa-dēva Rāya in the *Kēraḷtpatti*, the traditional history of the Malayālam country. But the west coast of South India was practically independent.

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,³ as also the titles Rājādhirāja and Rāja-paramēśvara.

TEXT.³

[Metres : vv. 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anuṣṭubh*; vv. 5 and 20, *Sārdulavikṛīḍita*; vv. 10, 14, 21 and 28, *Sragdharā*; v. 9, *Hārīṇī*; v. 24, *Dōḍhaka*.]

Plate I, Side i.

- 1 श्रीगणाधिपतये नमः । नमस्तुंगधिरः⁴ बुद्धिचंद्र-
- 2 चामरचारवे । त्रैलोक्यनगरारंभमूलस्तंभाय भवे⁵ [। 1*] हरिखिलावरा⁶-
- 3 हस्य दंष्ट्रादंडः स पातु वः । हेमाद्रिकलशाय यत्र धात्री च्छत्रत्रियं दधौ [। 2*]
- 4 कल्याणायस्तु त धाम⁷ प्रत्नूहृतिमिरापहं [।] यद्भोज्यगजोभूत⁸ हरि-
- 5 णापि च पूज्यते [। 3*] अस्ति चौरमया⁹ देवैर्मन्त्रमानान् मह्यं बुधैः । नवनी-
- 6 तमिवीकृतमपनीततमो महः [। 4*] तस्मासी तनय¹⁰ स्तपोभिरतुलैरन्व-

¹ See Madras Epigraphist's Report for 1915, Nos. 18 and 64 of App. C.

² One of the *birudas* of Dēvarāya II in the *Satyamaṅgalam* plates, edited by Dr. Hultzsch in *Ep. Ind.*, Vol. III, pp. 35-41, is *Bhāṣk-ātīlaṅki-bhāpāla-bhājāga*, which is a Sanskrit rendering of *Bhāṣaka tappuwa rāgara gaṇḍa*. The *birudas* in that grant are mostly the same as in ours :

राजाधिराजसोमली श्री राजपरमेश्वरः ।

भाषतिबुद्धिप्राप्तभुजविदोन्मूलः ॥

मूढराजपरमेश्वरः परराजभक्तकरः ।

हिन्दुराजसुरवासी बन्दिनैश्च वध्यते ॥

Dr. Hultzsch translates these passages as follows :—

"He bore the surnames (*birudas*) Rājādhirāja, Rājaparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*surastrāpa*) among Hindu kings.'"

³ From the original.

⁴ Read अस्ति.

⁵ Read 'भूत'.

⁶ Read 'त्रिभुवि'.

⁷ Read हरिखिलावराहस्य.

⁸ Read 'महादेव'.

⁹ Read त्रैलोक्य.

¹⁰ Read तस्मात्.

¹¹ Read 'तनय'.

7 र्थनामा बुधः पुं¹स्त्रैरस्य पुरुषा भुजबलैरायुर्द्धिषां निघ्नतः । तस्या²
8 तस्यायुर्ण³हुषोस्य तस्य पदो युद्धे ययातिः⁴ चित्तौ ख्यातस्तस्य तु तुर्वसुर्वसुनि-
9 भः श्रीदेवयानीपतेः ।[5*] तदंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वो
10 तुलुवेंद्रेषु यदोः कृष्ण इवान्वये ।[6*] ततोभृदुक्कमाजानिरोश्वरचितिपाल-
11 कः । अत्रासमगुणधंशं मौलिरत्नं महीभुजां ।[7*] सरसादुदभू⁵ तस्मा⁶ नर-
12 सावनिपालकः । देवकीनंदना कामो⁷ देवकीनंदनादिव ।[8*] विविधसुकृतोद्वा-
13 मे रामेश्वरप्रमुखे सुहुर्मुदितहृदयः⁸ स्थाने स्थाने व्यधत्त य⁹यथाविधिः⁹ । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्भूतं स्त्री¹⁰ यशः¹¹
15 पुनरुक्तयथा¹⁰विधिः ।[9*] कावेरीमाशु बध्वा बहलजलभरां यो विलं-
16 ध्यैव शतनु¹¹ जीवयाहं गृह्यत्वा समिति भुजबला¹² तं च राज्यं तदित्यं¹³ [1]
17 कृत्वा श्रीरंगपूर्वं तदपि निजश्रे¹⁴ पट्टणं यो बभशे¹⁵ कीर्त्तिस्तंभं निखातं
18 स्त्रिभुवनभुवनःस्तूयमानापदानः¹⁶ ।[10*] चेरं चीलं च पांड्यं तमपि च मधु-
19 रावत्तमं मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जि-
20 त्वा तदंन्यान् । आगंगातीरलं¹⁷ प्रथमचरमभूभृत्तटांतं नितांतं । ख्या-
21 तः चीनीपतीनां सजमिव शिरसा शासनं यो व्यतानोत् ।[11*] तिप्पाजीनाग-
22 लादेव्यो कं¹⁸सख्याश्रीसुमित्रयोः (i) देव्योरिव नृसिंहेंद्रा¹⁹ तस्मात्पंक्तिर-
23 थाविव²⁰ ।[12*] वीरो विनयिनौ रामलक्ष्मणाविव नंदनौ जातौ वीरनृसिं-
24 हेंद्रकृष्णरायसहीपती ।[13*] वीरश्रीनारसिंहः स विजयनगरे रत्न-
25 सिंहा²¹सनस्थः । कीर्त्त्या नीत्या निरस्यं नृगनलनहुषानप्यवन्थांम-²²
26 शंन्या²³ । आ²⁴तोरासुमेरोरवनिसुरनुतस्त्रैरमाचोदयाद्रेरापाश्वां²⁵त्या-
27 चलांतादखिलहृदयमावर्त्यं राज्यं सश्रास²⁶ ।[14*] नानादानान्यकार्षीत्क-
28 नकसदसि यः श्रीविरूपाक्षस्थाने श्रीकालहस्तो शितुरपि न-
29 गरे वेंकटाद्री च कांच्यां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले
30 संगमे च श्रीरंगे कुंभघोणे हततमसि महानंदितोर्थे निहत्तौ ।[15*]
31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुंस्त्र्यस्थानेष्व-

¹ Read पु.

⁴ Read च.

⁷ Omit.

¹⁰ Read पुनरुक्तयन्.

¹³ Read तदीयं.

¹⁶ Read निखायसिभुवनभवनकृतं ।

¹⁹ Read नृसिंहेंद्रासख्यात्.

²² Read अप्यवन्थां.

²⁶ Read आ.

² Omit.

⁶ Read न.

⁹ Omit visarga.

¹¹ Read शतं.

¹⁴ Read निजश्रे.

¹⁷ Read लङ्गा.

²⁰ Read पक्षिणादिव.

²³ Read धान्यान्.

²⁶ Read शश्रास.

⁵ Read न

⁶ Read नंदनात्कामो.

⁹ Read स्त्रीतं.

¹² Read 'बलात्त'.

¹⁵ Read बभासे.

¹⁸ Read देवीः कौसल्या.

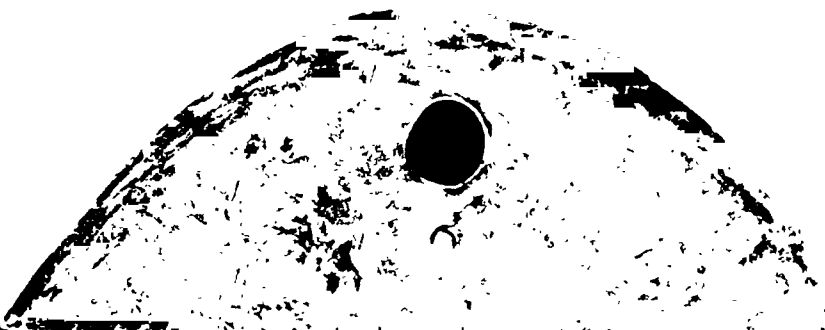
²¹ Read सिंहा.

²⁴ Read आसे.

Plate II, Side i.

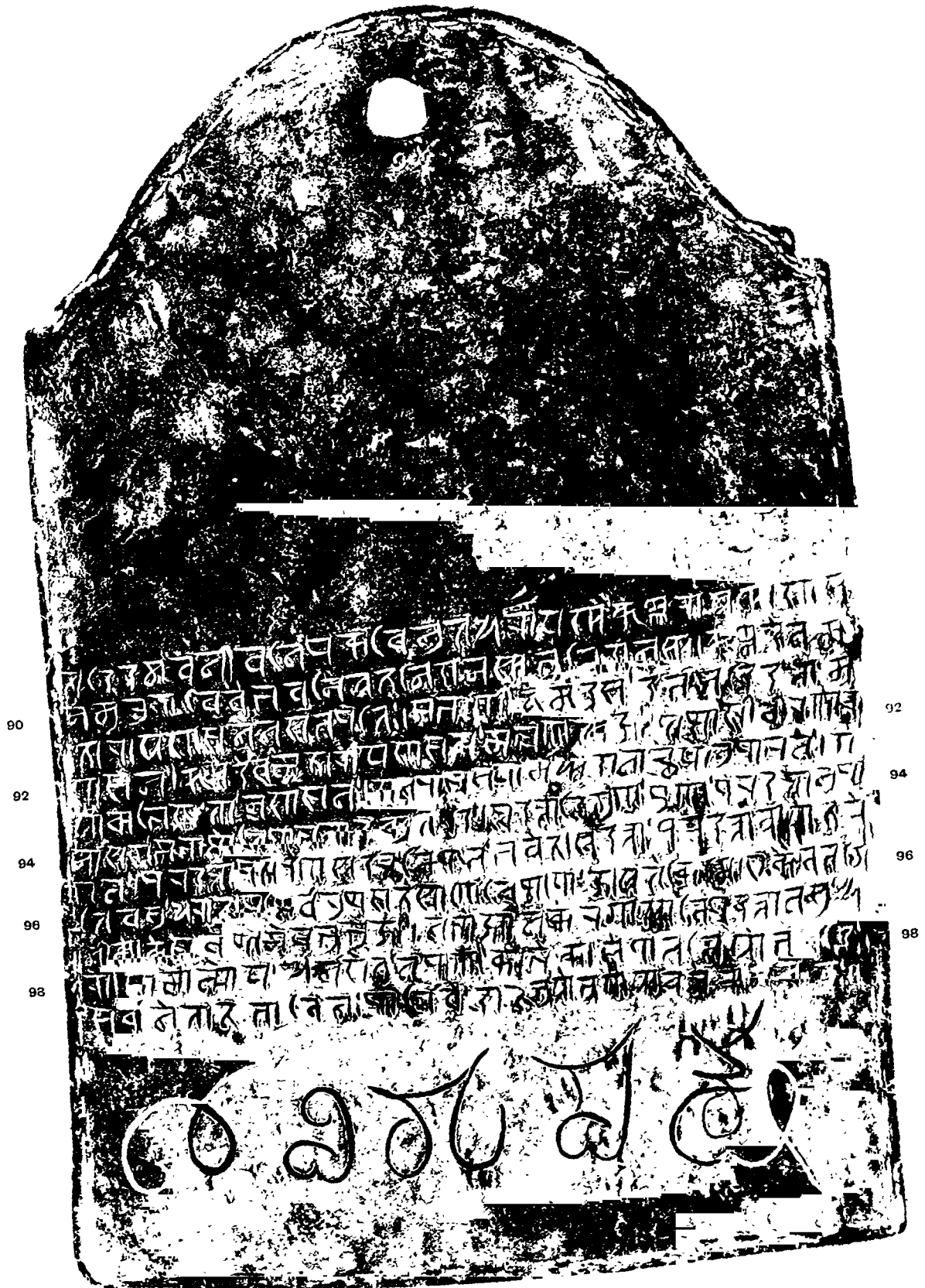
- 32 लब्धनानाविधबहुलमहादानवारिप्रवाहैः । यस्यो-
 33 दंचत्तुरंगप्रकरखुररजःशुष्यदंभोधिमग्नः क्ष्माभृत्य-
 34 क्षिदोत्कर¹कुलिशधरोत्कंठिता कुंठिताभूत् ।[11] 16* ब्रह्मांडं
 35 विश्वचक्रं²टमुदितमहाभूतकं रत्नधेनुः³ सप्तांभो[धी]श्वक[ल्प]-
 36 क्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्ष्मायोद्भिरं-
 37 ण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-
 38 ककरिरथं पंचलांगल्यतानीत् ।[1 17*] प्राज्यं प्रशास्य निर्विघ्नं रा-
 39 ज्यं द्यामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिन्द्रे दिवं ग-
 40 ते ।[1 18*] ततोप्यवार्यवोर्यश्रीकृष्णरायमहीपतिः । विभर्ति मणिके-
 41 यूरनिर्विशेषं महीं भुजे ।[1 19*] कीर्त्त्या यस्य समंततः प्रसृतया वि-
 42 श्वं रुचैक्यं ब्रजेदिव्याशंक्यं पुरा पुरारिरभवतभालेक्षणः⁴ प्रा-
 43 यशः । पद्माक्षोपि चतुर्भुजो जनि चतुर्वक्त्रोभवत्यद्भू काली
 44 खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[1 20*] शत्रूणां वा-
 45 समेते ददत इति रुषा किं नु सप्तांबुराशी नानासेनातुरं-
 46 गदुटितवसुमतोधूलिकापालिकाभिः । संशोष्य⁵स्वैर-
 47 मेतत्प्रतिनिधिजलधिजलधि⁷श्रेणिका यो विधत्ते ब्रह्मां-
 48 ङं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः⁸ ।[1 21*] महत्तामर्थिसार्थाः
 49 श्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्नूहहेतोः⁹स्त
 50 पनरथगतेरालयं देवतानां । तत्तद्भिर्जैवहृत्यापि
 51 च विरुदपदेरंकितांस्तत्र तत्र स्तभां जातप्रतिप्रतिष्ठा-¹⁰
 52 न्यतनुतनु¹¹त भुवि यो भूभदभंकषाग्रान् ।[1 22*] कांचोयो-
 53 शैलशोचल¹²कनकसभावेकटाद्रीद्रमुख्येष्ववर्त्थाव-
 54 र्त्त्य सर्वेष्वतनुत विधिवत् भूयसे¹³ स्रेयसे¹⁴ यः । देवस्थानेषु
 55 तोर्येष्वपि कनकतुलापूरुषादीनि नानादानान्येवोप-

¹ Read क्षिदीयत्कर.² Read नं.³ Read श्रद्धां.⁴ Omit one जलधि.⁵ Omit visarga.⁶ Omit one नुष.⁷ Read भूयसे.⁸ Read सममुदित.⁹ Read इति.¹⁰ Omit one थ.¹¹ Read स्रेयः.¹² Omit one प्रति.¹³ Read श्रीवाचल.¹⁴ Read स्रेयसे.

[illegible]

[illegible]

W GRIGGS & SONS, LTD. PHOTO-LITH.



- 56 दानेरपि ~~असमस्त्रिलैराकमोक्तानि~~ ~~तानि~~ [1. 28*] शेषकृतम् ॥ २८ ॥
 57 तिपार्थिवदंडः ~~श्रीपुत्राकानिस्त्रणशैले~~ ~~भाषगत~~ ॥ २९* ॥ सुलोदायिषीभिस्तु विजयि ॥ २९ ॥
 58 पुत्रासुसुदोपकटसिद्धि यो ~~स्त्रणदंडः~~ [1. 21*] सजा ॥ ३० ॥
 59 धिस्तु ~~इत्युक्तो~~ ~~यो~~ राजसुसुदोपकटसिद्धि ~~सूरायसुदोपकटसिद्धि~~ ॥ ३१ ॥
 60 ~~पुत्रासुसुदोपकटसिद्धि~~ ~~यो~~ ~~हिंदुरायसुसुदोपकटसिद्धि~~ ~~दुष्टादलमर्द~~ ॥ ३२ ॥
 61 नः वोरप्रताप इत्यादिविरुदेरुचितैर्युतैः [1. 26*] आलोका ॥ ३३ ॥

Plate II, Side II.

- 62 य महाराय जय जीवति । वादिभिः ~~अगवक~~ ~~विजयि~~ ॥ ३४ ॥
 63 द्वे राजभिः ~~अगवक~~ ~~च यः~~ [1. 27*] सुलोदायिषीभिस्तु विजयि ॥ ३५ ॥
 64 नगरे रत्नसिंहासने ~~अगवक~~ ~~विजयि~~ ॥ ३६ ॥
 65 ~~अगवक~~ ~~विजयि~~ ~~नृगादीन्~~ ~~आपूर्वादि~~ ~~विजयि~~ ॥ ३७ ॥
 66 ~~अगवक~~ ~~विजयि~~ ~~हेमाचलात्~~ ~~दिसितीर~~ ~~विजयि~~ ॥ ३८ ॥
 67 ~~अगवक~~ ~~विजयि~~ ~~शालिवाहस~~ ~~विजयि~~ ॥ ३९ ॥
 68 ~~अगवक~~ ~~विजयि~~ ~~विरोध्य~~ ~~विजयि~~ ॥ ४० ॥
 69 ते [1. 29*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ ~~विजयि~~ ॥ ४१ ॥
 70 ~~अगवक~~ ~~विजयि~~ ~~तुंगभद्रादि~~ ~~विजयि~~ ॥ ४२ ॥
 71 ~~अगवक~~ ~~विजयि~~ ~~भक्ति~~ ॥ ४३ ॥
 72 ~~अगवक~~ ~~विजयि~~ ~~श्रीतीर्थ~~ ~~विजयि~~ ॥ ४४ ॥
 73 तीर्थाय ~~अगवक~~ ~~विजयि~~ ~~अष्टनयोन्युक्ता~~ ~~विजयि~~ ॥ ४५ ॥
 74 मते ~~अगवक~~ ~~विजयि~~ ~~चंद्रशेखरस~~ ॥ ४६ ॥
 75 रसत्या शिवायामिततेजसे ~~अगवक~~ ~~विजयि~~ ~~गुरवे~~ ॥ ४७ ॥
 76 शिवरूपिणे [1. 34*] पडवोडुमहाराज्ये जयचोलाख्यमंडले । तर्क-
 77 ~~अगवक~~ ~~विजयि~~ ~~कलत्तूरकोटसंयुक्ते~~ ~~विजयि~~ ॥ ४८ ॥
 78 विलिमलनाडके । चंगलिपट्टसीमाख्ये चोरनद्यांस्तटे ~~अगवक~~ ~~विजयि~~ ॥ ४९ ॥
 79 यथे [1. 36*] मलयवस्मिन्नाग्रामात् प्राचीं दिग्मुपाश्रितं । मण्णा-
 80 कामिधायामात् ~~अगवक~~ ~~विजयि~~ ~~कलत्तूरभिधायामात्~~ ॥ ५० ॥
 81 मात् पश्चिमां दिग्मुपाश्रितं । पुष्पपट्टमहाराज्यमदुत्तरस्थां ~~अगवक~~ ~~विजयि~~ ॥ ५१ ॥
 82 तत्र¹⁰ खां दिशि स्थितं [1. 38*] बु¹¹दयंवाकनामानं सर्वमस्योपशोभि-

¹ Read ~~अगवक~~ ~~विजयि~~

² Read ~~अगवक~~ ~~विजयि~~

³ Read ~~अगवक~~ ~~विजयि~~

⁴ Read ~~अगवक~~ ~~विजयि~~

⁵ Read ~~अगवक~~ ~~विजयि~~

⁶ Read ~~अगवक~~ ~~विजयि~~

⁷ Read ~~अगवक~~ ~~विजयि~~

⁸ Read ~~अगवक~~ ~~विजयि~~

⁹ Read ~~अगवक~~ ~~विजयि~~

¹⁰ Read ~~अगवक~~ ~~विजयि~~

¹¹ Read ~~अगवक~~ ~~विजयि~~

¹² Read ~~अगवक~~ ~~विजयि~~

¹³ Read ~~अगवक~~ ~~विजयि~~

¹⁴ Read ~~अगवक~~ ~~विजयि~~

¹⁵ Read ~~अगवक~~ ~~विजयि~~

¹⁶ Read ~~अगवक~~ ~~विजयि~~

¹⁷ Read ~~अगवक~~ ~~विजयि~~

¹⁸ Read ~~अगवक~~ ~~विजयि~~

¹⁹ Read ~~अगवक~~ ~~विजयि~~

²⁰ Read ~~अगवक~~ ~~विजयि~~

²¹ Read ~~अगवक~~ ~~विजयि~~

²² Read ~~अगवक~~ ~~विजयि~~

²³ Read ~~अगवक~~ ~~विजयि~~

²⁴ Read ~~अगवक~~ ~~विजयि~~

²⁵ Read ~~अगवक~~ ~~विजयि~~

²⁶ Read ~~अगवक~~ ~~विजयि~~

²⁷ Read ~~अगवक~~ ~~विजयि~~

²⁸ Read ~~अगवक~~ ~~विजयि~~

²⁹ Read ~~अगवक~~ ~~विजयि~~

³⁰ Read ~~अगवक~~ ~~विजयि~~

³¹ Read ~~अगवक~~ ~~विजयि~~

³² Read ~~अगवक~~ ~~विजयि~~

³³ Read ~~अगवक~~ ~~विजयि~~

³⁴ Read ~~अगवक~~ ~~विजयि~~

³⁵ Read ~~अगवक~~ ~~विजयि~~

³⁶ Read ~~अगवक~~ ~~विजयि~~

³⁷ Read ~~अगवक~~ ~~विजयि~~

³⁸ Read ~~अगवक~~ ~~विजयि~~

³⁹ Read ~~अगवक~~ ~~विजयि~~

⁴⁰ Read ~~अगवक~~ ~~विजयि~~

⁴¹ Read ~~अगवक~~ ~~विजयि~~

⁴² Read ~~अगवक~~ ~~विजयि~~

⁴³ Read ~~अगवक~~ ~~विजयि~~

⁴⁴ Read ~~अगवक~~ ~~विजयि~~

⁴⁵ Read ~~अगवक~~ ~~विजयि~~

⁴⁶ Read ~~अगवक~~ ~~विजयि~~

⁴⁷ Read ~~अगवक~~ ~~विजयि~~

⁴⁸ Read ~~अगवक~~ ~~विजयि~~

⁴⁹ Read ~~अगवक~~ ~~विजयि~~

⁵⁰ Read ~~अगवक~~ ~~विजयि~~

⁵¹ Read ~~अगवक~~ ~~विजयि~~

⁵² Read ~~अगवक~~ ~~विजयि~~

⁵³ Read ~~अगवक~~ ~~विजयि~~

⁵⁴ Read ~~अगवक~~ ~~विजयि~~

⁵⁵ Read ~~अगवक~~ ~~विजयि~~

⁵⁶ Read ~~अगवक~~ ~~विजयि~~

⁵⁷ Read ~~अगवक~~ ~~विजयि~~

⁵⁸ Read ~~अगवक~~ ~~विजयि~~

⁵⁹ Read ~~अगवक~~ ~~विजयि~~

⁶⁰ Read ~~अगवक~~ ~~विजयि~~

⁶¹ Read ~~अगवक~~ ~~विजयि~~

⁶² Read ~~अगवक~~ ~~विजयि~~

⁶³ Read ~~अगवक~~ ~~विजयि~~

⁶⁴ Read ~~अगवक~~ ~~विजयि~~

⁶⁵ Read ~~अगवक~~ ~~विजयि~~

⁶⁶ Read ~~अगवक~~ ~~विजयि~~

⁶⁷ Read ~~अगवक~~ ~~विजयि~~

⁶⁸ Read ~~अगवक~~ ~~विजयि~~

⁶⁹ Read ~~अगवक~~ ~~विजयि~~

⁷⁰ Read ~~अगवक~~ ~~विजयि~~

⁷¹ Read ~~अगवक~~ ~~विजयि~~

⁷² Read ~~अगवक~~ ~~विजयि~~

⁷³ Read ~~अगवक~~ ~~विजयि~~

⁷⁴ Read ~~अगवक~~ ~~विजयि~~

⁷⁵ Read ~~अगवक~~ ~~विजयि~~

⁷⁶ Read ~~अगवक~~ ~~विजयि~~

⁷⁷ Read ~~अगवक~~ ~~विजयि~~

⁷⁸ Read ~~अगवक~~ ~~विजयि~~

⁷⁹ Read ~~अगवक~~ ~~विजयि~~

⁸⁰ Read ~~अगवक~~ ~~विजयि~~

⁸¹ Read ~~अगवक~~ ~~विजयि~~

- 83 तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[39*] सर्वमान्यं-
 84 चतुशीमासंयुतं¹ च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोग्यैर-
 85 धेतैः ।[40*] विविधेषु फलैर्युक्तं सतडाकं समूहं । आचंद्रतारकं
 86 भोक्तुं दातुं चापि निजेष्वया ।[41*] सिन्धुप्रशिष्यैः स्तुष्टिभ्यः² तच्छिष्यैः त-
 87 त उत्तरैः । कृष्णदेवमहारायो माननि³ यो मनस्विनां ।[42*] सहिरंस्व-
 88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥⁴

Plate III, Side i.

- 89 तदिदमवनोवनिपकविनुतधरापस्य कृष्णरायस्य । शास-
 90 नमुक्कविवैभवनिवहनिदानस्य भूरिदानस्य ।[43*] कृष्णदेवम-
 91 हारायशासनेन सम⁵पतिः । अभाणोत् मदु⁶संदर्भं तदिदं ताम्र-
 92 शासनं ।[44*] कृष्णदेवमहारायशासनं⁸ मल्लशात्मजः (i) त्वष्टा श्रीवीरशाच-
 93 यो व्यलिखत्ताम्रंशासनं ।[45*] दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दा-
 94 नात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[46*] स्वदत्ताद्दिगुणं¹⁰ पुण्यं परदत्तानुपा-
 95 लनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।[47*] स्वदत्तां परदत्तां वा
 यो हरे-
 96 ति वसुंधरात् । षष्टिर्वर्ष¹¹सहस्राणि विष्टायां जायते क्रिमिः¹² ।[48*] एकोव भगि-
 97 नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
 98 रा ।[49*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो¹³ भवद्भिः (i)
 99 सर्वानितान् भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[50*]
 श्रीविरूपाक्ष

TRANSLATION.

(ABRIDGED.)

Verses 1-3. The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Gaṇeśa.

Verses 4, 5. The descent of the family from the moon.

Verses 6-8. The first historical kings of the dynasty: Timma, Īśvara, and Narasa.

Verse 9. The gifts made by Narasa in Rāmēsvaram and other places.

¹ Read चतुस्शीमा°.

² Read नी.

³ Read भा.

⁴ शासनेन would be necessary here to suit the meaning, but the metre would be disturbed. शासनेन उभापतिः, which is found in the other grant edited by us, is certainly a better reading.

⁵ Read ताव.

⁶ Read क्षितिः.

⁷ Read शिष्यप्रशिष्यैः तच्छिष्यैः.

⁸ Shows the verse has only two pādas.

⁹ Read मदु.

¹⁰ Read ताव.

¹¹ Read स्वदत्ताद्दि.

¹² Read पाण्नीयो.

¹³ Read °नृप°.

Verses 10, 11. Exploits of Nārāya. His capture of Seringapatam, defeat of the Chola, Chēra, Pāṇḍya, and Musalman kings, of the chieftain of Madurā, and the king of Orissa, and his suzerainty over the Dakhan—from Laṅkā to the banks of the Gaṅgā (probably the Pēngaṅgā of Central India).

Verses 12, 13. Birth of his sons Vīra-nṛsiṃhēndra and Kṛishṇa Rāya.

Verses 14-17. Praises of Vīra-nārasimha and his gifts in holy places in South India.

Verse 18. Death of Vīra-nārasimha.

Verse 19. Accession of Kṛishṇa Rāya.

Verses 20-22. Praises of Kṛishṇa Rāya.

Verse 23. His gifts.

Verses 24-26. His *birudas*, such as *Rājādhirāja*, *Vīra-pratāpa*, etc.

Verses 27, 28. His praises.

Verses 29, 30. In the year 1450 of the Śāli-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the *tithi* Pūrṇimā, and *nakshatra* Viśākhā,

Verse 31. (Is given) on the banks of the Tuṅga-bhadṛā, near the temple of Śrī Virūpāksha, to the great sage working for salvation, the great saint and anchorite.

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give rise to pain; who is possessed of knowledge and freedom from attachment; who is master of himself.

Verse 34. (To this) Guru, who is Śiva incarnate, *Sadā-śiva* Sarasvatī, disciple of *Chandra-sēkhara* Sarasvatī,

Verses 35-43. The village of Udayambākam, otherwise known as Kṛishṇarāya-puram, in *Paḍa-vidu mahārājya*, in *Jaya-chōla maṇḍala* (*Jayam-konḍa Chōla maṇḍala*), comprising the town of Tirukkaḷu-kunram and the fort of Kalattūr in *Veḷimala nāḍu* in the *śimā* (district) of Chingleput, on the banks of the Pālār. The boundaries of the village are, Prallayannūr to the west, Maṇappāk to the north, Kalattūr to the east, Puṇya-paṭṭu to the south.

The said village is marked by clearly defined boundaries on its borders.

The grant includes the right of enjoyment of eight kinds of interest in the land, viz. treasures in it, mines, rocks, tanks, gardens, trees, etc.; and the right of possessing it for ever or parting with it at will (by sale to another). The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line. The grant was made in a ceremonial way, with water and with gold.

Verses 44, 45. The grant was composed by *Sabhāpati* and engraved by *Viranśchārya*.

Verses 46-50. The usual admonitory verses.

‘Śrī Virūpāksha.’¹

¹ On Virūpāksha and the devotion of the Vijayanagar house to Śiva and Nāga worship, see our note in the introduction to the Conjeeveram plates of Kṛishṇa-dēva Rāya (*Ep. Ind.*, Vol. XIII, No. 2).

NO. 13.—PARTABGARH INSCRIPTION OF THE TIME OF THE PRATHARAJ
KING MAHENDRA-PALA II. OF MAHODAYA; SAMVAT 1003.

BY RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA.

Some time ago a friend of mine wrote to me of the existence of an inscribed stone at Partābgarh; the contents of which no one in the locality could read, except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrā, or platform, near Cheurām Agravāl's Bāwri (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājputānā. On examination I found the record to be of great historical importance; and at my request the Mahārāj Kvmār of Partābgarh was kind enough to present it to the Rājputānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left-hand top corner is broken off, and the commencement of the first five lines is lost.

The inscription contains 35 lines of writing—24 full lines and one line only 1/2 8" long—which cover a space of 2' 6" broad by 2' 21" high. Except for four verses (ll. 1-4) at the beginning of the first, five and a half (ll. 14-19) at the beginning of the second, a laudatory verse (ll. 30-31) at the end of the third and an imprecatory one (ll. 34-35) at the end of the fourth part, the inscription is in prose.

The characters belong to the northern class of alphabets of the 10th century and show no special peculiarities except, in two instances (*ṣaṇyanta*, l. 14; *ṣaṇyante*, l. 24), the medieval form of *ṣ*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājputānā) inscription of the time of the Guhila Rājā Aparajita, the Jhālrapātan inscription of the time of Durgagaṇa, etc. Line 18 contains numerical symbols *śam* and *tri* for 100 and 10 respectively.

The language is Sanskrit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20, *vyūpāraṁ kuryatō* (read *kuryatō*), and a passive construction, suddenly, ends in active in ll. 20-22, 'Mādhavēna sūtēna vōdhayati.' The neuter gender is grossly misused in ll. 24-25, while 'dghātā' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31, *grājēna* (read *grājā*), while the rules of Sandhi are not observed in some cases (ll. 2, 4, 14, 18, etc.) and misused in others (ll. 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēśi* words of the local dialect are used in Sanskrit composition. *Haririshēśvara* in l. 12 is to be divided into *Harī* and *Rishēśvara*, the latter being a modification of *Rākṣēśar*, still used in the vernacular of these parts for *Rākṣhāṣar*. *Arahātā* (l. 26) is the indigenous form of *Arahātā*, a Persian wheel, the Sanskrit form being 'araghatta,' *Kiṭikā* (l. 26) is Sanskritized from *kiṭi* or *kiṭā*, a matting screen, akin to Sanskrit *kaṭā*. *Kōsavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *māṇḍa* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prakrit form of *mātra*. *Pālikā* (l. 33) is probably used for *pālī*, or bundle of leaves. *Ghānā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *tōlās* and commonly called *paḷi* or *paḷā*.

The meaning of *sādhāra* (ll. 26 and 32) is not clear: it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhārāṇa* (common). *Vaha* (l. 32) is the common highway and *kachchha* (ll. 26 and 28) is a field bordering on a stream.

As regards orthography, it may be noted that *v* is used for *b* throughout and *n* for *ṇ* in some instances: *puṇḍa* (l. 11, twice), *hiranya* (ll. 13 and 24), *śarāṇya* (l. 17) and *grīṇnāṭi* (l. 30). Dental *s* is used for the palatal in *ājñāsraṇa* (l. 12), and *sādriṣaṇ* (l. 18) is an example of the converse. Consonants are mostly doubled after *ṛ* but the necessary doubling is not shown in *prōtārita* (l. 15), *patatrinah* (l. 16) and *āchchhetā* (l. 35). The doubling of *t* before *r* is seen in *puttra* (ll. 6 and 8), *pittroḥ* (l. 11) and *hitattir* (l. 13), but not everywhere (e.g., *putra* in ll. 5, 6, 7). *n* at the end of a word is not joined generally to the next word (ll. 20, 21, 22, 29). The *ṇ* is used for the appropriate nasal in *kāṇikyām gaṅgāyām* (l. 11), *lingita* (l. 16), *daṁgajō* (l. 17), *ghōṁtā* (l. 23), *likhyamte* (l. 28), *kshētrāntaritam* (l. 29), *bhavamtu* (l. 1), *chintā* (l. 18), *taṁttra* (l. 20); it is wrongly replaced by *m* in *param-bhu* (l. 7) and is redundant in *mānāṁvaya* (l. 15) and *chintya* (l. 23). Of the class-nasals, *ṇ* is frequently used (ll. 15, 22, etc.), once wrongly for *ṇ* (*pancha*, l. 26); *ṇ* occurs in ll. 15 and 19 and once wrongly in *vaṇṇa* (l. 25); and *ṇ* in l. 16. Omissions of *visarga* (ll. 4, 5, etc.), its redundant use (ll. 20, 21, 30), and instances of letters (ll. 10, 27, 30, 31) and particles (ll. 23, 28) left out are specified in the footnotes. There are no symbols for *avagraha*, *jihvāmūliya* or *upadhāniya*. The necessary punctuation marks are omitted in some places (ll. 2, 3, etc.), and there are redundant lines (ll. 1, 3, etc.) in others. Other mistakes are pointed out at the proper places.

All the grants in the inscription are in favour of shrines attached to the monastery of Hari-Rāṣṭra, who originally belonged to Daśapura (l. 12). Under its management were the shrines of Vata-yakshini Dēvi (ll. 12, 33), Indrāditya-dēva or Indrāditya-dēva (ll. 23, 28) and Trailōkya-mōhana-dēva (l. 33), which were situated at the village of Ghōṇḍa-varshika, where there was also a temple dedicated to Nityapramudita-dēva (l. 23). Chief among the deities was Indrāditya-dēva, who is spoken of as "the deity" of Ghōṇḍa-varshika (l. 28), while Trailōkya-mōhana-dēva is spoken of as "(enshrined) within the grounds of Indrāditya-dēva" (l. 31). This pre-eminence is borne out by the verses (ll. 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll. 3-4) extolling Durgā (Vata-yakshini Dēvi), who is the donee proper of the first grant.

The occasion of the grant of a village to Vata-yakshini Dēvi by the king of Mahodaya in Samvat 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in Rājputāṇa. We have an instance of it in the Vāsishṭha temple-inscription¹ at Mount Abū.

The inscription is naturally divided into four parts:—
I. A grant of a village in favour of Vata-yakshini Dēvi, issued by Mahārāja Mahendra-pala Dēva II. of Mahodaya (Kanan), dated Samvat 1003, or A.D. 946 (ll. 1-14).

II. A grant of a village, etc., in favour of Indrāditya-dēva by Mādhava, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll. 15-27).

III. A grant of a field in favour of Indrāditya-dēva by Bhartṛi-patta, son of Khōmmāna, dated Samvat 999, or A.D. 942 (ll. 27-31).

IV. Minor grants to different deities by different persons, undated (ll. 31-35).

¹ *Ind. Ant.*, Vol. II, p. 256.

PART I.

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll. 1-4). It is issued from the capital at Mahodaya and gives the genealogy of the donor as follows:—

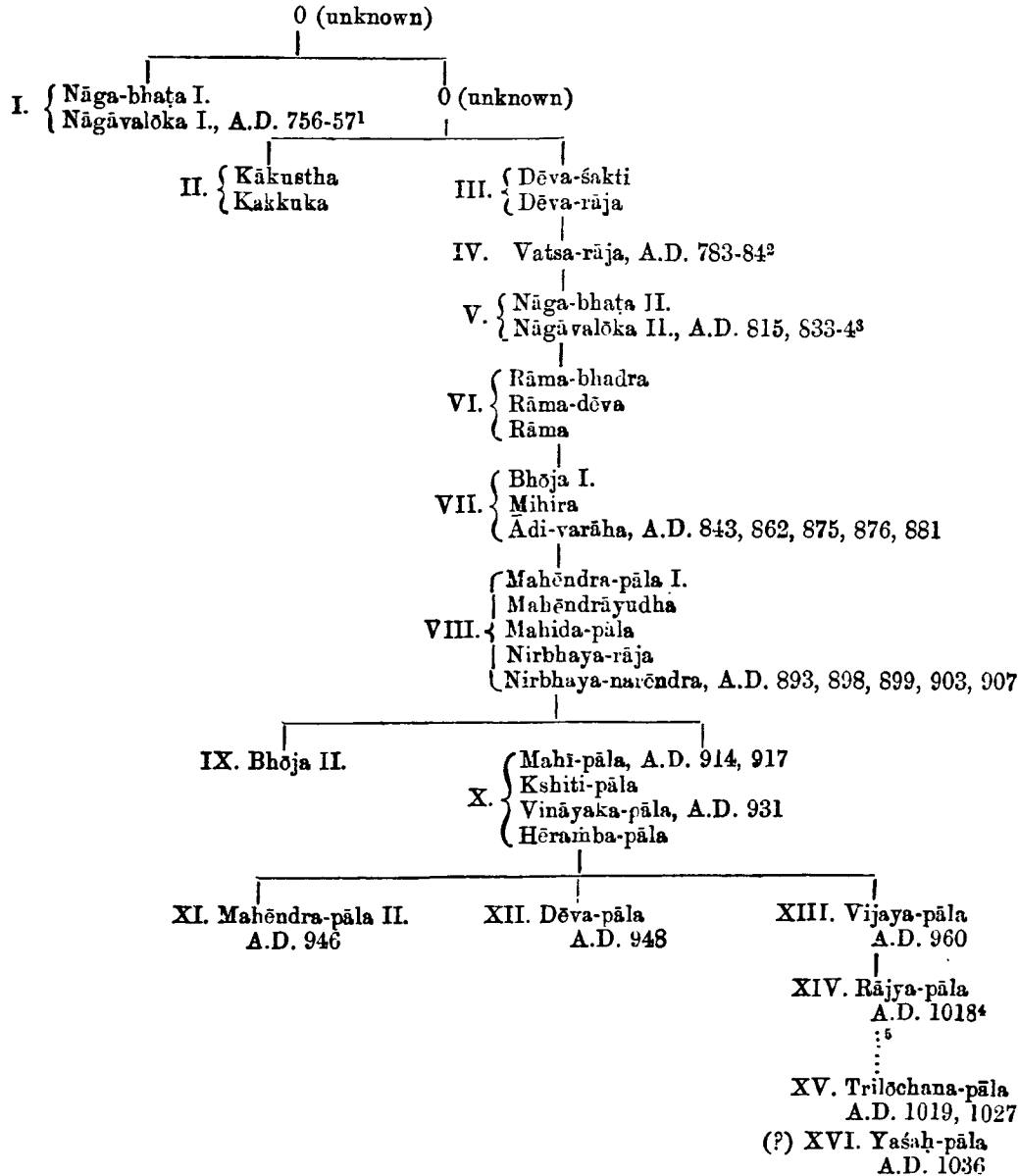
1. Mahārāja Dēva-śakti-Dēva, a devotee of Viṣṇu ;
2. His son, born of [queen] Bhūyikā-Dēvī, Mahārāja Vatsa-rāja-Dēva, a devotee of Mahēśvara (Śiva) ;
3. His son, born of [queen] Sundari-Dēvī, Mahārāja Naga-bhaṭa-Dēva, a devotee of Bhagavatī (Durgā) ;
4. His son, born of [queen] Īsaṭā-Dēvī, Mahārāja Rāma-bhadra-Dēva, a devotee of the sun-god ;
5. His son, born of [queen] Appā-Dēvī, Mahārāja Bhōja-Dēva, a devotee of Bhagavatī ;
6. His son, born of [queen] Chandra-bhaṭṭārikā-Dēvī, Mahārāja Mahēndra-pāla (I.), a devotee of Bhagavatī ;
7. His son, born of [queen] Mahādēvī-Dēvī, Mahārāja Vināyaka-pāla-Dēva, a devotee of the sun-god ; and
8. His son, born of [queen] Prasādhana-Dēvī of the Devathāddhi (?) family, Mahārāja Mahēndra-pāla-Dēva (II.), a devotee of Mahēśvara (ll. 5-9).

The last-named king enjoins all and sundry residing in the village of Kharpara-padraka, —in the holding of Tala-vargika Harishaḍa, and situated in the vicinity of Ghōṇṭā-varshikā, in the western Pathaka (district) of Daśa-pura,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakahinī Dēvī, (whose shrine is) connected with the Maṭha (monastery) of Hari Rishiśvara, versed in all the four Vēdas, resident of Daśa-pura, on an auspicious day, after bathing in the Kāhimki Gaṅgā, for increase of religious merit to the donor's parents (ll. 9-12). The grant is written by Purōhita Trivikrama-nātha, under orders from Jajja-nāga, is dated the fifth day of the dark half of Mārgga (Mārga-śirsha), in the Samvat year 1003 (A.D. 946), and is signed by Śrī Vidagdha, " his own hand " (l. 13).

The name of Mahēndra-pāla (II.), son of Vināyaka-pāla, comes to our knowledge for the first time from this inscription. There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasādhana-Dēvī, by calling her the 'ornament of the family of her birth' (l. 9). The name of this family Devathāddhi (?) is not quite clear for purposes of identification. Of the names and places mentioned Mahodaya (Kanaṇj) and Daśa-pura (Mandasor), and the names of the kings and queens call for no remark. Kharpara-padraka is the modern village of Kharōṭ, 7 miles south-east of Partābgarh. Ghōṇṭā-varshikā¹ can be identified with Ghōṭāraī, 7 miles east of Partābgarh and about 8 miles north-east of Kharōṭ. The Kāhimki Gaṅgā (the river Kāhimki) cannot be identified. Jajja-nāga was probably the *Dātaka* of the grant. Vidagdha appears to be the Governor of the province who issued this grant under his own signature.

¹ The name of this village is spelt as Ghōṇṭā-varshikā (l. 10), Ghōṇṭā-varshika (l. 23) and Ghōṇṭā-varshi (l. 34).

The genealogy of the Pratihāra kings of Mahōdaya (Kanauj), in the light of the information available up to the present, would stand thus :—



¹ This date is from a photograph in my possession of an unpublished copper-plate grant from Hānsōṭ, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bharṭri-vaḍḍha (Bharṭri-varḍha) II, a feudatory of king Nāgāvalōka.

² From the Jaina *Hari-vamśa Purāṇa* (Bom. Gazetteer, Vol. I, part II, p. 197).

³ The *Prabhāvakā-charita* speaks of the death of king Nāgāvalōka of Kānya-kubja, grand-father of Bhōja, as taking place in Vikrama year 890 (A.D. 833-34) (Nirṇayasāgara Press ed., p. 177, verses 720-725). The Nāgāvalōka of the *Prabhāvakā-charita* can be identified with no other than Nāga-bhaṭa II. of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I. is A.D. 843.

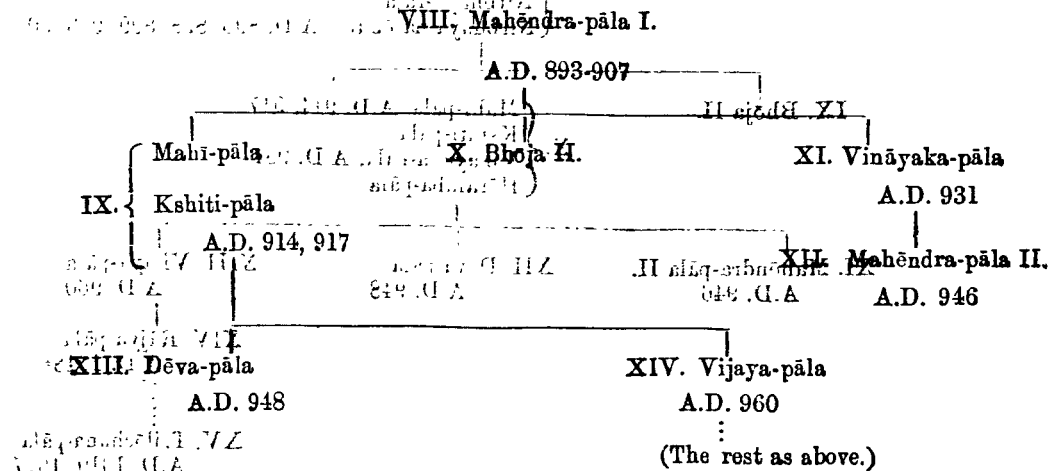
⁴ This date of Rājya-pāla is given by Al-Uṭṭī in his *Tārīkh-i-Yamīnī* (Elliot's Hist., Vol. II, p. 45), where he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghazni invaded it. He was killed the next year (A.D. 1019) by the Chandēla prince Vidyā-dhara, son of Gaṇḍa, and Trilōchana-pāla succeeded him.

⁵ The dotted line in the table indicates a successor, not necessarily a son.

Dēva-pāla of Mahōdaya is mentioned in the Siyadōnī inscription (*Ep. Ind.* Vol. I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahi-pāla; but the same Dēva-pāla is identified by the editor of that inscription with *Haya-pati*, Dēva-pāla, son of Hērāmba-pāla, from whom Yaśo-varman obtained the celebrated image of Vaiṣṇuṭha, mentioned in that king's Khajurāho inscription. This has led to the identification of Hērāmba-pāla, the father of this Dēva-pāla, with Mahi-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya. The fact that Hērāmba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

- (1) Mahi-pāla and Kshiti-pāla; and
- (2) Vināyaka-pāla and Hērāmba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above; but this identification is based on very slender evidence. That Dēva-pāla, son of Hērāmba-pāla, who is introduced by the minor title of *Haya-pati* (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own. *Haya-pati* was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions; and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation. Besides, Mahi-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap; and there is no reason to justify their identification. If this view is accepted and the identification of Hērāmba-pāla with Mahi-pāla set aside, this part of the genealogy would stand thus—



PART II.

The second grant begins with a panegyric in praise of the Chahamanya family of kings, which is spoken of as having been the source of great pleasure to King Bhoja-Dēva. Then mention is made of Gōvinda-rāja of this dynasty, who fought against many foes; his son Duriabha-rāja and his son Indra-rāja, who built the great temple dedicated to the sun-god (II. 14-19). We learn further that Mādhaṇya was of the great, feudatory, lord, and governor at Ujjayini and Śrīśarman appointed by Kakkata, who was the commander-in-chief, serving at the feet of Paramēśvara (i.e. Mahēndra-pāla II.) was carrying on the affairs of state at Mandapika (II. 19-20).

The aforesaid Mādhaṇya, son of Pāmodara, being great feudatory, great governor and *Chargé d'Affaires*, and having come to Ujjayini on business, bathed at the temple of Maṇa-kāla,

worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the **Mina-saṁkrānti** day, the village of **Dhārā-padraka**, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of **Indrāditya-dēva** at **Ghoṇṭā-varshikā**, a place associated with **Nityapramudita-dēva**, at the request of the great feudatory **Indra-rāja**, son of **Durlabha-rāja** of the **Chāhamāna** race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll. 20-26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l. 26). The grant is signed by **Mādhava** and countersigned by the **Vidagdha** (l. 27) of the first grant.

The names of the warlike **Chāhamānas** eulogized in this grant are not known from any other record. It was probably a local dynasty of the **Chāhamānas** which had entered into a subordinate alliance with king **Bhoja-Dēva I.** and helped him in his wars, thus giving the overlord 'great pleasure.' **Indra-rāja** built a temple to the sun-god (**Indrāditya-dēva**) and applied to the governor of **Ujjain**, appointed by his overlord, the king of **Kanauj**, evidently **Mahendra-pāla II.** of the first grant, for an endowment for its upkeep. The grant is not dated; but we find from the third grant that the temple of **Indrāditya-dēva** was existing and was well-known after the name of the builder (l. 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of **Bhartri-paṭṭa** recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, **Vidagdha**, affixed to both the grants. The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the **Ūnā** plate of the time of **Mahendra-pāla I.** of **Kanauj**, where **Dhīka** countersigned a grant of **Bala-varman**, a feudatory of the king (*Ep. Ind.*, Vol. IX, p. 6).

Maṇḍapikā is **Māṇḍū**, where another officer **Śrī-sarman**, appointed by the king's commander-in-chief, resided. **Dhārā-padraka** is probably **Dharyāvad** (in **Mēwār**), situated near the boundary of the **Partābgarh** State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it.

PART III.

This grant records that **Mahārājādhirāja Bhartri-paṭṭa**, son of **Khōmmāna**, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named **Vavvūlika** (**Babbulika**) by the side of the river **Nandyā** in the village of **Palāsa-kūpikā**, made by him upon **Indrarājāditya-dēva** of **Ghoṇṭā-varshi** for increase of merit to himself and his parents (ll. 27-30). The boundaries of the field are defined (ll. 28-29), and a customary verse extolling the donor and the donee follows (ll. 31-32). The date is given as the first day of the bright half of the month of **Śrāvaṇa** in the **Saṁvat** year 999 (A.D. 942).

Bhartri-paṭṭa of this inscription is **Bhartri-paṭṭa¹ II.**, son of **Khōmmāna III.** of **Mēwār**, belonging to the **Guhila** family. Another inscription of his reign is dated **Saṁvat 1000** (A.D. 943).² **Palāsa-kūpikā** is probably the present **Parāsiā**, about 15 miles south of **Mandasor**. The river **Nandyā** and the village of **Varāha-palli**, mentioned in the boundaries, cannot be identified at present.

¹ *Ind. Ant.*, Vol. XXXIX, p. 191.

² *Annual Report on the working of the Rajputana Museum, Ajmer, 1914, p. 2.*

PART IV.

This part records minor grants :—

I. The gift of a field named *Chhittullāka*, in which 10 *Māṇis* of seed could be sown, and which was irrigated by one leather bucket, in favour of *Indrāditya-dēva*, by *Dēva-rāja*, son of *Chāmunda-rāja* (l. 31).

II. The gift of a field, called *Umdiyāka*, with boundaries defined, in favour of *Trailōkya-mōhana-dēva* in the grounds of *Indrāditya-dēva*, by *Indra-rāja* (ll. 32-33).

III. The [permanent] endowment of one *Palikā* [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on the ninth day of the bright half of the month of *Chaitra*, together with two *palus* of saffron and one [*pala*] of betel-nuts from the trading community in the month of *Chaitra*, in favour of the *Vaṭa-yakshinī Dēvi* (ll. 33-34).

IV. The gift of *Dhādivāha* field, in which 10 *Māṇis* of seed could be sown, and of *Mōchcha* field, to the north-east of *Ghōṇṭā-varshi*, requiring 10 *Māṇis* of seed, from persons not mentioned and in favour of deities not specified (l. 34).

Then follows the usual verse extolling the giver of land and condemning the usurper (l. 35), after which the name of the engraver of the inscription is given as *Siddhapa*, son of [*Sa*]tya and the date as *Samvat 1003* (A.D. 946).

Dēva-rāja, son of *Chāmunda-rāja* (l. 31), appears to be a scion of the *Chāhamāna* family mentioned in the second grant, and *Indra-rāja* (l. 32) is the builder of the temple of the sun (ll. 18-19) himself.

TEXT.

[Metres: v. 1, *Anushtubh* (*Śloka*); v. 2, *Mandākrāntā*; v. 3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilakā*; v. 5, *Śārdūlavikrīḍita*; v. 6, *Vasantatilakā*; v. 7, *Anushtubh* (*Śloka*); v. 8, *Śārdūlavikrīḍita*; v. 9, *Vasantatilakā*; v. 10, *Śārdūlavikrīḍita* (half); vv. 11 and 12, *Anushtubh* (*Śloka*).]

L. 1 — — — — [म]: ॥

भवन्तु^१ भव[तां भानो]भूतये मानवः सदा ॥^२

प्रातर्नभ[स्त]रोस्ताम्राः पवित्राः पञ्चवा इव ।०॥ [१*]

‘ब्रह्मादीनां नियमितद्वियां’ [स्तोत्र]पात्रं यदेकं ।^३

यस्मिन्नेताः पुनरपि दिशो ।^४

2

— — — — — [१*]

[सूर्याद्या?]ख्यं प्रतिदिनमहो ध्यायते यन्मुनीन्द्रेः

तेजस्तदो हरतु दुरितं पावनं सप्तसप्तेः ।०॥ [१२*]

[रद्रे] विद्वति द्रुतं सुरपतौ प[र्य] प्रति प्रस्थिते ।^५

वित्तेशे प्रतिपञ्चरायि [त]-

^१ From impressions prepared by the writer and from the stone itself.

^२ Read भवन्तु.

^३ Read ब्रह्मा.

^४ This stroke is redundant.

^५ Read °नीन्द्रे.

^६ One stroke is redundant.

^७ Read °द्वियां.

^८ This stroke is redundant.

^९ This stroke is redundant.

3

— — — — [शाङ्गे] सति [1*]

वैकुण्ठे मतिकुण्डतामुपगते ¹त्रा[ह्यं यि]ते ²वृद्धाणि ।³

यायाहो महिषासुरं सुररिपुं देवी दृशा निन्नतो ॥०॥ [12*]

वर्षद्वयाभ्यसनमस्व⁴ तवेदमेव

दुर्मेति नाकगमनाय

4

— — — — [न्ति] ।

कात्यायिनीति वरदेति च सन्ति कस्याः⁵नामाक्षराणि परमाणि यथा भवत्या⁶ ॥०॥ [18*]ओ स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्यश्चरथपत्तिसम्पन्न-
स्कन्धावारात्य-

5

[वै]ण्वो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-
त्पादानुध्यात⁷ श्रीभूयिकादेव्यामुत्पन्न¹⁰ परममाहेश्वरो महाराजश्रीवत्सराज-
देवस्तस्य पुत्रस्तत्पादानुध्यात¹¹ श्री-

6

¹²— न्दरीदेव्यामुत्पन्नः परं¹³भगवतीभक्तो महाराजश्रीनागभट्टदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमदी-
सटादेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीरामभट्ट-

7

[दे]वस्तस्य पुत्रस्तत्पादानुध्यातः[तः] श्रीमदप्पादेव्यामुत्पन्नः परम्भगवतीभक्तो
महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीचन्द्रभट्टारिकादेव्या-
मुत्पन्नः परं

8

भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यातः श्रीमहा-
देवीदेव्यामुत्पन्नः परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य
पुत्रस्तत्पा-

9

दन्मुध्यातः श्रीदेव[था]¹⁴ । हि ?]नामनिजकुलप्रसाधनादेव्यामुत्पन्नः परम-
माहेश्वरो महाराजश्रीमहेन्द्रपालदेवः श्रीदशपुरपश्चिमपथके तलवर्गिकहरि-
षडभुज्य-¹ Read त्रा.² Read त्र.³ This stroke is redundant.⁴ Read ०स्व.⁵ Read ०स्या.⁶ Read स्या.⁷ Expressed by a symbol.⁸ Read ०रमवे०.⁹ Read तः.¹⁰ Read त्रः.¹¹ Read तः.¹² Read श्रीसुन्दरी०.¹³ In most of the grants and seals of the Pratihāra kings of Mahōdaya the adverb *param* (or *param-*) is persistently used before *Bhagavati-bhaktah* in place of the adjective *parama*—which is used before the names of other deities, and there appears to be no need of correcting it to *parama*.¹⁴ The word is indistinct; it may also be read as देव्याहि, देवहाहि, देवहाहि or देवथाहि.

- 10 मानखर्परपद्रकग्रामे घोण्टावर्षिकाप्रत्यासन्ने समुपगतान् सर्वा¹ यथा-
स्थाननियुक्तान्प्रतिवासिनश्च समान्नापयत्वस्तु वः² उपरिलिखितग्रामः स्वसी-
मातुणप्रति³
- 11 गोचरपर्यन्तो⁴ सर्वादायसमेत आचन्द्रार्कचिंतिकालं पूर्वदत्तदेवप्र⁵द्वादेय-
वर्जितो मया पित्रोः पुन्या⁶भित्तये का[हि]क्यां गंगायां स्नात्वा
पुन्ये⁷हनि [ध]नशूरप्रार्थनया श्री-
- 12 दशपुरचातुर्वेद्यहरिर्षेश्वर⁸मठसंव⁹ध्यमानश्रीवटयच्चिणोदेव्यै शासनत्वेन प्रति-
पादितः¹⁰ मत्वा भवद्भिः सा¹¹मुनुमन्तव्यो¹² प्रतिवासिजनपदैरप्यान्नास-¹³
वणविधेयैर्भूत्वा यथा-
- 13 दीयमानभागभोगकरहिरन्या¹⁴दिकप्रस्योपनेतव्यमिति [१*] श्रीजज्ञनागप्रद-
त्तादेशात् । संवत्स्रो¹⁵ १०००¹⁶ १००३ मार्ग¹⁷ वदि ५ [१*] पुरोहित-
त्रिविक्रमताश्च¹⁷लिखितमिदम् । स्व-
- 14 हस्तोयं श्रीविदग्धस्य ।०।
यो राज्ञामुपरि स्थितः¹⁸ वसुमतीर[क्षा]र्यमुत्पादितः¹⁹
येनोच्चैः सुखमासितं क्षितिधृता श्रीभोजदेवेन च [१*]
यस्माद्भि²⁰भ्यति विद्विषः किमपरं यस्माच्च
- 15 लक्ष्मीर्कृषां ।²¹
सोयं राजति राजचक्रनिलयः[.] श्रीचाहमानान्वयः²² [॥५*]
गोविन्दराज इति तत्र ²³वभूव भूपो ।²⁴
राकाशशङ्ककिरणोत्करशुभकीर्त्तिः [१*]

¹ Read सर्वादेव.² Read °पूति°.³ Read त्र.⁴ Read खे.⁵ Read व.⁶ Read स.⁷ Read म.⁸ Read संवरेश्वर.⁹ Here *samvatsarō* stands for *samvatsarā* and is followed by *sa* (= 100); but in the copper-plates of other kings of Mahōdaya (*Ind. Ant.*, Vol. XV, pp. 112 and 140; and *Ep. Ind.*, Vol. V, p. 209) *arō* itself represents 100, as it is not followed by the symbol for 100.¹⁰ The symbol *sa* is used to represent 100 and *lri* to denote 10. Thus *sa* *lri* means 100 × 10 = 1000. In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003. Hence the figure for 3 has been inscribed only at the end.¹¹ Read °त्रिविक्रमनाथ°.¹² Read ती.¹³ This stroke is redundant.¹⁴ Read व.¹⁵ Supply संविदितम् or सुविदितम्.¹⁶ Read °पर्वन्ः.¹⁷ Read आ.¹⁸ Read °हरिर्षेश्वर° (हरि + शेषी°).¹⁹ Read °त इति म°.²⁰ Read व्यः.²¹ Read आ.²² Read ती.²³ Read वि°.²⁴ Read °नाथः.²⁵ This stroke is redundant.

[illegible]

येन प्र[च]ण्डभुजदण्डतरण्डकेन ।¹

प्रोता-²

16

रिता समरसागरतो जयश्रीः [॥६*]

यस्य पोतह³हस्तीमभुजपञ्चरमध्वगाः [१*]

विपक्षाः संकुचत्पक्षाः पतत्रिण इवाभवन् ॥[७*]

लि⁴च्छ्यालिङ्गितविग्रहो हरिरिव क्रोधाग्निदग्धाहितः

17 सर्व्वे[षां] च श्रन्त्य⁵तामुपगतो भास्वप्रतापोदयः [१*]

श्रीमदुर्गभरा[ज]नामनृपति ।⁶ तस्मादभूदङ्गजो

वक्त्रं येन कृतं नचार्थिनि जने वक्त्रं द्विषीवा[य]ति ॥ [८*]

तस्मादनेकसमरार्जि-

18

तकीर्त्तिकीशः

चि⁷तामणिः प्रणथिनां प्रणतो दिज⁸तेः [१*]

यो योषितां तनुधरोभिनवो मनोभूः

भू⁹षा भुवः समभव[त्सु]त इन्द¹⁰राजः ॥ [९*]

तेनाकारि हिमाचलेन्द्रशट्श¹¹ भासां

19

प्रभोर्भासरं

धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल¹²लंकृतं ॥ [१०*]

स्वस्ति श्रीमदुज्जयन्या¹³ महासामन्तदण्डनायकश्रीमाधवः ॥ तथा

मण्डपिकायां परमेश्वरपादोपजीविव¹⁴लाधी¹⁵क-

20 श्रीकोकटनियुक्तश्रीशम्भे¹⁶ च व्यापारं कुर्व्वते¹⁷ इत्यस्मिन् काले वर्त्तमाने

इहैव श्रीमदुज्जयन्यायां¹⁸ कार्याभ्यागततंत्र¹⁹पालमहासामन्तमहादण्डनाय-

कश्रीमाधवेनः²⁰ श्री-

¹ This stroke is redundant.

² Read वृ.

³ Read वृ.

⁴ Read वृ.

⁵ Read श्रीशशि.

⁶ Read मनोभू.

⁷ Read सट् वृ.

⁸ Read वृ.

⁹ Read वृ.

¹⁰ Read कुर्व्वति (or कुर्व्वते).

¹¹ Read वृ.

² Read चा.

³ Read ल.

⁴ Read °नृपतिसखा°. The stroke is redundant.

⁵ Read मा.

⁶ Read न्द्र.

⁷ Read लालं.

⁸ Read वृ.

⁹ Read °शर्कषि च (or °शर्कषा च).

¹⁰ Read °यिन्वा.

¹¹ Read न. Correct to °माधवः.

- 21 दामोदरसुतेन¹ ।² चाहमानान्वयमहासामन्तश्रीइन्द्रराज³ ।⁴ श्रीदुर्लभराज-
सुतस्य प्रार्थनया⁵ । श्रीविदम्भभोगावाप्तये धारापद्रकग्रामे समुपगतान्
सर्वराजपुरुषान्⁶ ब्राह्म-
22 शोत्तरीयान् प्रतिनिवासी⁷ जनपदाश्च वो⁸धयत्स्वस्तु वस्त्रंविदितं श्रीमहा-
कालदेवायतने सुखात्वा महादेवमभ्यर्च्य⁹ मातापितृरात्मनश्च सुपुत्र-
कर्मयशोभिष्टुये ।¹⁰ परलोकहि-
23 ताय जलचन्द्रचपलजीवितं ते[त्य]¹¹ ।¹² क्षणदृष्टनेष्टसंपदा¹³ समन¹⁴चिन्त्य¹⁴ ।
मीनसंक्रन्ती¹⁵ श्रीनित्यप्रमुदितदेवप्रति[व¹⁶ह]घौटावर्षिकस्थाने श्रीमदिन्द्रा-
दित्यदेवस्य खण्डस्फुटितसमार-
24 चनाय¹⁷ वलिचक्रशत्रु¹⁸प्रवर्त्तनाय ।¹⁹ ग्रामीयं स्वसीमापर्यन्त²⁰ सवच्चमाला-
[कु]ल²¹ सकाष्ट²²दृग्गोपचार²³ सजलस्थलसमेतं ।²⁴ चतुष्कंकट²⁵विशुद्ध²⁶
भागभोगकरहिरन्या²⁷दिस्केध-
25 कमा[र्ग]णकादिराजभाव्यैस्सहित²⁸ उदकपूर्वकेन शासनेन प्रदत्तं²⁹ ॥ मत्वे-
तदस्मद्वङ्ग³⁰जैरन्यैश्च धर्ममिदमनुपालनीयं³¹ । प्रतिनिवासी³²जनपदैश्चाज्ञाय-
वणविधेयैर्मत्वा
26 यथा दीयमानं च दातव्यं ॥ अग्रं [चै]तस्मिन्नेव ग्रामे उत्तरतो
[दिग्भा]गे साधारं कच्छ[क]नाम भरहटन तु संशुतं दत्तं । पुनः
पञ्चमण्डपकिटिकाः परच³³ शासनेन प्रदत्ताः ॥ खह-

¹ Correct to 'सुतः'.

² Read 'रजस्य'.

³ Read या. The stroke is redundant.

⁴ Read सि.

⁵ This stroke is redundant.

⁶ This stroke is redundant.

⁷ Read नु.

⁸ Read 'संक्रान्ती'.

⁹ Read ब.

¹⁰ This stroke is redundant.

¹¹ Read लः.

¹² Read 'प्रचारः'.

¹³ Read 'कंकट'.

¹⁴ Read यय।

¹⁵ Read चः.

¹⁶ Read धर्मोयमनुपालनीयः.

¹⁷ Read च.

¹⁸ This stroke is redundant.

¹⁹ This stroke is redundant.

²⁰ Read ब्रा.

²¹ Read वो.

²² Read 'लं जीवितमवेत्य'.

²³ Read 'नष्टाः संपदाः'.

²⁴ Read 'चिन्त्य'. The stroke is redundant.

²⁵ Read व.

²⁶ Read 'सव'.

²⁷ Read लः.

²⁸ Read ष.

²⁹ Read 'समेतः'. The stroke is redundant.

³⁰ Read चः.

³¹ Read तः.

³² Read 'हंश'.

³³ Read सि.

27. स्तोयं श्रीमाधवस्य । स्वहस्तोयं श्रीविदग्धस्य ॥

संवत् ८८८ आवण सुदि १ समस्त[रा]जावलिपूर्वमग्रेह¹ महाराजा-
धिराजश्रीभ²र्हपट्ट³: श्रीखोस्माणसुतः⁴ स्वमातृपित्रोरात्मनश्च ध-

28. श्रीभित्तये घोण्टावर्षीयेन्द्रराजादित्यदेवाय ।⁵ पलासकूपिकाश्रमे दंञ्चू-
लिको नाम⁶ कच्छ⁷ । अस्य चाघाटानि लिख्यन्ते पूर्वस्यां दिशि
स्वर्गपाली दक्षिणस्यां दिशि च पलासकूपिका-

29. क्षेत्रान्तरितं वराहपक्षिग्रामवर्त्म । पश्चिमस्यां दिशि सीमायां क्षेत्राणि ।
उत्तरस्यां दिशि नन्दानदीसमीपवर्त्तिनी य(?)मेत्ताघाटानि स⁸हायं
वञ्चूलियकी नाम कच्छी अस्माभिः¹¹ प्रदत्तो मत्वा¹²स्म-

30. त्युचपौत्रादिकैरयं च मा¹³चन्द्रार्कक्षित्युदधिसमकालं पालनी¹⁴ एतदीयरति-
परिपंथना न केनापि कर्तव्याः¹⁵ । ॥

भूमिं यः प्रतिगृह्णाति¹⁶ यश्च भूमि¹⁷ प्रयच्छति [।*]

हावेतो पुण्यकर्माणी

31. नियतो स्वर्गगानौ¹⁸ [॥११*] । ८०३ ॥

श्रीदेवराजेन श्रीचामुण्डराजसुतः¹⁹ श्रीमदिन्द्रादित्यदेवस्य कोमवाहे
क्षितुल्लाकक्षेत्रं माणवाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-
दित्यदेवजगत्यां । वै-

32. लोक्यमोहनदेवस्य श्रीमदिन्द्रराजेन उडिआकक्षेत्रं²⁰ आघाटा लिख्यन्ते
दक्षिणतः सा[धार]वहं पश्चिमतः²¹ राजवर्त्मनी उत्तरपूर्वतः ब्रा²²ह्मणकेशवा-
दित्यस्य क्षेत्रं । एवं चतुराधा-

¹ Read 'मयह' (if not 'मय इह').

² भर्हमट is also found in some Mewar inscriptions.

³ This stroke is redundant.

⁴ Read 'च्छः'. The next stroke is redundant.

⁵ Read 'इतिमावा'.

⁶ Read 'कच्छीअभिः'.

⁷ Read 'रयमा'.

⁸ Read 'कर्तव्या'.

⁹ Read 'भि'.

¹⁰ Read 'सुतेन'.

¹¹ Read 'तो'.

¹² This syllable is written below the line.

¹³ Supply a verb, e.g. समाज्ञापयति.

¹⁴ Read 'नाम'.

¹⁵ Read 'लिख्यन्ते' (also in line 32).

¹⁶ Read 'घाटे: स'.

¹⁷ Read 'प्रदत्त इति मत्वा'.

¹⁸ Read 'पालनीय ए'.

¹⁹ Read 'गृह्णाति'.

²⁰ Read 'गार्ग्यगौ'.

²¹ Add 'अस्य'.

²² Read 'ब्रा'.

- 33 टोपलक्षितं¹ शसनेन प्रदत्तं ॥ श्रीवटयक्षिणी² घाणापलिका १ पञ्च-
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्यचौसरा शत³ १०० वक्षिर्वर्मेन⁴
कुंकुमपल २ पुग १ चैत्रे निवे-
34 दनीया⁷ ॥ • ॥ धाडिवाहाक्षेत्रं माणवाप ६ लौडाभिन्न[भोज्ये?]
दातव्य⁸ मास वि ५ घोण्यावर्षपूर्वोत्तरतः मोक्षक्षेत्रं माणवाप १०
षष्ठी⁹वरिष¹⁰सहस्राणि स्वर्गे तिष्ठति
35 भूमिदः [1*]
आच्छेता¹¹ चानुमन्ता च¹² तान्येव नरकं [वसेत्] [॥१२*]
[स]त्यसुत सिद्धयेन इयं प्रशस्ती उ¹³त्कीर्णमिति¹⁴ ॥ संवत् १००३ [॥*]

No. 14.—LAKSHMESHVAR PILLAR INSCRIPTION OF THE YUVARAJA
VIKRAMADITYA.

By LIONEL D. BARNETT.

The town of Lakshmēshwar is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwar District, Bombay. It is situated about thirty-six miles south-east of Dhārwar, and is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 8', long. 75° 31'. Its ancient name is found as *Porigere* in the record now published, and elsewhere as *Purigere* and *Puligere*, which forms were Sanskritized as *Purikara* and *Pulikara*: it is still preserved in the name *Huligere-baga* of a part of the lands of the town (see Vol. XIII above, p. 179). For some facts of the early history of the place the reader may be referred to Vol. XIII above, p. 178. From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr. Fleet,¹⁵ which are now in the British Museum.

The inscription is on two faces of a stone pillar which in 1892 was standing at the local *Kachēri*, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing ll. 1-40, has an inscribed area of about 7 ft. 1 in. in height and 1 ft. 2½ in. in width; on the second face, comprising ll. 41-55, the inscribed area is about 3 ft. 6½ in. in height and 1 ft. 2 in. in width. The state of the stone is very bad: ll. 39-43 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The character is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between ¾ in. and 1 in. in height; but on the second face a difference of type is noticeable, which possibly began from l. 41, and is very obvious from l. 46 onwards,

¹ This stroke is redundant.

² Read तं.

³ Read कुंकुम°.

⁴ Read निवेदनीयानि.

⁵ Read टि. .

⁶ Read ता.

⁷ Read प्रशस्ति°.

⁸ The record has been mentioned by Dr. Fleet in his *Dys. Kan. District*, p. 374, No. 10.

⁹ Read खे.

¹⁰ Read वक्षिर्वर्मेन.

¹¹ Read पुन.

¹² Read खे.

¹³ Read षष्ठी°.

¹⁴ Read च.

¹⁵ Read °वर्ति.

the letters becoming ruder and clumsier, with a height varying from $\frac{7}{8}$ in. to $1\frac{1}{2}$ in. As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand. The record contains all the test-letters *kh*, *ñ*, *j*, *b*, and *l*, and all of them, with the exception of *l*, are of archaic forms. Examples of *kh* appear in l. 12, of *ñ* in ll. 10, 18, of *j* in ll. 2, 3, etc., of *b* in l. 8. The *l* is usually of the ancient type, with the tail prolonged in a curve round it towards the left; but in *illī*, l. 21, *telliga*, l. 29, and possibly in the last word of l. 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about A.D. 725; and hence we may conclude that the Yuvarāja or Heir-Apparent Vikramāditya mentioned in it as granting the constitution embodied in it to the burgesses of Porigere was no other than Vikramāditya, son of Viṣayāditya, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as Vikramāditya II.

The language is Kanarese prose, of the oldest dialect known. Typical of it are the following flections: the accusative in *-ān*, as in *jīvitāṅgaḷān*, l. 10, *paḷalān*, l. 24, *vittiyān*, l. 35; the genitive in *-ā*, as in *Porigereyā*, ll. 2-3, *soṛageyā*, l. 33, *irppattā*, l. 34, *keyyā*, ll. 84-85; the locative in *-uḷ*, as in *māsaduḷ*, ll. 12, 22; the curious accusative *Vāraṇasivamaḥ*, ll. 50-51, with which we may compare the locatives *Bīraṇṭisivadōḷ*, above, Vol. VII, p. 204, and *Vāraṇasivadul* in *Ind. Ant.*, Vol. XIX, p. 145. l. 13; the verbal forms *kāvodu*, l. 10, *envodu*, l. 21, *apporoge*, l. 13, *koṭṭor*, l. 50, *koḷvoṃ*, l. 50, *uḷvār* or *uḷvor*, l. 31, *āḍadu* (imperative?), ll. 6 ff., and *aḷidona*, l. 52. In *āḷke*, l. 12, there seems to be a use of *ḷ* instead of *l*. The name *Kupparma*, l. 46, is of a type similar to that of *Uḍayarma* in the Narēndra inscription B, Vol. XII above, p. 321, l. 28. A considerable number of words are of lexical interest, as *ara*, l. 46 (cf. *piriy-araṃge* in the Baṅkāpūr inscription above, Vol. XIII, p. 174); *are-vāḍa*, l. 31; *gutta*, l. 22; *kūḷ*, l. 30; *pāka-daṇḍa*, l. 19 (cf. *kiṇu-kūḷa*); *rāva*, l. 22; *soṛage*, l. 33; *utsāḥa* in the sense of "generous gift," "bounty" (cf. the inscription of Vēma Redḍi above, Vol. VIII, p. 14, verse 6, l. 13, and the Kaḷas record of Gōvinda IV, l. 5, Vol. XIII above, p. 329), besides some of which the reading is not quite certain.

The purport of the inscription is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhmaṇ householders) and burgesses of Lakshmēshwar. The preamble (ll. 1-5) is as follows: "Hail! the social constitution which the Heir-Apparent Vikramāditya has granted to the Mahājanas and the burgesses and the eighteen *prakṛitis*¹ of Porigere (*is as follows*).²" The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll. 5-10): "The king's officers are to protect those of the houses that are untenanted,³ the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (*estate*) enjoyed . . . the lives of the five *dharma*s."³ Then comes the section defining the duties of the townspeople (ll. 10 ff.).

¹ The "eighteen *prakṛitis*" would naturally seem to denote the eighteen royal ministers, on whom see the *Koṭṭilīya*, translation, p. 25 and (list) p. 23, *Pañchatantra* (Bombay S. S.), iii, p. 50, ll. 17 ff., *Mahābhārata*, *Sabha-parvan*, v. 38, *Rājatarāṅgiṇī*, i. 120 and iv. 141, *Ind. Ant.*, Vol. XXV, p. 183, and note 82, Kittel's Dictionary, s. v. *aṣṭādaśa-pradhāna*. But this will not suit the present context, which states that the constitution was granted by Vikramāditya to the *prakṛitis* and others. Hence we must understand *prakṛiti* here to denote the classes of the population. The division of the population into 18 classes is well known: see Kittel, s. v. *aṣṭādaśa-jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst. Archaeol. Supt. for Epigraphy, Southern Circle*, 1914-15, p. 106 (which speaks of *padinen-bhūmi-samayattār*), and *Ep. Carn.* X, l. K1 No. 70.

² For this suggested translation, and for several others in this paper, I am indebted to Mr. R. Narasimhachar.

³ Mr. Narasimhachar suggests that this refers to the life (*pañcha-prāṇa*) of *dharma* (can it be the life of children and men in the four *āśramas*?).

It begins with the Mahājanas or Brāhman burgesses (ll. 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year¹ in the month of Vaiśākha to the governors of the district: each several household for festival expenses (?), the highest households (*paying*) ten *panas*, the intermediate households seven *panas*, the lower five, the lowest three: all previous usages, viz., *puṭṭige*,² . . . fines for theft and minor delinquencies, (*finer for*) the ten offences,³ likewise what is known as property of childless persons: (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*⁴ shall be paid for (? to) the *rūva* in the month of Māgha." Then after a reference, unfortunately only half legible, to the government of *pāṇḍis* and *setṭis* in the town (ll. 23-24), we have⁵ the article on the braziers (ll. 24-29): "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* . . . the intermediate fifteen, the lower ten, the lowest five; total, one *tole*."⁶ Next to be mentioned are the oilmen; but the articles from this point (l. 29) to l. 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible. They cover the bottom of the first face and the top of the second face. On l. 46, the fourth line of the second face, we find a distinct change in the character of the writing; it has become larger, and more coarse and clumsy. Possibly this change may have begun from the first line of the second face (l. 41); but ll. 41-45 are too much defaced to allow of any conclusions of the kind.

Ll. 46-55 record a supplementary endowment: "Also the field granted to (?) the *ara* of the fortunate Kuppama the three-hundred households and the Gāmuṇḍa of the province, together with the *goḍigar* (?), have granted. He who may appropriate it shall be accounted equal to persons who should destroy Benares, (or) persons who should kill a thousand Brāhmanas and a thousand cows."

TEXT.⁶

First face.

- 1 [Om?] Svasti śrī-Vikramā-
- 2 ditya-yuvarājar Pori-
- 3 gereyā mahājanakkum na-
- 4 garakkum padineṇṭum prakritigalṅum
- 5 koṭṭa āchāra-vyavasthi(sthe) [i*] rāja-
- 6 purushar=mmānegaloḷ viḍ=illāda-
- 7 du rāja-dattam rāja-śrāvitam saptra-
- 8 me⁸ maryyāde tāmbra-śāsanam bhukt-ā-
- 9 nubhogam * *⁹ aydum dharmmadā ji-
- 10 vitaṅgalān=kāvodu [i*] idu mahājanakke
- 11 nagara-maryyāde mane viḍ=illādadu
- 12 ōr-āḷke orṁme Vaiśākha-māsaduḷ
- 13 dēśādhipatigaḷ=apporgge kuḍuva
- 14 tere uttamam=appa okkal=mi *¹⁰

¹ Understanding *ā*! as = the Tamil *āṇḍu*.

² Probably a kind of measure; or possibly a tax on births.

³ See J. Jolly, *Recht und Sitte*, p. 123 f.

⁴ Mr. Narasimhaচার suggests a connection between this word and *guttiga* (contract or monopoly, or tax thereon).

⁵ Thus the local *tole* (*tolā*) contained 50 *palas*. * From the impressions.

⁶ I conclude that the inscription began with the symbol for *Om*, as there is a space for it, on which the stone is badly worn.

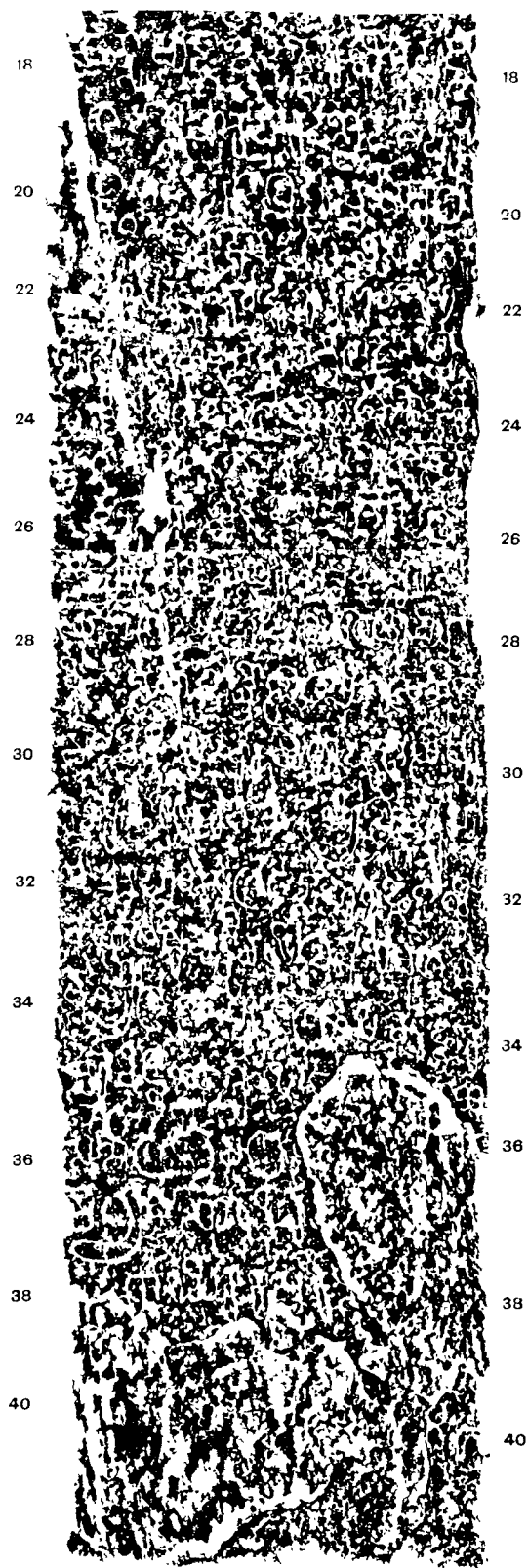
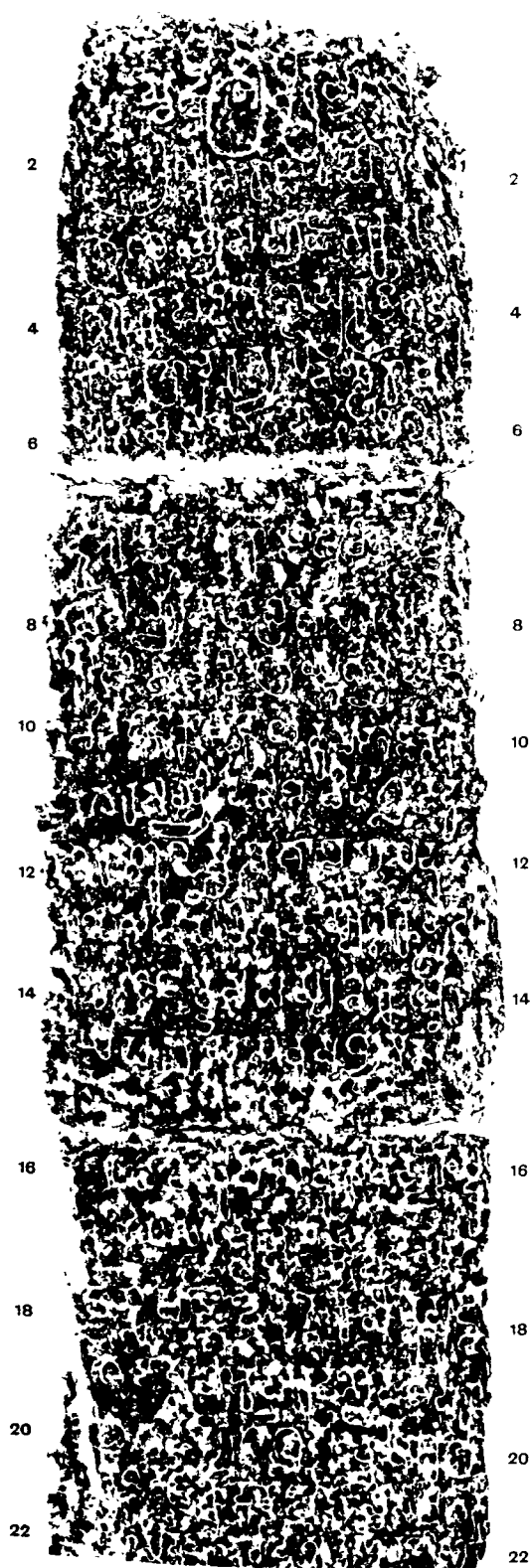
⁸ Read *sat-prame*.

⁹ These two *akṣaras* are very uncertain. The first looks like *bā*, but it might be *cā*; the second is like a *ḍa* with the top curled back towards the left, and is surmounted by the sign for the vowel *i*.

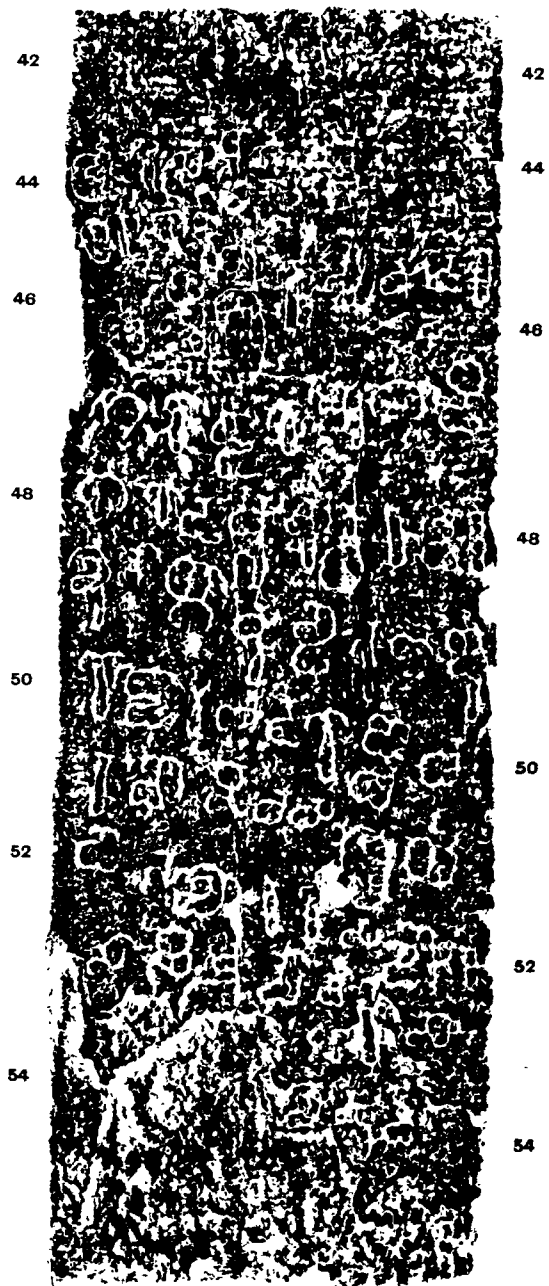
¹⁰ The *mi* is not quite certain, and the next syllable is quite illegible.

Lakshmeshwar inscription of the Yuvaraja Vikramaditya.

First face.



Second face.



- 15 sam pattu paṇavum madhyamam=a[ppa]
 16 okkal e[ṇ]m paṇavum kanishṭa(shṭha)r=aydum
 17 kaniyasar mūrum=amtt-appa osage-
 18 utsāhaṅgalge ond=okkal=ondu putti-
 19 ge ma * chōra-pāka-daṇḍa daś-āparā-
 20 dhaṅga=appav=ellam pūrvv-āchāram a-
 21 [pu]tra-dhanam=envodu tāne illi s[ē]ṇig[e] Kā-
 22 rtika-māsadu=koḍuvadu guttarū rūvanige Mā-
 23 gha-māsadu=koḍuvadu pāṇḍi-setti nāl-chhā¹
 24 siram tirmesagaḍenakko² poḷalān=āle ka-
 25 ṇchagāra-sēṇige mane viḍ=illādadu utta-
 26 mam=appa okkal=chelade³ irppattu palam
 27 madhyamam padinaydu kanishṭa(shṭha)m pattu kani-
 28 yasam aydam=amtt-appa osage-utsāhaṅga-
 29 lge samūham or-ttole telliga-sēṇige
 30 mane viḍ=illādadu kūl=illādadu tereyurū
 31 k[e]y=ullār⁴ are-vāḍa keyy=illādadu so-
 32 re matt=appa osage-utsāhaṅgalge ilti⁵
 33 vayilamum pettavi⁶ vayilamum sovageyā
 34 maryyāde irppattā ayi valla ke-
 35 yyā viṭṭiyān=keyi nā * * * [g]āra-
 36 sēṇige uttamam a * * * * *
 37 madhyamam sāyira * * * * *
 38 * * sāyira[m] kanishṭha[m] kani[yasam]
 39-40 [illegible]

Second face.

- 41-43 [illegible]
 44 * * ra sēṇige * * *
 45 aras-āḷke * * * *
 46 svasti śrī-Kupparmad=aram-
 47 ge koṭṭa keyum goḍi⁷
 48 gar=oḍam mūnu(nū)rvvarum okka-
 49 lum nāl-gāmuṇḍanum iḷḍa
 50 koṭṭor [||*] Idam koḷvom Vā-
 51 raṇasivamam aḷi-
 52 dona lōkakke sandon=akkum
 53 sāsirvvar=pārvarum sā-
 54 [yira kavi]leyumam ko-
 55 [nda lōkakke sa]n[d]on=akkum [||*]

¹ It is not quite clear whether this letter is meant for *chhā* or *chā*; I have decided for the former in accord-
 ance with grammatical rule (see Kittel's *Grammar*, p. 178).

² Most of these seven *akṣaras* are more or less uncertain, and no sense can be obtained from them.

³ Or possibly *velade*.

⁴ The subscript letter which I read as *lā* is not quite clear; apparently what is meant is *uḷvār* or *uḷvor*.

⁵ Or possibly *ilti*, with a cursive *l*.

⁶ The *ei* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography.

⁷ Or possibly *gāḍi*.

No. 15.—CHANDRAVATI PLATES OF CHANDRA-DEVA : V. S. 1150 AND 1156.

By DAYA RAM SAHNI, M.A., RAI SAHIB.

These plates, which are six in number, were found at Chandrāvati, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvati plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr. Sten Konow.¹ Chandrāvati, pronounced Chandrauti, is a village situated on the river Ganges in the *pargana* of Kaṭēhir (anc. Kaṭhēhali), a short distance to the east of the metalled road from Benares to Ghāzipur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the *pargana* of Kaṭēhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on.

The plates under review were enclosed in a strong box of stone, measuring 3' 1½" × 2½' × 1' 6½" high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archaeology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvati, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure 2' 3" long by 1' 3¼" broad. They are all pierced with a circular hole, 1¼" in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmah-Chandradēva in Nāgarī characters. Above and below the legend are a flying figure of Garuḍa and a conch-shell in conformity with the Vaiṣṇava faith of the king who issued the plates. These are engraved on one side only. The characters are Nāgarī. The height of the letters averages $\frac{9}{16}$ ". The language is Sanskrit throughout, the historical portions being in prose, the rest in verse.

In respect of orthography and spelling the following points may be noted. No distinction is made between *bu* and *va* and *ś* and *s*; syllables are sometimes omitted, as *kana* in *ālōkana* l. 17 and *va* in *iva* l. 18; consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned; the *anusvāra* is used for *n* in *haram narakam* l. 23 of the second inscription. We also notice *tri* for *tri* l. 2, *ri* for *ra* in *kirina* l. 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved. We have only one example of the lingual *l*, in the name Malivāḍa in l. 11 of the second inscription.

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kananj) in the years Vikrama-Samvat 1150 and 1156 respectively.

These inscriptions are interesting; for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A.D. 1090-1) and 1154 (A.D. 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A.D. 1092-93) and 1156 (A.D. 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhi plate of

¹ *Ep. Ind.*, Vol. IX, pp. 302 sq.

Mahārāja-putra Gōvindachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Saṁvat 1161. We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Saṁvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V. S. 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered.

PLATES OF VIKRAMA-SAMVAT 1150.

The first document is inscribed on five plates, comprising a total of ninety lines. It begins with an invocation to the Goddess Śrī, consort of Viṣṇu, favourite deity of the kings of the Gāhaḍavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj. This is followed by the royal order announcing that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Parama-māhēśvara Śrīmach-Chandrāditya-Dēva*, after bathing at the *Svarga-dvāra tīrtha* at the confluence of the Śarayā and the Ghargharā in Ayōdhyā, conferred on a body of 500 Brāhmaṇas (*pañchaśata-saṁkhyēbhyaḥ*) the *pattalā* of Kaṭhēhalī with the exception of certain villages formerly given to temples, Brāhmaṇas etc., on Sunday the fifteenth day of the dark half of the month of Āśvina in the year Saṁvat 1150 (expressed both in words and figures), on the sacred occasion of a solar eclipse. The date corresponds to A.D. 1093, October 23. He also gave away the village of Sarisōḍa in the *Vṛihaḍṛihēvamkānai pattalā* for the residence of the same community of Brāhmaṇas. The document winds up with nine verses, the first seven of which are of an impr-catory nature. The eighth mentions the name and the parentage of the scribe Hṛidayadhara, son of the illustrious Śivastambha, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened."

It is interesting to note that one of the *ghāṭs* of Ayōdhyā still bears the name of Svarga-dvāra. The *pattalā* of Kaṭhēhalī is now known as Kaṭhēhir, the largest *pargana* in the district of Benares. "It is bounded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of *Taḥsil* Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti." Its ancient boundaries (*chatur-āghāṭa*), as recorded in this inscription, were "Kōllakanandivāra *pattalā*, the Gōmatī, Bhāgirathī and Varanā." We may assume that the *pattalā* of Kaṭhēhalī was nearly co-extensive with its modern representative; for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Kaṭhēhir *pargana*. We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka."

TEXT.¹

1. 11 — — — — — सोयं नरपतिमुकुटमकरिकामर-
कतप्रभापटलपङ्कवितपादपोठो गजपतिगलगर्जितप्रलयपंचाननस्त्रिशंकुपतिक-
1. 12 पटपाटनक्रकचपातश्चपलपंचालचूलचूचनचणचंद्रहामो गिरिपतिपिबुपिण्डचण्डमा-
रुतः कवलितकलिकालकपटपेटको निर्व्वाणपथिकलोपाकदर्शनः समधिग-
1. 13 तसकलदर्शनस्वरसपेशलज्ञानसंपदिजितमुनिमनोवृत्तिराश्रयः श्रेयसामाकरः सव्व-
विद्यानामालयः कलानामाधारः सा(स्वा)मिसंपदां परमभट्टारकमहाराजा-
धिराजप-

¹ From the plates.

1. 14 रमेश्वरपरममाहेश्वरनिजभुजोपजितश्रीकन्यकुआधिपत्यश्रीमन्मन्त्रादित्यदेवो विजयी
॥ ॐ ॥ कठेहलीपत्तलानिवासिनो निखिलजनपदानुपगतानपि च रा-
1. 15 जराज्ञोयुवराजमन्त्रिसेनापतिपुरोहितप्रतोहाराक्षपटलिकभाण्डागारिकभिषग्वैभित्त-
कान्तःपुरिकदूतकरितुरगपत्तनाकरस्थानविषयगोकुलप्रमुखाधिकारिपु-
1. 16 रुषानपारनपि यथाह मानयति बोधयत्याज्ञापयति च यथास्तु वो विदितैव
तावदियमनित्यता जगतः कतिपयदिवसावलोक्यमाणया मधुमांसकु-
सुमसंपदिव सं-
1. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-
युरापातमधुराः कटकपाकिनो दुर्जरास्तिलखला इव विषयभोगाः सदस-
दालो[किन*]पर-
1. 18 सुखानि स्वार्थैकनिष्ठानि वेश्याविलसितानीव दुरूपचाराणोन्द्रियाणि कतिपय-
कलाविलासिनी जलबुद्बुदस्वकसंपदि[व] यौवनश्रीस्तदिदमस्माभिरपि
सकलदर्शनावि-
1. 19 संवादिनीभिः प्रामाणिकोभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-
सोरपुरभोगभाजनं भूमिदानमिति कृतनिश्चयेरुत्तरकोशलाभिधानायामयोध्या

Plate II.

1. 20 यां पंचाशदधिकैकादशशतसंवत्सरे आश्विने मासि अमावस्यायां रविदिनेह्येपि
संवत् ११५० आश्विनवदि १५ रवौ सूर्योपरागपर्वणि जनितसरयूधर्वरा-
1. 21 धर्मर्षणे स्वर्गद्वारनान्नि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृगणांस्त-
र्पयित्वा तिमिरपटलपाटनपटुमह[समु]णरोचिषसुपस्थाय क्षितिजलदहनपवनग-
1. 22 गनयजमानतुहिनकिरि(र)णारुणवपुषमोषधीपतिशकलशेखरं समभ्यर्थ्य भगवत-
स्त्रिभुवनचातुर्वर्गदेवस्य पूजां विधाय प्रचुरपायसेन हविषा हविर्भुजं
हुत्वा पितृपि-
1. 23 ऋग्यजुर्निर्वर्त्य उपरिलिखितपत्तला सजलस्थलगिरिगहनगर्तोपरपाषाणलोह-
लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यता विशेषतो निर्हेक्ष-
(र्हिश्य)-
1. 24 माणपूर्वदत्तदेवद्विजविकरग्रामवर्जिता कोलकनंदिवारपत्तलागोमतीभागीरथी-
वरणासरिङ्गितुराघाटविशुद्धा निर्हेक्ष(निर्हेक्ष)माणनानानामगोचेभ्यस्तुशर-
णचा(च)तु(तुः)श्रु-

¹ Cf. राजश्रीदुर्जरा तस्य नवले मधुजी समवत् *Rājatarāṅgiṇī* of Kalhaṇa, Bk. V, verse 19.

11

W. GRIGGS & SONS, LTD., PHOTO-LITH.

1. 25 तिपाठवेभ्यः पंचशतसंस्थेभ्यो ब्राह्मणेभ्यो गोकर्षकुशपूतकरतलोदकपूर्वमाप-
द्भसन्ननी हृङ्कान्तं यावच्छासनीकृत्य प्रदत्ता तद्ब्रह्मपुरीनिवासाय वृह-
ड्देवकाणैप-
1. 26 तलायां सरिसीडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुष्क-
दण्डप्रत्यादायविषयदाण(न)प्रभृतिसमस्तादायान् तथा खनौकाभाटकतरादा-
यानेभ्यः उपने-
1. 27 [त*]व्य[न*]उपनेष्येति ॥ च्छ ॥ अस्यां पत्तलायां देवद्विजविकरग्रामास्तथा
देवग्रामाः ॥ भंडदह । उडेल्ही । पणिहली । खजुरी । तलभाम ।
भायी । लघुवडवि-
1. 28 छी । मलेणी । दूणा । उंधरौहा । भागमग्रामाह । जिगणा ।
लघुकमवली । संचलवण । चठतरा । सीणक । अधिव ।
उपलाइच । वृहत्सीड । वृहत्चलाम । सीणदहा ।
1. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुण्डाम । द्विजग्रा-
माः ॥ चुदवासडादयक । तलहुति । विकरग्रामाः । चिरिविलो ।
सेविली । गुलषट । वडयला । दीवाक-
1. 30 च । चिलाड — — — — —
1. 35 द्विजवरनतिरक्तः शुद्धकायस्त्ववंशो
हृदयधरसमाख्यः श्रीशिवस्तंभसूनुः ।
अलिखदखिलवर्षव्यक्तपंक्तिप्रशस्यं
नवकिश(स)लयकान्तं ताम्रे(स्ममे)तद्वि(द्वि)जानाम् ॥
1. 36 किं तस्य चन्द्रनृपतेर्वृत वर्णु(र्ण)यामो
यस्य द्विजेन्द्रसुरशासनताम्रपट्टैः ।
उत्कीर्यमाणनिविडाक्षरपंक्तिजाल-
वाचालितैर्वधिरभावमियाय विश्वम् ॥

TRANSLATION

(ll. 14-30, 35-36).

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kathēhālī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gokulas* (cattle stations) and others, as follows:—

(Ll. 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season.

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes. The senses are hard to deal with, always given to their selfish ends, and averse to discriminating between good and bad, like the coquetry of prostitutes. Youth lasts only for a few seconds, like a cluster of bubbles of water. Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the Svarga-dvāra tīrtha at the sin-effacing (confluence) of the Sirayū and the Ghargharā at Ayōdhyā—also called Uttara-Kōśala—, on Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Samvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy Vāsudēva, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones, mines of iron and salt, with and including its groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the Kōllakanandivāra *pattalā* and the rivers Gōmatī, Bhāgirathī, and Varanā, with the exception of certain specified villages formerly given to temples, Brāhmaṇas and to *vikaras*,¹ upon five hundred Brāhmaṇas of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *kuśa* grass and *gōkarṇa* (and) ordaining (that it should be theirs) as long as the sun and moon (endure). The village of Sarisōḍa in the Vṛihaḍrihēvamkāṇai *pattalā* has (also) been given away for the residence of the same community of Brāhmaṇas.

(Ll. 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadanḍa*, *pratyādāya*, *vishayādāna* etc.² In this *pattalā* the villages (given to) the temples, Brāhmaṇas and to persons deprived of hands, are the following:—Villages of temples: Bhaṇḍadaha, Uḍēlī, Paṇihali, Khajurī, Talabhāma, Bhāyī, Laghuvaḍaviṇḍī, Malēṇī, Dūṇā, Umdharaumhā, half of the village of Bhāgama, Jigaṇā, Laghukamavali, Sēmchalavaṇa, Chaṭhatarā, Sōṇaka, Adhiva, Upalāiḥa, Vṛibatsiū, Vṛihatyaṁchalāma, Sōṇadahā, Kadhivi, Anadaurā, Anadaurī, Chamēkha, Kuṇḍāma. Brāhmaṇa villages: Chudavāsadvādaśaka, Talahuti. The villages belonging to *vikaras*:¹ Chirivilī, Sēmṇilī, Gulavaṭa, Vaḍathalā, Divākaksha and Chilāḍa.

(L. 35) Hṛidayadhara, the son of the illustrious Śivastambha, fond of saluting the Brāhmaṇas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmaṇas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King Chandra, by the sound produced from whose copper-plate grants given to Brāhmaṇas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened.

¹ The word *vikara* would naturally mean 'tax-free'; but we may expect a more technical meaning. In the case of Kirttipāla's inscription of Samvat 1167 (*Ep. Ind.* Vol. VII, pp. 94, 96) Kielhorn took the word as proper name of a village.—F. W. T.]

² On these taxes see Vol. XI, p. 21 and ref.

W GRIGGS & SONS, LTD., PHOTO-LITH.

PLATE OF VIKRAMA-SAMVAT 1156.

This document is inscribed on one plate only and comprises twenty-four lines of writing. The inscription begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand cows before the beautiful image of the illustrious Ādi-kēśava. After the usual genealogical information the inscription goes on to record that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Param-māhēśvara Śrīmad-Chandraditya-Dēva*, having bathed at the *ghāt* of *Śrīmad-Ādikēśava* at the confluence of the rivers Gaṅgā and Varanā, bestowed thirty villages in the *Vṛihaḍrihēdēvaratha pattalā* and two villages in the *Kathēhalī pattalā* upon the same five hundred Brāhmaṇas who were the donees in the previous copper-plates of Vikrama-Samvat 1150. The inscription also records the dedication of the village of *Majauda*, situated in the *Vamkāpai pattalā*, together with all its revenues, for the maintenance of the shrine of *Śrī-Chandramādhava* at *Chandrāvati*. The grant was made in the year Samvat 1156, on Saturday, the third day of the bright half of the month of *Vaiśākha*. The date corresponds to A.D. 1100, April 14.

The temple of *Chandramādhava* is no longer extant. Mr. Chhote Lal, Executive Engineer, Benares, has expressed the opinion¹ that this designation of the town was probably given to it by *Chandra-Dēva*. Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to *Chandrāvati* I learnt that the site of a *Śvētāmbara* Jaina temple in the village is still known to the Hindu inhabitants of *Chandrāvati* by the name of *Chandramādhō*. There are two inscriptions in this temple. One of them, bearing the date *Vikrama-Samvat* 1757, is built in the north wall, and the other, which is dated in the *Vikrama-Samvat* year 1564, is carved on the base of an image of *Śāntinātha* worshipped in this temple. It seems obvious that the temple of *Chandramādhava* must have disappeared before *Vikrama-Samvat* 1757, when the Jaina temple was constructed on its site. The temple was probably washed away by the river. The box which contained the six plates was found near the modern site of the temple. We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank. Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued. The other five plates which were issued in favour of the five hundred Brāhmaṇas were preserved in the same box with the *Chandramādhava* plate, because, we may infer, those Brāhmaṇas were the trustees or guardians of the temple. This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years.

Extracts from the TEXT (ll. 1, 8-21, 24).²

1. 1 श्री । देवश्रीमदादिकेशवदक्षिणमूर्तौ तुलापुरुषगोसहस्रमहादान-
समनन्तरम् । — — — — —
1. 8 सोयं नरपतिमुकुटमकरिकामरकतप्रभापटलपञ्चवितपादपीठो गजपतिमल्ल-
ज्जितप्रलयपंचाननस्त्रिशंकुपतिकपटपाटनक्रकचपातो निर्वाणपथिकलोपावदश-

¹ *Ep. Ind.*, Vol. IX, pp. 302 sq.² From the plate.

1. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्जितश्रीकन्य-
कुलाधिपत्यश्रीमन्मद्रादित्यदेवो विजयो ॥ ॐ ॥ वृहद्वृहदेवरठपत्तलायां
गोइंज-
1. 10 र । मयडसिद्ध । गंगडडा । देउली । सपाटकसिरिसी । भडोहा ।
टकीली । मसिध । घडसिध । कोसण्ड । इन्दिणी । माण्डु ।
पटणा । कठासी । गडसंडा । कडुवासी । गोउडी । ॐतेसु ।
कै-
1. 11 घोण्डी । भरथी । लघुकोली । चन्दवली । मळिवाड । मलुयी ।
पकडिआ । सुधरामौयी । संखवायी । वमणा । दिधवंट । वरेठा ।
एवं ग्रामास्त्रिंशदङ्कतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां
टकौर । पव-
1. 12 शाहपुर । ग्राम २ उभयं पत्तलाइये ग्राम ३२ एषु निवासिनो
निखिलजनपदालुपगतानपि च राजरात्रीसुवराजमन्त्रिसेनापतिपुरोहितभिष-
ग्नेमित्तिकान्तःपुरिकदूतकरि-
1. 13 तुरगपत्तनाकरस्थानगीकुलाधिकारिपुंश्चानाश्रापयति बोधयत्यादिशति च ।
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलीकरमणीया
मधुमासकुसुमसंप-
1. 14 दिव संपता(त्) सततगत्वरं गिरिकटकवाहिनीपुलिनवासुकाकूटमिव देशि-
नामायुरापातमधुराः । कटुकपाकिनी दुर्जरास्त्रिलखला इव विषयभोगाः
सदसदास्त्रीकनपरास्तुखानि वे-
1. 15 श्लाघितसितानोव दुष्पचारास्त्रीन्द्रियाणि । तदिदमस्माभिरपि सकलशास्त्रा-
विसंवादिनीभिः प्रामाणिकीभिः श्रुतिभिर्विदुश्च षट्चाशदधिकशतैकदेश-
(कादश)संवत्सरे वैशाखसिताक्षतः(त)-
1. 16 तृतीयायां शनिदिने अद्याक्षततृतीयायां^१ युगादिपर्वणि जनितसुरसरिहर-
शाघमर्षणे श्रीमदादिकेशवचहे स्नात्वा विधिवन्मन्त्रदेवसुनिमनुजभूतपिण्ड-
गणांस्तरुप्यित्वा तिमिरपटलपा-
1. 17 टनपट्टमहसमुत्तरोचिषसुपत्ताय स्थितिलक्षदहनपवनगमनयजमानतुहिनकिरि-
(र)शास्त्रवपुषमोषधिपतिशकलशेखरं समम्बर्ष भगवतो^२ वासुदेवस्य पूजां
विधाय प्रचुरपा-

^१ This syllable is engraved above the line.^२ व is added at the bottom of the line.

1990

[illegible]

1. 18 यसेन हविषा हविर्भुजं हुत्वा पिष्टपिण्डयज्ञं निर्व्वर्त्य उपरिलिखितग्रामाः
सजलस्थलगिरिगहनगर्तोषरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकावि-
टपटणयूतिगोचर-
1. 19 पर्यन्तास्तुराघाटविशुद्धाः कठेहलीसत्कताम्रपत्रलिखितनानानामगोत्रेभ्यो ब्राह्म-
णेभ्यश्चतुस्त्रयचा(च)तु[.*]श्रुतिपाठकेभ्यः पंचशतसंख्येभ्यो गोकर्षकुशपूतकर-
तलोदकपूर्व्वमाप-
1. 20 असन्नो ह्यहुकान्तं यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभो-
गकरतुष्टदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्येति तथा¹ वंकाणैपत्तलायां
मञ्जुश्रद्धग्राम [.*] सर्वादायसहि-
1. 21 तः चंद्रावत्यां देवश्रीचंद्रमाधवाय पूजायर्थं शासनोक्त्य प्रदत्त इति ।
1. 24 उत्कीर्णं माधवेनेदं श्रीगंगाधरस्तुना ।
श्रीचन्द्रमाधवो येन घटितोऽन्यं हसंनि(सन्नि)व ॥

TRANSLATION

(ll. 1, 9-21, 24).

(Line 1) Ōm. After giving away gold etc. equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava

(Ll. 9-21) Victorious is he, the illustrious Chandraditya-Dēva, the Parama-bhaṭṭāraka, Mahārāj-ādhirāja, Param-ēśvara, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious Kanyakubja In the pattalā of Vṛihadrihēdēva-raṭha, the villages Gōimjara, Mayaḍasiṭha, Gaṅgahaḍā, Dēulī, Sapātakasirisī, Bhaḍauhā, Takaulī, Maṇia, Ghaḍasiṭha, Kōsaṇḍa, Indinī, Māṇḍu, Paṭaṇā, Kāthālī, Gaḍasaṁdā, Kaṅkalāsī, Gōūḍī, Chchhatēmbu, Kaithnōṇḍī, Bharathī, Laghukōlī, Chandavali, Malivāḍa, Maluyī, Pakāḍī, Vudharāmauyī, Saṁkhavāyī, Vamaṇā, Dighavamṇa, Varēṭhā, these thirty villages, in figures also, villages 30 ; also, in the pattalā of Kāthēhali, two villages, Takaura, Pavaṇāhapura, making thirty-two villages in both the pattalās : in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gynæcenms, envoys, officers in charge of elephants, horses, towns, mines, stations and gōkulas : The transitoriness of the world should, indeed, be known to you ; prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season ; the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain ; the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes ; the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes. Therefore, we, too, having considered, with the help of authentic precepts of the Vēdas and the Smṛitis, not disagreeing with all the Sāstras, and having bathed at the glorious Ādi-kēśava ghaṭṭa at the sin-effacing (confluence) of the Ganges and the Varāṇā, on Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-

¹ त is engraved above the line.

tritiyā, in the *yugādi parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmaṇas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to Kāthēhali, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōkarna*¹ and *kuśa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure). Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhāga*, *kara*, *turushka-danḍa* etc. At the same time the village of *Majuaḍa* in the *Vamkānai pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious *Chāṇḍramādhava* at *Chāṇḍrāvati* for purposes of worship.

(L. 24) (The deed) was engraved by *Mādhava*, the son of the illustrious *Gaṅgādhara*, who made (the image of) the illustrious *Chandramādhava*, which puts to shame the other (images).

Of the localities mentioned in the plates the most interesting are *Laghukamavali* and *Chandavali*. The first is probably the same as the modern *Kamauli*, situated 8 miles south of *Chandrāvati*. It was here that a plate of *Singara Vatsarāja*² and 21 *Gāhaḍavāla* plates³ were found. We may presume that the village was divided into two portions, the “smaller *Kamavali*” and the “larger *Kamavali*.” *Chandavali*, situated 18 or 20 miles south-east of *Chandrāvati*, is a *Tahsil* in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them :—

(1) **Adhiva.**

Ādi-kēśava ghaṭṭa. There is a bathing *ghaṭ* at Benares which still bears this name.

Āṇadaurā.

Āṇadaurī.

Bhaḍauhā. This is the same as *Baḍuā*, situated in *Kaṭēhir pargana* 3 miles south-west of *Chandrāvati*.

Bhaṇḍadaha. Same as *Bhaṇḍahā*, situated 2 miles north of *Chandrāvati*.

Bhāgama.

Bharathī.

Bhāyī.

Bṛihatsiū.

Bṛihatyaṃchalāma.

Chamēkha.

Chāṭhatarā.

Chchhatēmbu.

Chilāḍa.

¹ The meaning of this word is not clear. *Gōkarna* is the name of a place of pilgrimage on the Malabar Coast. Perhaps *kuśa* grass of that place was considered to be of extra sanctity. [See above, Vol. XI, p. 303 and ref. to Kielhorn, *Indian Antiquary*, Vol. XV, p. 10, n. 57.—F. W. T.]

² *Ep. Ind.*, Vol. IV, pp. 130 sq.

³ *Ep. Ind.*, Vol. IV, pp. 97 sq.

- Chirivili.
 Chudavāsa.
 Divākaksha.
 Dēulī. There is a village Dēoria, 4 *kōs* south of Chandrāvati.
 Dighavamṭa. This is identical with Dighavaṭ, a *pargana* in the Chandrāvati *Taḥṣil*.
 Dūnā.
 Gaṁgahadā. Same as Gaṁgēhara, 18 miles to the south of Chandrāvati.
 Gaḍasamḍā. This is identical with Gaḍasara, a village south of Kaṭāri.
 Ghaḍasitha.
 Gōimjara.
 Gōūḍi. This is the same as the village Gaurī, situated 6 miles west of Chandrāvati.
 Gulavaṭa. Known by its modern name Guravaṭa ; it lies 3 miles south of Chandrāvati.
 Indipī.
 Jigaṇā.
 Kadhivō.
 Kaithnōṇḍi.
 Kankalāsi.
 Kaṭhālī. A village named Kaṭāri is situated 8 miles west of Chandrāvati.
 Khajurī. Is a village or Mahalla near *Chungī*.
 Kōllakanandivāra *pattalā*, possibly the same as the modern *pargana* of Kol Aslah.
 Kōsaṇḍa.
 Kuṇḍāma. There is a village Kuṇḍā 10 miles to the south of Chandrāvati.
 Laghukōli.
 Laghuvaḍaviṇḍi.
 Majuaḍa is probably Mahuar, situated 2 miles to the south-east of Chandrāvati.
 Malēpī.
 Malivāḍa. Majwar is a *pargana* in *Taḥṣil* Chandaulī.
 Maluyī is a village lying 8 miles to the south of Chandrāvati.
 Maṇḍu. There is a village Maḍuā-dih, 16 miles south of Chandrāvati.
 Mania. A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvati.
 Mayaḍasiṭna.
 Pakadīā. There is a village Pakadī 8 miles south of Chandrāvati.
 Paṇihālī is a village 3 miles south of Chandrāvati.
 Paṭaṇā is situated 6 miles north of Chandrāvati.
 Pavanāhapura.
 Samkhavayī.
 Sapātakasirisī. Sirisiti is a village 6 miles south of Chandrāvati in Alhupur *pargana*.
Pāṭaka means "outlying hamlet."
 Sarisōḍa. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvati.
 Sēmivili. A village named Simari is situated 14 miles to the north-east of Chandrāvati.
 Sēmchalavaṇa.
 Sōnadahā, known by its modern name Sōnadahām, is situated between the 5th and 6th miles on the Benares-Ghazipur Road.
 Sōṇaka.
 Ṭakaulī. There is a village named Ṭikārī 4 *kōs* to the east of Chandrāvati.
 Ṭakaura.
 Talabhāma.
 Talahuti.
 Uḍēlḍi.

Umdharaumha. There is a village Udharā 8 miles to the south of Chandrāvati.

Upalāicha.

Vaḍathalā, modern Barāthala, is a village lying 3 miles to the south of Chandrāvati.

Vamaṇā.

Vamkāṇai pattalā.

Varēṭha.

Vudharaṁauyī. There is a *pargaṇa* named Mavai, in the *Taḥsil* of Chandavali.

Vṛihadṛihēdēvarāṭha pattalā.

Vṛihadṛihēvamkāṇai pattalā.

List of Donees.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
1	Āchārya-panḍita Śrī Vṛitikara.	Vasishṭha.	25	Dēlhaṇa . . .	Bhāradvāja.
2	Śrī Rīgvēdacharaṇē chatur-vēdin Jāta.	Kās(ś)yapa.	26	Sivāicha . . .	Bhāradvāja.
3	Padmanābha . . .	Vasishṭha.	27	Ālhaṇa . . .	Sāmkṛitya.
4	Vishṇu . . .	Kāsyapa.	28	Amṛitadhara . . .	Sāmkṛitya.
5	Sāthū . . .	S(ś)āṇḍilya.	29	Nārasi(m)ha . . .	Kṛishṇātrēya.
6	Padmē . . .	Gautama.	30	Gaṁgādhara . . .	Kauṇḍinya.
7	Dēvagarbha . . .	Gautama.	31	Mahipati . . .	Kauṇḍinya.
8	Nārāyaṇa . . .	Gautama.	32	Pavaṇāha . . .	S(ś)āṇḍilya.
9	Nālhaṇa . . .	Bhāradvāja.	33	Gōlhaṇa . . .	Gautama.
10	Kōki . . .	Vata.	34	Sōmadatta . . .	Gautama.
11	Śrīdhara . . .	Kṛishṇātrēya.	35	Dāyīm . . .	Kaus(ś)ika.
12	Yōga-Svāmin . . .	Vandhula.	36	Yas(ś)ahpāla . . .	Sāraka.
13	Viṭhu . . .	Kṛishṇātrēya.	37	Viṭhu . . .	Sāmkṛitya.
14	Rajapāla . . .	Sāmkṛitya.	38	Gōpati . . .	Sāṇḍilya.
15	Māhava . . .	Sāmkṛitya.	39	Yajūna . . .	Upamanyu.
16	Harivarman . . .	Sāṇḍilya.	40	Sāhu . . .	Sāmkṛitya.
17	Kēs(ś)ava . . .	Sāmkṛitya.	41	Dharaṇīdhara . . .	Sāmkṛitya.
18	Bhāskara . . .	Kaus(ś)ika.	42	Gāga . . .	Bha(Sa)mkṛitya.
19	Māhula . . .	Kapishṭhala.	43	Yōgē . . .	Sāmkṛitya.
20	Hari . . .	Kṛishṇātrēya.	44	Mahēśvara . . .	Sāmkṛitya.
21	Dēśala . . .	Bhāradvāja.	45	Ālhū . . .	Maunya.
22	Gayādhara . . .	Kāsyapa.	46	Mahīdhara . . .	Sau(Sau)naka.
23	Vahudhara . . .	Kāsyapa.	47	Vālē . . .	Kātyāyana.
24	Yas(ś)ōdhara . . .	Kāsyapa.	48	Sāpa . . .	Kāsyapa.
			49	Bilhē . . .	Gautama.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
50	Śrikhaṁbha . . .	Kāśyapa.	81	Lakshmaṇa . . .	Kṛishṇātrēya.
51	Pavaṇāha . . .	Kāśyapa.	82	Salakhū . . .	Sāṁkritya.
52	Mahāri(ri)shi . . .	Kāśyapa.	83	Kaḍuāicha . . .	Sāṁkritya.
53	Māyādhara . . .	Bhāradvāja.	84	Dēva-Svāmin . . .	Gārgya.
54	Ālhaṇa . . .	Bhāradvāja.	85	Pāṇidhāra . . .	Kauśika.
55	Lakshmidhara . . .	Bhāradvāja.	86	Kshira-Svāmin . . .	Kauśika.
56	Tihūṇa-Svāmin . . .	Bhāradvāja.	87	Tikama . . .	Kāśyapa.
57	Bharatha . . .	Kāśyapa.	88	Tikama . . .	Kṛishṇātrēya.
58	Dēvadatta . . .	Bhāradvāja.	89	Dāmara . . .	Kṛishṇātrēya.
59	Mahāsarmṇa (or sarman).	Kṛishṇātrēya.	90	Pavaṇāha . . .	Gārgya.
60	Dēsū . . .	Vandhula.	91	Vāmana-Svāmin . . .	Gārgya.
61	Vyāsa . . .	Bhārgava.	92	Kaḍuātha . . .	Kāśyapa.
62	Lakshmidhara . . .	Kāśyapa.	93	Gaja . . .	Kāśyapa.
63	Lakshmidha(ra) . . .	Śāṇḍilya.	94	Pālḥē . . .	Vasishṭha.
64	Jānē . . .	Sāṁkritya.	95	Bhāskara . . .	Kṛishṇātrēya.
65	Dēvas(ś)arman . . .	Upamanyu.	96	Vasurāta . . .	Śāṇḍilya.
66	Kēsa(śa)va . . .	Bhāradvāja.	97	Gaṁgādhara . . .	Bhāradvāja.
67	Rāghava . . .	Vasishṭha.	98	Lōkānanda . . .	Vatsa.
68	Dāyīm . . .	Pārās(ś)ara.	99	Chakra . . .	Bhāradvāja.
69	Lāhaḍa . . .	Jivantyāyana.	100	Udharāṇa . . .	Bhāradvāja.
70	Pithana . . .	Jivantyāyana.	101	Dhāyīm . . .	Dhaumya.
71	Mādhava . . .	Kṛishṇātrēya.	102	Madhu . . .	Sauśravasa.
72	Nārāyaṇa . . .	Bhārgava.	103	Vilhaṇa . . .	Dhaumya.
73	Dāmara . . .	Kauśika.	104	Jāta . . .	Sauśravasa.
74	Lakshmaṇa . . .	Garga.	105	Gayādhara . . .	Kāśyapa.
75	Madhusūdana . . .	Garga.	106	Gaṁgādhara . . .	Dhaumya.
76	Kēśava . . .	Kāśyapa.	107	Sīma . . .	Vasishṭha.
77	Dāyīm . . .	Kāśyapa.	108	Sātē . . .	Bhāradvāja.
78	Dhavana-S[v]āmin . . .	Kāśyapa.	109	Malu . . .	Upamanyu.
79	Gayādhara . . .	Kṛishṇātrēya.	110	Vata . . .	Kāśyapa.
80	Hariśchandra . . .	Kṛishṇātrēya.	111	ada . . . Dōdē . . .	Vatsa.
			112	Jāta . . .	Vasishṭha.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
113	Vālū . . .	Vasishṭha.	144	Brahman . . .	Kāśyapa.
114	Dharaṇidhara . . .	Vasishṭha.	145	Pahākara . . .	Vasishṭha.
115	Janārdana . . .	Kāśyapa.	146	Vaḥaḍa . . .	Dhaumya.
116	Prabhākara . . .	Kāśyapa.	147	Rajapāla . . .	Dhaumya.
117	Jālū . . .	Bhāradvāja.	148	Sūdhā . . .	Vasishṭha.
118	Daśaratha . . .	Sāvarga.	149	Viṭhu . . .	Bhā[ra]dvāja.
119	Vamadēva . . .	Sāvarga.	150	Hari . . .	Gautama.
120	Dharaṇidhara . . .	Kṛishṇātrēya.	151	Vasudēva . . .	Bhārgava.
121	Vams(ś)adhara . . .	Bhārgava.	152	Rājē . . .	Kapishṭhala.
122	Janārdana . . .	Gautama.	153	Mādē . . .	Kapishṭhala.
123	Mādhala . . .	Gautama.	154	Kuhila . . .	Kapishṭhala.
124	Pāpaṭa . . .	Upamanyu.	155	Thirū . . .	Kauśika.
125	Tithu . . .	Gautama.	156	Nāgarahi . . .	Gautama.
126	Sri Yajur-vēda-charaṇē chatur-vēdin Vilha.	Vasishṭha.	157	Bhābhū . . .	Bhāradvāja.
127	Sahārana . . .	Bhārgava.	158	Puruṣhōttama . . .	Bhāradvāja.
128	Dhārē . . .	Bhāradvāja.	159	Sōmaṭa . . .	Gālava.
129	Viṭhu . . .	Bhāradvāja.	160	Dāmara . . .	Sārakra.
130	Rānē . . .	Sauśravasa.	161	Viśvarūpa . . .	Śaṇḍilya.
131	Ganē . . .	Sauśravasa.	162	Śrīdhara . . .	Sārkarāksha.
132	Manū . . .	Vasishṭha.	163	Gōvinda . . .	Sārkarāksha.
133	Yayim . . .	Vasishṭha.	164	Yasū . . .	Kāśyapa.
134	Yasōdhara . . .	Vasishṭha.	165	Rishi (Rishi) . . .	Vasishṭha.
135	Śubhamkara . . .	Vasishṭha.	166	Gālhē . . .	Sāmkṛitya.
136	Gaṁgādhara . . .	Vasishṭha.	167	Nārāyana . . .	Kāśyapa.
137	Jāgū . . .	Sauśravasa.	168	Mahidhara . . .	Bhāradvāja.
138	Daśaratha . . .	Vasishṭha.	169	Padmanābha . . .	Pārāsara.
139	Brahmānanda . . .	Kāśyapa.	170	Bhagavata . . .	Gautama.
140	Mādhava . . .	Bhārgava.	171	Nārāyana . . .	Kāśyapa.
141	Yasū . . .	Kutsa.	172	Paṇḍita Dālā . . .	Bhāradvāja.
142	Rālhē . . .	Kāśyapa.	173	Svapata . . .	Bhāradvāja.
143	Pāpidhara . . .	Kāśyapa.	174	Agasti . . .	Bhāradvāja.
			175	Dhājama . . .	Bhāradvāja.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
176	Rājē . . .	Bhāradvāja.	208	Ābhata . . .	Bhāradvāja.
177	Prabhākara . . .	Dhaumya.	209	Gayādhara . . .	Bhāradvāja.
178	Śivānanda . . .	Bhāradvāja.	210	Dēvadhara . . .	Vasishṭha.
179	Brahman . . .	Sauśravasa.	211	Dēvēśvara . . .	Vasishṭha.
180	Gōlhaṇa . . .	Bhārgava.	212	Dādū . . .	Bhāradvāja.
181	Dāmara . . .	Bhāradvāja.	213	Drōṇa . . .	Bhāradvāja.
182	Vāyīm . . .	Bhāradvāja.	214	Sōma . . .	Bhāradvāja.
183	Vasādhana . . .	Bhārgava.	215	Achasara . . .	Bhāradvāja.
184	Gayādhara . . .	Bhārgava.	216	Vāṇu . . .	Bhāradvāja.
185	Sōmēśvara . . .	Chau (Sau)śrava.a.	217	Sūpaṭa . . .	Dhaumya.
186	Nārāyaṇa . . .	Bhārgava.	218	Gāgū . . .	Bhārgava.
187	Madhu . . .	Bhārgava.	219	Dēvaradha (dhara) . . .	Bhāradvāja.
188	Bhōṇapāla . . .	Bhāradvāja.	220	Dēvēśvara . . .	Dhaumya.
189	Yasa(śaṭ)pāla . . .	Bhāradvāja.	221	Gālhē . . .	Bhāradvāja.
190	Vāsudēva . . .	Vasishṭha.	222	Śrī Atharvac h a r a ṇ ṇ ē dividēdin Chhīhila.	Bhāradvāja.
191	Risū . . .	Vasishṭha.	223	Mahīdhara . . .	Vasishṭha.
192	Jālā . . .	Vasishṭha.	224	Śrīdhara . . .	Vasishṭha.
193	Gamgādhara . . .	Bhāradvāja.	225	Dēvadhara . . .	Vasishṭha.
194	Gamgādhara . . .	Bhārgava.	226	Śāmkara . . .	Bhāradvāja.
195	Jāta . . .	Sauśravasa.	227	Dhāhaṭa . . .	Vasishṭha.
196	Gamsavara . . .	Dakṣa.	228	Vāhaṭa . . .	Vasishṭha.
197	Brahman . . .	Bhāradvāja.	229	Dēvēśvara . . .	Vasishṭha.
198	Vams(ś)adhara . . .	Bhāradvāja.	230	Gōdhana . . .	Vasishṭha.
199	Titē . . .	Bhāradvāja.	231	Dēvēśvara . . .	Dhaumya.
200	Śubhākara . . .	Bhāradvāja.	232	Sūpaṭa . . .	Dhaumya.
201	Rāma . . .	Vasishṭha.	233	Vamsadhara . . .	Vasishṭha.
202	Lālē . . .	Vasishṭha.	234	Māhava . . .	Dhaumya.
203	Pithē . . .	Sauśravasa.	235	Sōkhē . . .	Bhārgava.
204	Garga . . .	Sauśravasa.	236	Dhāmē . . .	Bhāradvāja.
205	Gāngu . . .	Vasishṭha.	237	Titē . . .	Dhaumya.
206	Pithū . . .	Bhāradvāja.	238	Pavaṇāha . . .	Bhāradvāja.
207	Jālhē . . .	Bhāradvāja.			

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
239	Gautama . . .	Vasishtha.	271	Dhavana-S[v]āmin .	Kāśyapa.
240	Gira(i)dhara . . .	Vasishtha.	272	Nānē . . .	Kāśyapa.
241	Sahārāpa . . .	Sauśravasa.	273	Sūta . . .	Vatsa.
242	Nānā . . .	Bhāradvāja.	274	Manōratha . . .	Vatsa.
243	Pithū . . .	Bhāradvāja.	275	Gōyi . . .	Vatsa.
244	Kūṇḍā . . .	Sauśravasa.	276	Mahādēva . . .	Vatsa.
245	Lākhana . . .	Sauśravasa.	277	Sahārāpa . . .	Sāṇḍilya.
246	Bhālāpa . . .	Sauśravasa.	278	Titi . . .	Sāṁkritya.
247	Pāpya . . .	Bhāradvāja.	279	Nāmte . . .	Sāṁkritya.
248	Janārdhana . . .	Bhāradvāja.	280	Gāgū . . .	Kāśyapa.
249	Rajapāla . . .	Sāṇḍilya.	281	Nārāyaṇa . . .	Sāṁkritya.
250	Fālhē . . .	Dharmya.	282	Sahārāpa . . .	Kāśyapa.
251	Gōvinda . . .	Pārāsara.	283	Dēvadhara . . .	Sārkaṇa(ra).
252	Lakṣmīdhara . . .	Kāśyapa.	284	Kīthāicha . . .	Bhāradvāja.
253	Vāsudēva . . .	Sāṇḍilya.	285	Mādhū . . .	Kauśika.
254	Sāṁkū . . .	Kātyāyanakila.	286	Siri . . .	Gautama.
255	Nānā . . .	Kātyāyanakila.	287	Chāṇḍō . . .	Sāṇḍilya.
256	Brahman . . .	Chandrātrēya.	288	Purāsa . . .	Kāśyapa.
257	Nānū . . .	Chandrātrēya.	289	Kalyē . . .	Kāśyapa.
258	Lakṣmīdhara . . .	Sāṁkritya.	290	Vāsuki . . .	Kāśyapa.
259	Śrīdhara . . .	Krishnātrēya.	291	Kūke . . .	Vasishtha.
260	Dhāmū . . .	Vatsa.	292	Pārāsara . . .	Vatsa.
261	Krishṇa . . .	Gautama.	293	Vardhamāna . . .	Sāṇḍilya.
262	Sūpata . . .	Garga.	294	Āśadhara . . .	Gautama.
263	Sōdala . . .	Sāṁkritya.	295	Dēvēśvara . . .	Vatsa.
264	Pahākara . . .	Kāśyapa.	296	Madhusūdāna . . .	Kāśyapa.
265	Abhō . . .	Bhāradvāja.	297	Pavanāha . . .	Gautama.
266	Vādhala . . .	Upamanyu.	298	Jaga[d]dhara . . .	Vasishthapada.
267	Gōpatī . . .	Gautama.	299	Gāṅgū . . .	Kāśyapa.
268	Somadatta . . .	Kāśyapa.	300	Brahmarishi . . .	Sāṁkritya.
269	Nārāyaṇa . . .	Kāśyapa.	301	Dēvārman . . .	Bhārgava.
270	Mahōdadhī . . .	Sāvāna.	302	Dharmadhara . . .	Krishnātrēya.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
303	Mādhava . . .	Kauśika.	325	[Nara]pati . . .	Gautama.
304	Mahidhara . . .	Vasishtha.	326	Gōlhē . . .	Kāśyapa.
305	Dāhāṇa . . .	Kṛishṇātrēya.	327	Mālē . . .	Kāśyapa.
306	Dāvākara . . .	Kāśyapa.	328	Silē . . .	Kṛishṇātrēya.
307	Silē . . .	Kāśyapa.	329	Vithu . . .	Gautama.
308	Yōgēśvara . . .	Bhāradvāja.	330	Gōlhē . . .	Gaunya.
309	Vithu . . .	Kṛishṇātrēya.	331	Bhālaṇa . . .	Śāṇḍilya.
310	Gōch(vi)nda . . .	Kṛishṇātrēya.	332	Gāmgū . . .	Vasishtha.
311	Vāhula . . .	Kṛishṇātrēya.	333	Rāma . . .	.....¹
312	Lālā . . .	Vasishtha.	334	Purōhita Śrī Dēvadhara	Sārkarāksha.
313	Higē . . .	Sāvama.	335	Mīra Paṇ[ḍita] Mahi- dhara.	Sārkarāksha.
314	Gōlhē . . .	Kauśika.	336	Paṇḍita Gōdhana	Sārkarāksha.
315	Ripi . . .	Jātūkarṇa.	337	Gāmgādhara . . .	Pip[p]alāda.
316	Bhāskara . . .	Kṛishṇātrēya.	338	Salhāṇa . . .	Kṛishṇātrēya.
317	Mahānī . . .	Kṛishṇātrēya.	339	Jālhaṇa . . .	Kṛishṇātrēya.
318	Vāthū . . .	Kāśyapapada.	340	Jasānarinda . . .	Vasishtha.
319	Mahēśvara . . .	Kāśyapa.	341	Dhārō . . .	Śāṇḍilya.
320	Sālhū . . .	Upamanyu.	342	Dāmara . . .	Gautama.
321	Jā . . .	Vatsa.	343	Kēśava . . .	Kāśyapa.
322	Rāchchhaṭa . . .	Kāśyapa.	344	Śrīdhara . . .	Kāśyapa.
323	Divākara . . .	Kṛishṇātrēya.	345	Dinakara . . .	Vatsa.
324	Pahākara . . .	Kṛishṇātrēya.	346	Ābhū . . .	Kāśyapa.
325	Bhāskara . . .	Kṛishṇātrēya.	347	Hāri . . .	Maunya.
326	Dālē . . .	[Kṛi]ṣṇātrēya.	348	Dharaṇīdhara . . .	Kāśyāyana.
327	So(Sa)mkhapāni . . .	Kāśyapa.	349	Vēda . . .	Kāśyapa.
328	Dēvasarman . . .	Sāmkṛitya.	350	Sahārāṇa . . .	Jaska.
329	Kēśava . . .	Kṛishṇātrēya.	351	Lakshmidhara . . .	Bhāradvāja.
330	Vithu . . .	Kṛishṇātrēya.	352	Rāma . . .	Śāṇḍilya.
331	Subhāṇikara . . .	Kṛishṇātrēya.	353	Gōlhāṇa . . .	Kṛishṇātrēya.
332	Bhāskara . . .	Gautama.	354	Mahēśvara . . .	Sāmkṛitya.
333	[Gō]vinda . . .	Gautama.	355	Lakshmidhara . . .	Kṛishṇātrēya.
334	Sāmkara . . .	Gautama.	356	Śrīdhara . . .	Kāśyapa.

¹ Omitted in the plate.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
367	Hari . . .	Kāśyapa.	399	Pāpaṭa . . .	Sārkarāksha.
368	Gōpati . . .	Gautama.	400	Śrīdhara . . .	Kauśika.
369	Kēśava . . .	Kāśyapa.	401	Kujātra . . .	Maudgalya.
370	Viśvarūpa . . .	Śaṇḍilya.	402	Gāṅgaṭa . . .	Bhāradvāja.
371	Dharaṇīdhara . . .	Hārīta.	403	Chākū . . .	Kauśika.
372	Nārāyaṇa . . .	Bhāradvāja.	404	Harīśarmaṇ . . .	Kāśyapa.
373	Gaṅgādharma . . .	Kauṇḍinya.	405	Divākara . . .	Kauśika.
374	Pāṣū . . .	Bhāradvāja.	406	Vṛkikara . . .	Bhāradvāja.
375	Paḍa . . . ; Kēśava .	Vasiṣṭha.	407	Vālaṭa . . .	Sārkarāksha.
376	Mahasoṇa . . .	Kuṭsa.	408	Dōlhaṭa . . .	Sārkarāksha.
377	Vilha . . .	Kuṭsa.	409	Khalu . . .	Pārśara.
378	Vaṭsa . . .	Vaṭsa.	410	Lakṣmidhara . . .	Kapishṭhala.
379	Jayaśarmaṇ . . .	Bhāradvāja.	411	Nārāyaṇa . . .	Kāśyapa.
380	Śubharmkara . . .	Vaṭsa.	412	Sōmēśvara . . .	Bhāradvāja.
381	Yaśōdhara . . .	Bhāradvāja.	413	Munījala . . .	Darbha.
382	Rishi (Rishi) . . .	Jivant[y*]āyana.	414	Śrīdhara . . .	Kāśyapa.
383	Viṭhu . . .	Bhārgava.	415	Lōlika . . .	Kapishṭhala.
384	Chhōṭe . . .	Sāṁkritya.	416	Dōvarahi . . .	Kāśyapa.
385	Ājuha . . .	Kāśyapa.	417	Nānā . . .	Darbha.
386	Kēśava . . .	Kāśyapa.	418	Lālā . . .	Kāśyapa.
387	Yaśōdhara . . .	Maunya.	419	Ālaṭa . . .	Kapishṭhala.
388	Dōlhaṭa . . .	Vasiṣṭha.	420	Vasurāta . . .	Bhāradvāja. —
389	Mahasoṇa . . .	Sā[n]ḍilya.	421	Śrī-chhandōga - charaṇē tripāntī(tripāṭhi)n Śrī Dēdiga.	Vaṭsa.
390	Māṣū . . .	Śaṇḍilya.	422	Rābilla . . .	Kapishṭhala.
391	Gōpāla . . .	Vasiṣṭha.	423	Nārasimha . . .	Vaṭsa.
392	Gabhilē . . .	Upamanyu.	424	Pavaṇāha . . .	Kapishṭhala.
393	Gāyādharma . . .	Jivantāyana.	425	Viśvōvara . . .	Kṛishṇātrēya.
394	Jayapāla . . .	Vasiṣṭha.	426	Rāghava . . .	Kapishṭhala.
395	Lakṣmidhara . . .	Jivantāyana.	427	Sōmēśvara . . .	Bhāradvāja.
396	Jālḥē . . .	Vaṭsa.	428	Pavaṇāha . . .	Kṛishṇātrēya.
397	Jahmaṇi . . .	Sārkarāksha.	429	Gōdhara(na) . . .	Kapishṭhala.
398	Nāgādēva . . .	Sārkarāksha.			

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
430	Jālhē . . .	Kautsa.	463	Sūpā . . .	Bhāradvāja.
431	Aniruddha . . .	Kapishthala.	464	Bhāskara . . .	Bhārgava.
432	Pālhaṇa . . .	Vatsa.	465	Dēva-Svāmin . . .	Kauṇḍinya.
433	Ālhaṇa . . .	Sāvarga.	466	Mahārishi(ṛishi) . . .	Ātrēya.
434	Kēśava . . .	Kṛishnātrēya.	467	Nārāyaṇa . . .	Kāśyapa.
435	Kāṇha . . .	Śaṇḍilya.	468	Vidhi-karaṇi Gaṅgādharma.	Sri Vasishtha.
436	Kṛishṇa . . .	Sāvarga.	469	Bhasi(Śaśi)dharma . . .	Vasishtha.
437	Bhadreśvara . . .	Kṛishnātrēya.	470	Siju . . .	Vasishtha.
438	Vāhmaṇa . . .	Kaṇva.	471	Māmē . . .	Upamanyu.
439	Yasa(śaḥ)kara . . .	Maunasa.	472	Chāvaṇa or Rāvaṇa . . .	Pārāsara.
440	Dēvasarmaṇ . . .	Maunasa.	473	Māgha . . .	Gautama.
441	Ḍālā . . .	Bhāradvāja.	474	Madhāicha . . .	Pārāsara.
442	Nārāyaṇa . . .	Bhāradvāja.	475	Isarāicha . . .	Śaṇḍilya.
443	Gāka . . .	Śaṇḍilya.	476	Viṭhu . . .	Bhāradvāja.
444	Yasāicha . . .	Pārāsara.	477	Jānū . . .	Śaṇḍilya.
445	Vidyākara . . .	Pārāsara.	478	Jāna . . .	Kāśyapa.
446	Dhāvana . . .	Gautama.	479	Śrīdhara . . .	Śaṇḍilya.
447	Bhāvasarmaṇ . . .	Gautama.	480	Jamaka . . .	Śaṇḍilya.
448	Lakshmidhara . . .	Gautama.	481	Gachchhū . . .	Pārāsara.
449	Śubhasarmaṇ . . .	Gautama.	482	Pārāsara . . .	Śaṇḍilya.
450	Nārāyaṇa . . .	Gautama.	483	Dhāvana . . .	Bhāradvāja.
451	Gayādharma . . .	Gautama.	484	Śrīkara . . .	Kāśyapa.
452	Brahmāditya . . .	Vatsa.	485	Vāsudēva . . .	Bhāradvāja.
453	Kēśava . . .	Śaṇḍilya.	486	Viṭhu . . .	Pārāsara.
454	Punāicha . . .	Sārkarāksha.	487	Nārāyaṇa . . .	Pārāsara.
455	Nārā[ya]ṇa . . .	Śaṇḍilya.	488	Vidyādharma . . .	Bhāradvāja.
456	Purushōttama . . .	Gālava.	489	Tikama . . .	Śaṇḍilya.
457	Rīlhū . . .	Kāśyapa.	490	Amṛitadhara . . .	Bhāradvāja.
458	Bhābhū . . .	Vatsa.	491	Sahāraṇa . . .	Vasishtha.
459	Silū . . .	Kāly(śya)pa.	492	Trilōchana . . .	Kuśika.
460	Dēvadhara . . .	Agasti.	493	Āśādharma . . .	Bhāradvāja.
461	Gahilāḍa . . .	Bhāradvāja.	494	Lālō . . .	Sauśravasa.
462	Garga . . .	Kāśyapa.	495	Ratikara . . .	Bhārgava.

No. 16.—BEVINAHALLI GRANT OF SADASIVA-RAYA : SAKA 1473.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

These plates were obtained by Rao Sahib H. Krishna Sastri from Bashir ud-Din Ahmad, Esq., the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr. Krishna Sastri.

The inscription is on seven copper plates, which measure 10½ in. by 7½ in. All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures 6 in. in diameter. The plates are numbered in Telugu-Kannada numerals.

The characters of the inscription are Nandi-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Gaṇādhīpatayā namaḥ*, and the signature at the bottom *Śrī Virūpākṣa*, which is, as usual, written in large Kannada characters. The metres used are the usual Anuṣṭubh, etc. The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their proper places. Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long *i* is represented only by a loop over the consonants. A case of redundant *anusvāra* is found in *°kaṁnyā* in l. 105, and various instances where *anusvāra* and *visarga* have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after *r*, as in *sūnur=Dādevaṇa* in l. 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *ṣa*, e.g. *°nāṇiyasiva* in l. 73 f. for *°nāṇiyasiva*; *°nilasitām* in l. 76 in the place of *°nilasitām* and *°vāsmanah* in l. 126 instead of *°vāsmanah*. In one instance long *i* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e.g. l. 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *r* is represented by an *r* sign over the consonant *r*. Instances of these are:—*mūrru* in l. 80 and *Aravīr* in l. 104. The forms *tāmra-sāsana* in l. 309, *vāshadhi* in l. 78, and *Vobāmbikā* in ll. 24-25 are due to vernacular pronunciation.

The inscription records the grant of the village of Bēvinahalli, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpuri to learned Brahmans of various *Gōtras* and *Sūtras*. The grant was made by Rāma-Rāja, the Kārnāṭa minister and brother-in-law of Sadāsiva-Rāja, at the request of a subordinate Muhammadan chieftain Ainana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled '*gaṇa-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīrāṅga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver.

The genealogy of Rāma-Rāja.

Āravīti Bukka m. Ballāmbikā.

Rāma-Rāja m. Lakkāmbikā.

Śrī Rāma-Rāja.

Rāma-Rāja.

The year in which the grant was made is given in numerical words *Guṇ-āśva-vēda-śītāmsu*, i.e. 1473. The date of the grant is thus Śaka 1473; Virōdhikrit; Āshādha; bright Dvādaśī; Monday. Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to *Epigr. Rep.*, 1914-1915, p. 8, 'Śaka 1473, Virōdhikrit; Āshādha *su. di. 11*' is not correct, as the week day is there omitted and the *tithi* is given as Ēkādaśī instead of Dvādaśī.¹

As regards the names of persons occurring in the grant, Sadāsiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Karpāta minister and brother-in-law of the king; Rāma-Rāja was the *de facto* sovereign in the reign of Sadāsiva until his death, which took place at the battle of Tālikōṭa, 23rd Jan. 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various *birudas* (vv. 55-58), of which *Antembavaragaṇḍa* and *Aibiruda-rāya rāhuta-vēśy-aika-bhujāṅga* are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāsiva. Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāsiva-Rāya. About Ainana Malukka Rao Sahib H. Krishna Śastri has inserted in his report² the following note from Mr. Henry Cousens' *Guide to Bijapur* :—

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk." "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmanas deserves to be noticed. In Vol. III, p. 381, of Briggs' *Ferishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription." Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply.

The village granted is divided into 135 *vrittis* and allotted to various Brahmanas and ministers of the king, leaving a very small portion to the gods. The total number of *vrittis* distributed among the donees comes to only 133 $\frac{2}{3}$, while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brahmanas, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table :—

¹ [According to Mr. L. D. Swamikannu Pillai's *Epāsmers* the date regularly corresponds to Monday, June 15, A.D. 1551.—H. K. S.]

² *Epigraphical Report*, 1914-1915, p. 112.

Name.	Father's Name.	Gotra.	Sakha.	Number of Shares.	Remarks.
(1) & (3) Hari and Hara	.....	.....	.....	1+1	
(2) Mahā-Mahāśivya-Bhātta	Rāmachandra	Kāśyapa	Bahv-ricba	4	
(4) Mahā-Gapapati	Mahā-Rāmachandra	Do.	Do.	4	Sūri.
(5) Mahā-Vishnu-Bhātta	Mahā-Mudgala-Bhātta	Do.	Do.	4	
(6) Mahā-Krishna-Bhātta	Ditto	Do.	Do.	1½	
(7) Mahā-Gopāla-Bhātta	Mahā-Rāmachandrārya	Do.	Do.	2	
(8) Dattam-Bhātta	Raghunātha-Sudhī	Parāśara	Do.	2	
(9) Nārāyaṇa-Bhātta	Ākūti-Vishnu-Bhātta	Kaundinya	Yajus	2	
(10) Kaundya-Bhātta	Ananta-Bhātta	Gautama	Bahv-ricba	2	
(11) Sarvā-Bhātta	Ditto	Bharadvāja	Yajus	2	Satām varab.
(12) Nāgā-Adhvarin	Nṛsīmha-Bhātta	Gārgya	Do.	2	Viprēndra.
(13) Yallam-Bhātta	Purushōttama-Bhātta	Do.	Do.	2	
(14) Sāha-Bhātta	Ananta-Bhātta	Bharadvāja	Do.	2	
(15) Phapi-Bhātta	Narasimha-Sudhī	Gārgya	Do.	2	
(16) Gaṇḍaga-Bhātta	Ananta-Bhātta	Srīvatas	Do.	2	
(17) Nāgā-Bhātta	Ditto	Gautama	Bahv-ricba	2	Satām varab.
(18) Timma-Bhātta	Purushōttama-Bhātta	Gārgya	Yajus	2	Gopin and Dhīmān.
(19) Krishna-Bhātta	Ananta-Bhātta	Bharadvāja	Do.	2	
(20) Srinat-Timma-Bhātta	Narasimha-Sudhī	Gārgya	Do.	2	
(21) Ananta-Bhātta	Nāmaṇa-Bhātta	Kāśyapa	Do.	2	
(22) Kāmaga-Bhātta	Kāmaga-Bhātta	Do.	Do.	2	Sudhī.
(23) Sōmanātha-Bhātta	Purushōttama-Bhātta	Gārgya	Do.	2	

(24) Timmāṅv-Adhvarin . . .	Lingana-Bhaṭṭa . . .	Ātrēya . . .	Do. . .	2	Sudhī.
(25) Timmaṅga-Bhaṭṭa . . .	Dēvaṅga-Bhaṭṭa . . .	Gārgya . . .	Bahv-riṭha . . .	2	Dhīmān.
(26) Janni-Bhaṭṭa . . .	Dharmā-Bhaṭṭa . . .	Bhāradvāja . . .	Do. . .	2	
(27) Kāmā-Bhaṭṭa . . .	Tippaṅga-Bhaṭṭa . . .	Kāśyapa . . .	Yajus . . .	2	
(28) Bacchi-Bhaṭṭa . . .	Buṣṭi-Bhaṭṭa . . .	Parāśara . . .	Do. . .	2	Sāri-varya.
(29) Śrīmat-Timmaṅga-Bhaṭṭa . . .	Nāmaṅga-Bhaṭṭa . . .	Kauṇḍinya . . .	Bahv-riṭha . . .	2	Sudhī.
(30) Kṛitū Hiraṇya . . .	Dharmā-Bhaṭṭa . . .	Bhāradvāja . . .	Do. . .	2	
(31) Kṛishṇa-Bhaṭṭa . . .	Tippaṅga-Bhaṭṭa . . .	Kāśyapa . . .	Yajus . . .	2	
(32) Śrī Kāmēśvara . . .	Timmaṅga-Bhaṭṭa . . .	Bhāradvāja . . .	Do. . .	2	
(33) Ananta-Bhaṭṭa . . .	Sarva-Bhaṭṭa . . .	Do. . .	Do. . .	2	
(34) Timmaṅga-Bhaṭṭa . . .	Tippaṅga-Bhaṭṭa . . .	Kāśyapa . . .	Do. . .	2	Dhīmān.
(35) Bhairava . . .	Bhairava-Bhaṭṭa . . .	Kauṇḍinya . . .	Do. . .	2	
(36) Gōjāla-Paṇḍita . . .	Śaśha Māḷopanta . . .	Parāśara . . .	Bahv-riṭha . . .	2	
(37) Hari-Bhaṭṭa . . .	Lakṣmīdhara Maṇishin . . .	Kauṇḍinya . . .	Do. . .	2	
(38) Antam (Annām)-Bhaṭṭa . . .	Yallam-Bhaṭṭa . . .	Vasishṭha . . .	Do. . .	2	Dhīmān.
(39) Gaṇapati . . .	Bhōṇḍu-Bhaṭṭa . . .	Jāmadagnya . . .	Do. . .	2	Sudhī.
(40) Sōma-Bhaṭṭa . . .	Ēchi-Bhaṭṭa . . .	Kauṇḍinya . . .	Yajus . . .	2	Guṇa and Dvijōtama.
(41) Peddi-Bhaṭṭa . . .	Yallam-Bhaṭṭa . . .	Bhāradvāja . . .	Bahv-riṭha . . .	2	
(42) Nāga-Bhaṭṭa . . .	Koṇḍu-Bhaṭṭa . . .	Gautama . . .	Do. . .	2	
(43) Śrīdhara Sudhī . . .	Śrī Rāmēśvara-Bhaṭṭa . . .	Kausika . . .	Yajus . . .	1½	
(44) Nāga-Bhaṭṭa . . .	Giri-Bhaṭṭa . . .	Do. . .	Do. . .	1½	
(45) Paruṣhōtama-Bhaṭṭa . . .	Rāmēśvara Maṇishin . . .	Kapi . . .	Do. . .	1½	
(46) Timmaṅga-Bhaṭṭa . . .	Giri-Bhaṭṭa . . .	Kausika . . .	Do. . .	1½	
(47) Nāga-Bhaṭṭa . . .	Rāmēśvara-Bhaṭṭa . . .	Kapi . . .	Do. . .	1½	
(48) Vāmara-Bhaṭṭa . . .	Kasavā-Bhaṭṭa . . .	Bhāradvāja . . .	Do. . .	1½	

Name.	Father's Name.	Gōtra.	Śākha.	Number of Shares.	REMARKS.
(49) Tippapa-Bhatṭa	Māyī-Bhatṭa	Bhāradvāja	Yajus	1½	Dhimān.
(50) Nārasinha Sudhī	Rāmsēvara-Bhatṭa	Kāśyapa	Do. . . .	1½	
(51) Brahma-Bhatṭa	Nāmapa-Bhatṭa	Kauṇḍinya	Bahv-ṛicha	1½	Sudhī.
(52) Vēnmapa-Bhatṭa	Lingapa-Bhatṭa	Kāśyapa	Yajus	1½	Do.
(53) Dharma-Bhatṭa	Narasinha Sudhī	Kaṇva	Do. . . .	1½	Do.
(54) Koṇḍu-Bhatṭa	Ananta-Bhatṭa	Bhāradvāja	Do. . . .	1½	
(55) Kōṇēri-Bhatṭa	Busī-Bhatṭa	Parāśara	Do. . . .	1½	
(56) Mudgala-Bhatṭa	Rāmsēvara-Bhatṭa	Harita	Bahv-ṛicha	1½	
(57) Rāghava	Kasavā-Bhatṭa	Gārgya	Yajus	1½	Dhimān.
(58) Śingari Sudhī	Aubhaja-Bhatṭa	Do. . . .	Do. . . .	1½	
(59) Timmapa Sudhī	Nārāyaṇa-Bhatṭa	Kauṇḍinya	Do. . . .	1½	
(60) Kṛtin Hiranya-Bhatṭa	Mudgala-Bhatṭa	Kāṇva Śyāvāśva . . . .	.....	1	
(61) Parvata-Bhatṭa	Lakṣmapa Manishin	Ātrēya	Yajus	1	
(62) Namapa-Bhatṭa	Kasavā-Bhatṭa	Bhāradvāja	Do. . . .	1	Dhimān.
(63) Kṛishṇa-Bhatṭa	Dharma-Bhatṭa	Kāśyapa	Do. . . .	1	
(64) Visvanātha-Bhatṭa	Nārāyaṇa-Bhatṭa	Kauṇḍinya	Do. . . .	1	
(65) Malli-Bhatṭa	Nāmapa-Bhatṭa	Do. . . .	Bahv-ṛicha	1	
(66) Kōṇēri-Bhatṭa	Ditto	Kausika	Yajus	1	Guṇin.
(67) Manishin Giri-Bhatṭa	Vinayaka-Bhatṭa	Harita	Do. . . .	1	
(68) Timmapa Sudhī	Kōṇēri-Bhatṭa . . . .	.....	Bahv-ṛicha	1	The (adopted) son of another Kōṇēri-Bhatṭa.
(69) Yallam-Bhatṭa	Ditto	Gautama	Do. . . .	1	Dhimatām varāḥ.
(70) Bhāra-Bhatṭa	Gaṅgapa-Bhatṭa	Śrīvatas . . . .	.....	1	

(71) Timmarasa	Lakshmarasa	Harita	Yajus	1	
(72) Hamparasa	Virupparasa	Kaundinya	Bahv-picha	1	
(73) Rayasa Venkaiādrī	Timmayy-āmātya	Harita	Yajus	1	
(74) Virapp-āmātya	Basav-āmātya	Do.	Bahv-picha	1	
(75) Timmarasa	Virumarasa	Bhāradvāja	Do.	1	Dhimān.
(76) Timmapp-āmātya	Chenḍikō Basav-āmātya	Kaundinya	Do.	1	
(77) Venkaiādrī	Kāmarasa Timm-āmātya	Bhāradvāja	Do.	1	
(78) Timmapp-āmātya	Naijay-āmātya	Kāśyapa	Do.	1	
(79) Bhūmarasa	Vennarasa	Agastya	Do.	1	
(80) Gaṇapāti Amātya	Muluvāgila Kōnēri Dēva	Harita	Do.	1	
(81) Kāṇva Basav-āmātya Sēklara	Dēchirāja Basava-rāja	Kaundinya . . . . .	.....	1	
(82) Basavappa	Mailāpura Mādarasa	Bhāradvāja	Yajus	1	

Among the names specially interesting to us are Rāyasa Veṅkaṭādri, the son of Timmayy-āmātya, who may certainly be identified with Rāyasam Veṅkaṭādri, son of Mosalimaḍugu Timmarāja, who is mentioned in the Ūnamāñjēri plates and the Tiruppukkuḷi stone inscription (No. C. 175 of 1916, Madras) as a subordinate of Sadāśiva Rāya. It is clear from our plates, however, that there are two Veṅkaṭādris, both sons of ministers of Achyuta by name Timma. The other Veṅkaṭādri is the son of Kāmarasa Timm-āmātya. The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81.

The names of donees are derived from Sanskrit or from colloquial Kannaḍa corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word Madras is uncertain, and we may well suggest for Madrasa-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word 'Madras.' That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bēvinahalli in l. 278 f.—H. K. S.]

It is clear from the above table that of the 80 Brahmins among whom the land was divided 46 were students of the *Yajur-vēda*; 31 of the *R̥ig-vēda*; and of the remaining 3 it is not stated to which *Śākhā* they belonged. This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the *Sāma-vēdin* Brāhmaṇas belonged. Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos 45 and 47; Vasishṭha *gōtra* (No. 38); and Agastya *gōtra* (No. 79). It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra*. These *gōtras* were not unknown in South India in earlier times. We find two names of donees of the Kapi *gōtra* in the Taṇḍantōṭṭam plates¹ of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the *Āpastamba-sūtra* and the other to the *Prāvachana-sūtra*. In the same plates we have four donees of the Vasishṭha *gōtra*, all of whom are of the *Āpastamba-sūtra*.

After the names of the donees, etc., have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted. These are recorded in the Kannaḍa dialect, the *Dēśa-bhāṣhā*, as it is called in our grant.

The edict was composed by Sabhāpati Svayambhu at the order of the king. The engraver of the grant is Viranāchārya, son of Virāṇa.

TEXT.²

[Metres : vv. 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anushtubh*; v. 9, *Harinī*; v. 36, *Dōdhakā*; v. 160, *Śālinī*; vv. 5, 21, 25, 29-30, 32-3, 35, 42, *Śārdūlavikrīḍita*; vv. 5, 8, 19, 11, 22-3, 34, *Sragdharā*; vv. 14, 54, 59, *Indravajrā*; vv. 24, 26, *Mālinī*; vv. 27-28, 31, *Upendravajrā*; vv. 55-8, *Vasantatilakā*.]

First plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुंबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[१*] हरेर्लीलावराहस्य' दं-

¹ *South-Indian Inscriptions*, Vol. II, Pt. V, p. 534.

² From the ink-impressions.

³ Another reading is °वराहस्य, as we find in "Conjeeveram plates of Krishṇadēva-Rāya" published by us (*Ep. Ind.*, Vol. XIII, pp. 123 ff.). [But the plate has there °वराहस्य, perhaps an error for °वराहस्य.—H. K. S.]

3 द्वादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री कृत्रयिं दधौ ।[२*]

कल्याणा-

4 यास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजोद्धूतं हरिणापि च पू-
5 ज्यते ।[३*] अस्ति क्षीरमयाद्देवैर्मथ्यमानान्महाबुधैः । नवनीतमिवोद्धू-
6 तमपनीततमो महः ।[४*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-
7 धः पुण्यैरस्व पुरुरवा भुजबलैरायुहिषा^१ निन्नतः । तस्यायुर्नहुषीस्व
8 तस्य परुषो युडे ययाति[:*] क्षितौ (।) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-
9 वयानीपतेः ।[५*] तदंशे देवकीजानिर्दिदोपे तिमभूपतिः । यशस्वी तुलुवे-^२
10 द्रेषु यदोः कृष्ण इवान्वये ।[६*] ततोभूदुक्कमाजानिरोश्वरक्षितिपा-
लकः । अ-

11 वासमगुणभ्रंशं मौलिरत्नं महीभुजां ।[७*] सरसादुदभूतस्मात्परसाव-
12 निपालकः । देवकीनंदनात्कामो देवकीनंदनादिव ।[८*] विविधसुकृतोद्वा-
13 मे रामेश्वरप्रमुखे मुहुर्मदितद्वदय[:*] स्थाने स्थाने व्यधत्त यथाविधि । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं स्फोटं
15 यशः पुनरुक्तयन् ।[९*] कावेरीमाशु बध्ना बहलजलरयां तां विलंघ्यैव
16 शत्रुं जीवग्राहं गृहीत्वा समिति भुजबलात्तंचराज्यं तदीयं । कृत्वा
श्रीरं-

17 गपूर्वं तदपि निजवसे^३ पट्टणं यो बभासे ।^४ कीर्त्तिस्तंभं निखाय त्रिभुव-
18 नभवनस्तूयमानापदानः ।[१०*] चेरं चोलं च पाण्ड्यं तमपि च मधुरावल्लभं
19 मानभूषं वीर्योदयं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान् ।
20 आगंगातीरलंकाप्रथमचरमभूत्तटांतं नितान्तं ख्यातः क्षीणोपतो-
21 नां स्रजमिव शिरसां शासनं यो व्यतानीत् ।[११*] तिप्पाजोनागलादेव्यैः^५

कौ-

22 सत्याश्रीसुमित्तयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्पंक्तिरथादिव ।[१२*] वीरो
23 विनयिनौ रामलक्ष्मणाविव नंदनौ [*] जातौ वीरनृसिंहेंद्रकृष्णरायम-
24 होपतौ ।[१३*] रंगक्षितींद्राच्युतदेवरायौ रक्षाधुरीणाविव रामकृष्णौ । वो^६-
25 बांबिकायां नरसक्षितींद्रादुभावभूतान्मुरगेंद्र^७सारी ।[१४*] वीरश्रीनार-

^१ Read °रायुहिषां.

^२ Read प्रे.

^३ Read व्यो;

^४ Read वे.

^५ Omit stop.

^६ Read श्री.

^७ The same reading is found in the Kṛṣṇāpurāṇa plates of Sadāsiva-Rāya (*Ep. Ind.*, Vol. IX). The British Museum plates have भूतान्मुरगेंद्र. Prof. Kielhorn corrects this into भूतां नरकेंद्र, while Dr. Sten Konow proposes नरकेंद्र. The last seems to be the best reading.

- 26 श्रीनारसिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरख-
 27 ब्रग्ननलनहुषानप्यवन्धामथान्यान् । आसेतोरासुमेरोरवनिमुर-
 28 नुतः खैरमाचोदयाद्रेरापाञ्चात्याचलांतादखिलहृदयमावर्ण्य राज्यं
 29 शशास ।[। १५*] नानादानान्यकार्षीत्कनकसदसि यः श्रीविरूपाक्ष-
 देवस्थाने
 30 श्रीकालहस्तीशितुरपि नगरे वैकटाद्री च कांच्या । श्रीशैले शोणशैले

Plate II.

- 31 महति हरिहरेहोबले संगमे च (।) श्रीरंगे कुंभघोणे इततम-
 32 सि महानंदितोर्थे निवृत्तौ ।[। १६*] गोकर्णे रामसेतौ जगति तदितरेष्व-
 33 प्यशेषेषु पुण्यस्थानेष्वारम्भनानाविधबहुलमहादानवारिप्रवाहैः ।
 34 यस्थोदंचतुरंगः(।)प्रकरखुररज(।)शुष्यदंभोधिमग्न(।) क्ष्माभृत्यक्षद्विदो-
 35 द्यत्तरत्कुलिशधरोत्कंठिता कुंठिताभूत् ।[। १७*] ब्रह्मांडं विश्वचक्रं घटमुदि-
 36 तमहाभूतकं रत्नधेनुं (।) सप्तांबोधौ च कल्पचितिरुहलतिके कांचनीं
 37 कांचधेनुं । स्वर्णक्ष्मां योहिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं । हेमा-
 38 श्वं हेमगर्भं कनककरिरथं पंचलांगल्यतानीत् ।[। १८*] प्राज्यं प्रशास्य
 निर्वि-
 39 ष्णं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितेरिन्द्रे दिवं
 गते ।[। १९*] ततोप्य-
 40 वार्यवोर्यः[*] श्रीकृष्णरायमहोपतिः । बिभर्ति मणिकेयूरनिर्विशेषं महौ सु-
 41 जे ।[। २०*] कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैक्यं ब्रजे-
 दित्याशंक्य पुरा पुरा-
 42 रिरभवद्गलिचणः प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोद्भवपद्म-
 43 भूः (।) कालो खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[। २१*]
 शत्रूणां वासमेते द-
 44 दत इति रुपा किं नु सप्तांबुराश्रीमानासेनात्तुरंगदटितवसुमतीधूलिका-
 45 पालिकाभिः । संशोष्य खैरमेतव्यतिनिधिलक्ष्मिणिका यो विधत्ते (।) ब्रह्मां-
 46 ङ्खर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[। २२*] स्तुत्यौदार्यं सुधीभिस्त वि-
 47 जयनगरे रत्नसिंहासनस्थः क्ष्मापालान्कृष्णरायचित्तिपतिरधरोक्त्य
 48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितिधरकटकादा च हेमाचलांता-

* Omit one श्रीनार.

* Read 'द्यत्तरत्कुलिश'.

* Read क्षा.

* Read 'नक्षोभ'.

* Read नु.

- 49 दा सेतोरर्षिसार्वभियमिह बहलोक्य कीर्त्या बभासे ।[२३*] कृतवति
सुरलो-
- 50 कं कृष्णराये निजांशं^१ तदनु तदनुजन्मा पुण्यकर्माच्युतेन्द्रः । अखिलम-
- 51 वनिलोकं स्वांशमेत्यारिजेता विलसति हरिचेता विद्वदिष्टप्रदाता ।
[२४*] अं-
- 52 भीदेन निपीयमानसलिलोमस्येन पीतोकि^२तस्तप्तो राघवसायकाम्नि-
- 53 शिखया संतप्यमानः सदा । अंतस्त्रैर्वडवामुखानलशिखाजालैर्विभुष्को
- 54 ध्रुवं यद्दानांबुरंबुधि^३रयं पूर्णः समुद्योतते ।[२५*] समजनि नरपालः
सत्यध-
- 55 मंप्रतिष्टो^४ विजयनगरराजद्रुसिंहासनस्थः ।[*] कृमनलमडुपादीबोच-
- 56 यद्वाजनीत्या निरुपमभुजवीर्यो^५दार्यभूरच्युतेन्द्रः ।[२६*] क्षितिप्रतिष्ठा^६पित-
कीर्त्ति-
- 57 देहे प्राप्ते पदं वैष्णवमत्युतेन्द्र^७ । अक्ष्यास्य भद्रासनमस्य सूनुरीरो बभौ वं-
- 58 कटदेवरायः ।[२७*] प्रशास्य राज्यं प्रशवा^८स्वरूपे विद्वन्निधौ वेंकटराय-
भूपे । अ-
- 59 भागधेयादचिरात्प्रजानामाखंडलावासमथाधिरुटे ।[२८*] तिमांवावर-
गर्भमौ-

Plate II; side ii.

- 60 क्लिकमणी रंगक्षितींद्रात्मजः क्षत्रालंकरणेन पालितमहाकर्णा-
- 61 ट्टराज्यश्रिया । शौर्यो^९दार्यदयावता स्वभगिनोभक्षा^{१०} जगत्त्रायिना^{११} (i) राम-
- 62 क्ष्मापतिनाप्यमात्यतिलकैः क^{१०}साभिषेकक्रमः ।[२९*] श्रीविद्यानगरो-
ल्लामनि
- 63 महासा^{११}क्ष्माज्यसिंहासने संतानद्रुवि स्फुरन्सुरगिरौ संदृत्य विद्वेषिणः ।
- 64 आ सेतोरपि चा हिमाद्रि रचयवाप्नो निजाप्राकरात्सर्वा^{१२} पाजयते सदाशि-
- 65 वमहारायश्चिराय क्षमां ।[३०*] विख्यातविक्रांतिनयस्य यस्य पद्मा-
भिषेके निय-
- 66 तं प्रजानां । आनंदबाष्पैरभिषिच्यमाना देवोपदं दर्शयते अरित्री ।
[३१*] गोत्रो-

^१ The reading elsewhere is निताकं.

^२ Read क्लिक.

^३ Read घनांबुरंबुधि.

^४ Read ही.

^५ Read हा.

^६ Read ०च्युतेन्द्र.

^७ Read प्रसवा^८.

^८ Read ०भक्षा.

^९ Read जननाश्रिया.

^{१०} Read क्षमा^{११}. The reading here may be justified by the rule रजयोरभेदः

^{११} Read सा.

- 67 चरविशारदं कुवलयपीडापहारोदुर (i) सत्यायत्तमतिं समस्तसुम-
 68 नस्तोमावनैकायनं [1*] संजातमृतिभूचिं सविजयं संनन्दकञ्चीभरं (i)
 69 यं शंसन्ति यशोदयांचितगुणं कृष्णावतारं बुधाः ।[३२*] विख्यातं
 बहुभोगशृ-
 70 गविभवैरुहामदानोदुरं (i) धर्मेण मृतिमात्रतोपि भुवने दत्तं प्रजारक्ष-
 71 णे । प्राप्तां यस्य भुजं भुजंगमहिर्दृष्टिर्दतिकूर्मोपमं पातिव्रत्यपताकिके-
 72 ति धरणी^१ जानन्तु सर्वे जनाः ।[३३*] यत्सेनाधूलिपाली शकम-
 शकसमुच्चाटने
 73 धूमरेखा रोमाली कीर्त्तिवद्धा इव भुवनमिदं सर्वमंतर्वहत्याः । वेणी ना-
 74 स्तेयश्रीव^२ प्रकटितविह्वतेर्वीरलक्ष्म्या रणाय (i) शाल्ये जीमूतपङ्क्ति^३
 किल सक-
 75 लखलस्तोमदावानलानां ।[३४*] तुंगामेव दयां पदांबुजयुगं शोणं च
 कृष्णां तनुं
 76 रक्तानीलशितां^४ त्रिवेणिमनघां श्लोक्षा^५ मिरं नर्मदां [1*] तीर्थानीति समा-
 षहृत्य-
 77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिमुदितः पट्टाभिषेक-
 त्रिये ।
 78 [३५*] वो^६षधिपत्युपमायितगंडस्तोषणरूपजितासमकांडः [1*] भाषेगीतपुवरा-
 79 यरगंडः पोषणनिर्भरभूनवखंडः ।[३६*] राजाधिराजविहदो राज-
 राजसमां-
 80 कृतिः । स्वाराजराजमान(ः)त्री[1*] श्रीराजपरमेश्वरः ।[३७*] मूर्धराय-
 रगंडांको मेह-
 81 लंघियश्रीभरः । शरणागतमंदारः पररायभयंकरः ।[३८*] करदाखि-
 लभूपा-
 82 लः परदारसहोदरः । हिंदुरायसुरत्राच इंदुवंशशिखामणिः ।[३९*]
 शची-
 83 घगंडभेहंडी^७ हरिभक्तिसुधानिधिः । वर्धमानापदानश्रीरर्हवारीन-
 84 टेभरः ।[४०*] इत्यादि विहदेर्वदित्या नित्यमभिष्टुतः । कांभोज-
 भोजका-

^१ Read च।^२ Read श्री.^३ Read वलीव.^४ Read नास्ते...पंक्तिः^५ Read श्लोका.^६ Read वीचा.^७ Read श्री.^८ This reading seems to be better than that in the Krishnashtanam plates, which read "हरिभक्तभेहंडी",^९ Read कांभोज.

- 85 लिंगकरहाटादिपार्थिवैः सन¹विदल्लपदं प्राप्तेः संदर्शितनृपोपदः ।[४१*]
 86 सोयं नीतिविशारदः सुरतरुस्फडाल²विश्राणनः सर्वोर्वीशनतः स-
 87 दाशिवमहारायत्तमानायकः । बाहावंगदनिर्विशेषमखिलां स-
 88 वंसहामुहहन्विदत्ताणपरायणो विजयते वीरप्रतापोन्नतः ।[४२*] गु-
 89 णाश्ववेदशीतांशुगणिते शकवत्सरे । वर्षे विरोधिकृन्नान्नि मा-

Third plate ; side i.

- 90 सि चाषाढनामनि ।[४३*] पक्षे वलक्षेपु[प्ये][क्षे*] हादश्यामिन्दुवासरे ।
 91 तुंगभद्रानदीतीरे विट्टलेश्वरसंनिधौ ।[४४*] नानाशाखाभिधागो-
 92 त्सूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विश्वे-
 93 षतः । ।[४५*] वक्षिते हस्तिनावत्याश्वीकेकवडिनाडुके । रौडकु³दीयसी-
 94 मायामपि विख्यातिमाश्रितं ।[४६*] ग्रामाद्गुडरुनाम्नोपि प्राच्यं सोमन-
 95 हकृतं⁴ । जालोहक्यभिधाद्वामाहक्षिणस्यां दिशि स्थितं ।[४७*]
 जालोह-
 96 क्लीकारटिकग्रामयोरुभयोरपि । सोमांतात्संयुतादाशं पश्चि[मां*]-
 97 समुपाश्रितं ।[४८*] ग्रामात्कारिकाभिख्यादुत्तरं दिशमाश्रितं । श्रीम-
 98 द्रामसमुद्राख्यामपरां समुपाश्रितं ।[४९*] पौनापुराभिधानेन ग्राम-
 99 केण समन्वितं । ग्रामं बेविनहक्याख्यं सर्वसस्योपशोभितं ।[५०*] स⁵-
 100 मान्यं चतुस्त्रीमासंयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसा-
 101 ख्यज[ला*]न्वितं ।[५१*] अक्षिण्यागामिसंयुक्तं⁶ गणभोग्यं सभूरुहं । वापीकूप-
 102 तटाकैश्च कश्छारामैश्च⁷ संयुतं ।[५२*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रता-
 103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचित ।[५३*] भूकल्प-
 शास्त्री
 104 प्रथितार्वीटिबुक्कत्तमापीजनि पुण्यशीलः । यक्षांबिका तस्य
 105 बभूव पत्नी पुरंदरस्थेव पुलोमकन्या⁸ ।[५४*] अस्मादशेषभुवना-
 106 वन[वारिजात्ता]⁹शृंगारराजवदजायत रामराजः । लक्ष्मीस-
 107 मानचरिता ललनामतस्त्री लक्षांबिका रतिरिवाजनि तस्य
 108 देवी ।[५५*] तस्याधिकैस्समभवत्तनयस्तपोभिश्चश्रीरामराजनृप-
 109 तिश्चशिवंशदीपः । यस्याञ्जलन्भुजमहांसि यथा तथासन्नेत्रा-

¹ Read सौ.

² Read तः.

³ Read °क्या.

⁴ Read स्यङ्गो.

⁵ Read जं.

⁶ The bracketed letters appear to have been written over an erasure.

⁷ Read पु.

⁸ Read °कारामैश्च.

- 110 णि वैरिसदृशा¹ च निरंजनानि ।[५६*] स्त्रीरोपकंठविहृतिसदृशां वि-
 111 शालस्वालीकदूरिततमास्तनयस्तदीयः । अत्रासवृत्तिरव-
 112 दातगुणानुवर्त्ती श्रीरामराजनरपालमणिसमिधे ।[५७*] यस्मि-
 113 न्प्रशासति महीं जगदेकवीरे भंगो नदीषु² च पक्षपातः । वल्लीपु
 114 पल्लवरुचिर्वनितारतेषु नीवीविमोचनमभून्नियतं प्रजानां ।[५८*]
 115 इन्दुर्यशोविन्दुरपि प्रतापतेजस्कुलिंगस्स परं पतंगः । कंतु-
 116 शिष्यो यस्य तु चाटुकारः कर्णोधमर्णः करदानकेल्याः ।[५९*]
 सुमतेरस्य
 117 धीरस्य सुतामसमतेजसः । सोमवंशावतंसस्य सुकृतस्य मनी-

Third plate; side vi.

- 118 पिणां ।[६०*] आत्रेयगोत्रालंकारमणेर्मनुनयस्थितेः । अंतैववर-
 119 गंडस्य हरिभक्तिसुधानिधिः³ ।[६१*] नहुषोपमस्य नानावर्णश्री-
 120 मंडलोकगंडस्य । ऐविरु[द]रायराहुतवेश्यैकभुजंगवि-
 121 रुदभरितस्य ।[६२*] विख्यातविरुदमनियविभाळलीलस्य विजयशो-
 122 लस्य । विश्वंभराभृतिस्फुटविश्रुतधरणीवराहविरुदस्य ।[६३*] क-
 123 न्यार्नकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडै(टै)ननमलुकेंद्रपू-
 124 र्वपुष्पफलात्मना ।[६४*] वीरेननमलुकेंद्रविजितारातिभूभुजा⁴ ॥
 125 विहितांजलिबंधेन र्याचितस्य यशोनिधेः ।[६५*] विनयीदार्य-
 126 गांभीर्यविक्रमावासवेस्मनः⁵ । वीरस्य रामराजस्य विघ्न-
 127 मिमनुपालयन् ।[६६*] परीतः प्रयतैः स्निग्धैः पुरोहितपुरोग-
 128 मैः । विविधैर्विवुधैश्चोतपथिकैरधिकैर्गिरा ।[६७*] मदाशिव-
 129 महारायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्व-
 130 कं दत्तवान्मुदा ॥[६८*] पंचविंश[यु]तं वृत्तिशतं ग्रामेन मन्त्रिते ।
 वृत्ति-
 131 मन्तो विलिख्यन्ते विप्रा केदांतपारगाः ।[६९*] कृतसंनिधये गामे ल-
 132 पाकूपारचक्षुषे । अर्पिता वृत्तिरेकाद सुधाहाराय शंभवे ।[७०*]
 विष्णु-

- 133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विधातुं प्रत्यहं पूजां ह-

¹ Read °सुदृशा.

² Read सु.

³ Read भंगो नदीषु पक्षगेषु.

⁴ Read सुवा°.

⁵ Read °निधेः.

⁶ Read म. [This correction is unnecessary. A more desirable correction would be °मलुकेंद्र for °मलुकेंद्र.—
 H. K. S.]

⁷ Read या. The preceding *akshara* is confused.

⁸ Read °स्मनः.

⁹ Read या.

i.

ii.

2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30

32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50
51
52
53
54
55
56
57
58

ii b.

iii a.

60
61
62
63
64
65
66
67
68
69
70
71
72
73
74
75
76
77
78
79
80
81
82
83
84
85
86
87
88

90
91
92
93
94
95
96
97
98
99
100
101
102
103
104
105
106
107
108
109
110
111
112
113
114
115
116

[illegible][illegible][illegible]

204
206
208
210
212
214
216
218
220
222
224
226
228

- 134 त्तिरेकात् कथिता ।[। ७१*] महामहादेवभट्टश्रीमहारामचंद्रजः । च-
 135 'तुवत्तोरि[हा]प्रोति बह्वचः^२[*] काश्यपान्वयः ।[। ७२*] महागणपतिस्सू-
 रिश्रयो
 136 महारामचंद्रजः । काश्यपान्वयजो वत्तोवतसोत्तैहि^३ बह्वचः^२ ।[। ७३*]
 137 श्रीमहाविष्णुभट्टोत्त महासुब्रह्मभट्टजः । चतस्रो बह्वचोभ्येति
 138 वत्तोः काश्यपगोत्रजः ।[। ७४*] श्रीमहाकृष्णभट्टोत्त महामुब्रह्मभट्ट-
 जः । सार्द्ध-
 139 कवत्तिमाप्रोति बह्वचः काश्यपान्वयः ।[। ७५*] श्रीमहारामचंद्रार्यसूनुः
 काश्य-
 140 पगोत्रजः । महागोपालभट्टोत्त वत्तो द्वे बह्वचोभ्युते ।[। ७६*] रघुनाथसुधीसूनु-
 141 श्रुतीपराशरगोत्रजः । वत्तिद्वयमवाप्रोति दत्तभट्टोत्त बह्वचः ।[। ७७*] आकूति-
 142 विष्णुभट्टस्य सूनुः कौडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-
 143 जुषोत्त द्विवत्तिकः ।[। ७८*] नंदनीनंतभट्टस्य गौतमान्वयसंभवः ।
 144 वत्तिद्वयमवाप्रोति कौडुभट्टोत्त बह्वचः ।[। ७९*] भारद्वाजान्व-
 145 योद्भूतो याजुषीनंतभट्टजः । वत्तिद्वयमिहाप्रोति सर्वाभट्टस्यतां [वरः] ।[। ८०*]

Plate IV; side i.

- 146 सूनुर्नृसिंहभट्टस्य याजुषो गार्ग्यगोत्रजः । नागावधानो विप्र-
 147 द्रो वत्तिद्वयमिहाश्रुते ।[। ८१*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।
 वत्तिद्व-
 148 यमवाप्रोति यत्तभट्टोत्त याजुषः ।[। ८२*] नंदनीनंतभट्टस्य भारद्वाजान्वयो-
 द्भवः ।
 149 याजुषश्लेषभट्टाख्यो वत्तिद्वयमिहाश्रुते ।[। ८३*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-
 150 सुधीसुतः । वत्तिद्वयमवाप्रोति फणिभट्टोत्त याजुषः ।[। ८४*] याजुषीनंत-
 भट्ट-
 151 स्य सूनुः श्रीवत्सगोत्रजः । अत्र गंगणभट्टाख्यो वत्तिद्वयमिहाश्रुते ।[। ८५*]
 नंदनो-
 152 नत्तभट्टस्य नागाभट्टस्यतां वरः । अत्र द्विवत्तिमाप्रोति बह्वचो गौतमान्व-
 153 यः ।[। ८६*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः । गुणो 'द्विवत्ति-
 को धीमास्त्रि-

^१ Read °तुवत्तो°.

^२ Read बह्वचः.

^३ Read °वैति.

- 154 माभट्टोत्र याजुषः ।[। ८७*] नंदनीनंतभट्टस्य भारद्वाजान्वयोद्भवः ।
याजुषः कृष्णभ-
- 155 द्वाख्यो वृत्तिद्वयमिहाश्रुते ।[। ८८*] नरसिंहसुधोसूनु'याजुषो गार्ग्य-
गोत्रजः श्री-
- 156 मत्तिमणभट्टाख्यसुधीरत्र द्विवृत्तिकः ।[। ८९*] सूनूर्नामणभट्टस्य काश्यपान्वय-
- 157 संभवः । याजुषो नंतभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९०*] श्रीम[त्का]मण-
भट्टाख्यसु-
- 158 धीः कामणभट्टजः । वृत्तिद्वयमिहाप्रोति याजुषः काश्यपान्वयः ।[। ९१*]
श्रीसोमना-
- 159 [य]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
- 160 जः ।[। ९२*] सूनूर्नामणभट्टस्य सुधोरात्रेयगोत्रजः । तिस्माव-
धानी द्वे वृत्ती या-
- 161 जुषोत्र समश्रुते ।[। ९३*] सूनूर्देवणभट्टस्य बह्वृचो गार्ग्यगोत्रजः
धीमांस्तिम-
- 162 णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९४*] भारद्वाजान्वयोद्भूतो धर्मा-
भट्टतनू-
- 163 ङ्गवः । बह्वृचो जंनिभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। ९५*] सूनूर्स्ति-
प्पणभट्ट
- 164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाप्रोपि कामाभट्टो महा-
- 165 मतिः ।[। ९६*] पराशरान्वयोद्भूतो बुधिमट्टस्य नंदनः । याजुषो बह्वि-
- 166 भट्टोत्र सूरिवर्यो द्विवृत्तिकः ।[। ९७*] सूनूर्नामणभट्टस्य सुधीः कौडि-
- 167 न्यगोत्रजः । श्रीमत्तिस्मणभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[। ९८*]
धर्मा-
- 168 भट्टतनूजश्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो ब-
- 169 ह्वृचोत्र द्विवृत्तिकः ।[। ९९*] सूनूर्स्तिप्पणभट्टस्य काश्यपान्वय-
संभवः । या-
- 170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्रुते ।[। १००*] सूनूर्स्तिमणभट्टस्य
भारद्वा-
- 171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[। १०१*] भार-
द्वाजा-
- 172 न्वयोद्भूतस्त्वर्वाभट्टतनूद्भवः । याजुषो नंतभट्टाख्यो वृत्तिद्वयमिहाश्रु-

173 ते ।[१०२*] श्रीमत्तिमणभट्टाख्यो धीमांस्तिप्पणभट्टजः । काश्यपा-
न्वयसंभूतो या-

Plate IV; side ii.

- 174 जुषोव द्वित्तिकः ।[१०३*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-
175 जः । द्वित्तियमिहाप्रोति कौडिन्यान्वयसंभवः ।[१०४*] गोपालपंडि-
176 तश्रेष्ठमालीपंततनूद्वयः । बह्वचोत्रैति द्विती द्वे श्रीपराशरगो-
177 त्रजः ।[१०५*] कौडिन्यगोत्रसंभूतो लक्ष्मीधरमनीषिजः । बह्वचो
हरि-
178 भट्टाख्यो द्वित्तियमिहाश्रुते ।[१०६*] यज्ञभट्टोजो^१ धीमान्वसिष्ठान्वयसंभ-
179 वः । ^२अंतंभट्टाद्वयो द्वित्तियमत्रैति बह्वचः ।[१०७*] नंदनो भीडु-
भट्टस्य जा-
180 मदद्यान्वयोद्वयः^३ । बह्वचोत्राश्रुते द्वित्तियं गणपतिस्तुधोः ।[१०८*] कौडि-
181 न्यगोत्रजस्मूनुर्गचिभट्टस्य याजुषः । गुणो द्वित्तिमानत्र सोम-
182 भट्टो द्विजोत्तमः ।[१०९*] भारद्वाजान्वयोद्भूतो यज्ञभट्टस्य नंदनः ।
बह्वचो
183 पेद्भिभट्टाख्यो द्वित्तियमिहाश्रुते ।[११०*] नंदनः कौडुभट्टस्य नागा-
184 भट्टस्ततां वरः । द्वित्तियमिहाप्रोति बह्वचो गौतमान्वयः ।[१११*]
श्रोरा-
185 मेश्वरभट्टस्य स्मूनुः कौशिकगोत्रजः । याजुषश्श्रीधरसुधीरत्र
186 सार्द्धैकद्वित्तिकः ।[११२*] नंदनो गिरिभट्टस्य नागाभट्टस्ततां वरः ।
सार्द्धैक-
187 द्वित्तिमानत्र याजुषः कौशिकान्वयः ।[११३*] पुरुषोत्तमभट्टः^४ श्रोरास्मि-
188 श्वरमनीषिजः । सार्द्धैकद्वित्तिमानत्र याजुषः कपिगोत्रजः ।[११४*]
धीमां-
189 स्तिमणभट्टाख्यो गिरिभट्टात्मसंभवः । कौशिकान्वयजो द्वित्तिं सा-
190 र्द्धैकां याजुषोश्रुते ।[११५*] श्रोराश्वरभट्टस्य नंदनः कपिगोत्रजः ।
[ना]
191 गाभट्टोत्र सार्द्धैकद्वित्तिमाप्रोति याजुषः ।[११६*] भारद्वाजान्वयोद्भूतः क-
192 सवाभट्टनंदनः । याजुषो वामनसुधीरत्र सार्द्धैकद्वित्तिकः ।[११७*]
193 भारद्वाजान्वयस्मूनुर्मायिभट्टस्य याजुषः । धीमांस्तिप्प-

^१ Read यज्ञभट्टात्मजी.

^२ Read अंतं, the name *Anantabhatta* being more common than *Anam*.^०

^३ Read जामदग्न्यान्वयो^०.

- 194 णभट्टोत्त साङ्गैकावृत्तिमश्रुते ।[११८*] श्रीरामेश्वरभट्टस्य नन्द-
 195 नः काश्यपान्वयः । याजुषो नारसिंहाख्यसुधोस्माङ्गै-
 196 कवृत्तिकः ।[११९*] सूनूर्नामणभट्टस्य सुधीः कौडिन्यगोत्रजः । ब्र-
 197 ह्माभट्टोत्त साङ्गैकवृत्तिमानत्र बह्वृचः ।[१२०*] सूनूर्निगण-
 198 भट्टस्य याजुषः काश्यपान्वयः । सुधीः पौन्यभट्टोत्त सा-
 199 ङ्गैकावृत्तिमश्रुते ।[१२१*] नारसिंहसुधीसूनुः याजुषः कण्वगोत्रजः ।
 200 धर्माभट्टो भवत्यत्र सुधोस्माङ्गैकवृत्तिकः ।[१२२*] नन्दनोनंतभट्ट-
 201 स्य भारद्वाजान्वयोद्भवः । साङ्गैकवृत्तिमात्राति कौडुभ-
 202 ट्टोत्त याजुषः ।[१२३*] नन्दनोबुद्धिभट्टस्य ओपराशरगोत्रजः ।

Plate V ; side i.

- 203 कोनेरिभट्टस्माङ्गैकवृत्तिमानत्र याजु-
 204 षः ।[१२४*] श्रीरामेश्वरभट्टस्य नन्दनो हरितान्वयः । वृत्तिं
 205 मुद्गलभट्टोत्त साङ्गैकावृत्तिमश्रुते ।[१२५*] धीमान्नामणभट्टाख्यः
 206 कसवाभट्टनन्दनः । साङ्गैकवृत्तिमानत्र याजुषो गार्ग्य-
 207 गोत्रजः ।[१२६*] सूनुरौभक्तभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-
 208 षः शिंगरिसुधोरत्त साङ्गैकवृत्तिकः ।[१२७*] श्रीनारायणभट्ट-
 209 स्य सूनुः कौडिन्यगोत्रजः । याजुषस्तिमणसुधोरत्त साङ्गै-
 210 कवृत्तिकः ।[१२८*] सूनूर्मुद्गलभट्टस्य काण्वश्यावाश्वगोत्रजः ।
 211 कृती हरिण्यभट्टोत्त वृत्तिमेकां समश्रुते ।[१२९*] सुधीः पर्वतभ-
 212 ट्टाख्यो लक्ष्मणाख्यमनीषिणः । याजुषोत्तमश्रुते वृत्तिमेका-
 213 मात्रेयगोत्रजः ।[१३०*] भारद्वाजान्वयोद्भवः कसवाभट्टनन्द-
 214 नः । धीमान्नामणभट्टाख्यो याजुषोत्तैकवृत्तिकः ।[१३१*] काश्य-
 215 पान्वयसंभूतो धर्माभट्टतनूद्भवः । याजुषः कृष्णभट्टोत्त
 216 वृत्तिमेकां समश्रुते ।[१३२*] श्रीनारायणभट्टस्य सूनुः कौडि-
 217 न्यगोत्रजः । श्रीविश्वनाथभट्टाख्यो याजुषोत्तैकवृत्ति-
 218 कः ।[१३३*] सूनूर्नामणभट्टस्य कौडिन्यान्वयसंभवः । मन्निभ-
 219 ट्टो भवत्येकवृत्तिमानत्र बह्वृचः ।[१३४*] सूनूर्नामणभट्टस्य
 220 याजुषः कौशिकान्वयः । गुणी कोनेरिभट्टाख्यो वृत्तिमे-
 221 कामिह्वश्रुते ।[१३५*] मनीषो गिरिभट्टाख्यश्रीविनायकभट्ट-
 222 जः । वृत्तिमेकामिह्वप्रोति याजुषो हरितान्वयः ।[१३६*] सूनुः

- 223 कोनरिभट्टस्य सुधीः कोनरिभट्टजः । बह्वचस्तिमण-
 224 सुधीरत्नैकां वृत्तिमश्रुते ।[। १३७*] गौतमान्वयसंभूतो बह्वचो
 225 धीमतां वरः । यत्नभट्टोश्रुतेत्नैकां वृत्तिं कोनरिभट्ट-
 226 जः ।[। १३८*] सूनुगणभट्टस्य श्रीवत्सान्वयसंभवः । भानुभट्टो
 227 भवत्यङ्गवृत्तिमानत्र याजुषः ।[। १३९*] हरितान्वयसंभूतः श्री-
 228 मल्लक्ष्मरसाम्भजः । याजुषश्श्रुतिमरसस्त्रिपाद्वृत्तिमिहा-

Plate V; side ii.

- 229 श्रुते ।[। १४०*] कौडिन्यगोत्रसंभूतश्श्रीविरूपरसाम्भजः ।
 230 बह्वचोत्र त्रिपाद्वृत्तिमेति हंपरसस्सुधीः ।[। १४१*] याजुषस्तिं-
 231 मयामात्यनंदनो हरितान्वयः । रायसश्श्रीविकटाद्रिर-
 232 त्नैकां वृत्तिमश्रुते ।[। १४२*] हरितान्वयजश्श्रीमद्वसवामात्यनं-
 233 दनः । बह्वचो वीरपामात्यो वृत्तिमेकामिहाश्रुते ।[। १४३*] भारद्वा-
 234 जान्वयोद्भूतश्श्रीवीरमरसाम्भजः । बह्वचः श्रुतिमरसो
 235 धीमान्नैकवृत्तिमान् ।[। १४४*] चेडिकेवसवामात्यसूनुः कौडि-
 236 न्यगोत्रजः । बह्वचस्तिमपामात्यो वृत्तिमेकामिहाश्रुते ।[। १४५*]
 237 विकटाद्रिः कामरसतिमयामात्यनंदनः । बह्वचो वृत्ति-
 238 मत्नैकां भारद्वाजान्वयोश्रुते ।[। १४६*] बह्वचस्तिमयामात्यो नंज-
 239 यामात्यनंदनः । वृत्तिमेकामिहाप्रोति काश्यपान्वयसं-
 240 भवः ।[। १४७*] बह्वचः श्रीवेनरसनंदनोगस्त्यगोत्रजः । श्रुतेका-
 241 मश्रुते वृत्तिं श्रीमद्भूमरसस्सुधीः ।[। १४८*] मुकुवागिलकोनेरि-
 242 देवजो हरितान्वयः । गणपत्याह्वयोमात्यो बह्वचोत्नैकवृ-
 243 त्तिकः ।[। १४९*] कौडिन्यगोत्रजः काण्डो वसवामात्यशेखरः

श्रीदे-

- 244 चिराजवसवराजजोत्नैकवृत्तिकः ।[। १५०*] भारद्वाजान्वयो मै-
 245 लापुरमादरसाम्भजः । याजुषो वसवप्पोत्र वृत्तिमेकां
 246 समश्रुते ।[। १५१*] ग्रामस्यास्थैव सीमानो दिक्षु प्राच्यादिषु क्रमा-
 247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[। १५२*] पीनापुर-
 248 वेव ग्रामग्रामसहितवाद बेविनहळ्ळिगे प्रतिनामवा-
 249 द रामसमुद्रवेव सर्वमान्याग्रहारद वळेयद विवर
 250 मूडळिगे खुडकुंदीदारि आ दारिगे दक्षिण कोडिहळ्ळद ब-
 251 ळि सीकुळिनि बळिय वामनमुद्रे । अदके दक्षिण चंद्रम-
 252 हळ्ळियिंद बंद दारि बळिय वामनमुद्रे । अदके पडुवषु

Plate VI; side i.

- 253 चंद्रनहक्कीदारि आ मुंदे वेक्कमर आ मुंदे कारडिकेसीमे होदि-
 254 द हक्कद बकिय वामनमुद्रे । अक्षिंदं मुंदे कोत्तिक्वागि दक्षि-
 255 ण होक्क कारडिकेयल्लु तिंमरसमान्यद बकिय वामन-
 256 मुद्रे । अदके पश्चिम कारडिकेयिंद बंद दारि बकिय वाम-
 257 नमुद्रे । अदके पश्चिम कारडिकेवेविनहक्किपोंनापुरहोल
 258 कूडिद मुग्गुडे बकिय वामनमुद्रे । अक्षिंदं दक्षिण कारडि-
 259 केयिंद वेविनहक्किगे बंददारि बकिय वामनमुद्रे । अद-
 260 के दक्षिण मंग्योडीवेन्ने बकिय वामनमुद्रे । अक्षिंदं दक्षिण
 261 कारडिकेयिंदलु नविलिगे होद दारीबकियण काल्वेक-
 262 इमेल्ण बकिय वामनमुद्रे । अक्षिंदं मुंदे पश्चिम कार-
 263 टिकेचेकूरवेविनहक्किमुग्गुडे लोक्कीवेन्नेयोक्कण वाम-
 264 नमुद्रे लिंगमुद्रे । अक्षिंदं पश्चिमवेकियहुट्टुगुडुबकि-
 265 य वानमुद्रे¹ । अक्षिंदं मुंदे ग्रामके दक्षिण पट्टण्द मार्ग [1*] अ.
 266 क्षिंदं मुंदे पश्चिमदल्लु चेकूर मौडनमान्यद बकिय नवि-
 267 लिमार्गदोक्कण वामनमुद्रे । अदके पश्चिम ग्रामके नैर्-
 268 त्य हुण्णिसेगुडुबकिय सोमनहक्कीचेकूरवेविनहक्कीसुम्भ-
 269 डेबकिय वामनमुद्रे करसगट्टु अदके उत्तर सोमनहक्किंदं
 270 वेवि[न]हक्किगे(गे) बंद मार्गद बकिय वामनमुद्रे । अक्षिंदं मुंदे
 271 उत्तर उप्पारर होलद बकिय वामनमुद्रे । अदके उत्त-
 272 र जडगोडवसवन होलद बकिय वामनमुद्रे । अदके
 273 उत्तर हुट्टुगुडुबकिय वामनमुद्रे । अदके उत्तर ग्रा-
 274 मके पश्चिम सोमनहक्किवेन्ने बकिय [वा]मनमुद्रे । अक्षिं-
 275 दं पश्चिम कोतलवागिगुडूरसोमनहक्किवेविनहक्कि-
 276 मुग्गुडे बकिय वामनमुद्रे लिंगमुद्रे । अक्षिंदं उत्तर त-
 277 कवारर होलद बकिय वेकियगुडि[न] मेले पश्चिमदक्षि

Plate VI; side ii.

- 278 वामनमुद्रे¹ । अक्षिंदं सुत्तर मैलापुरगुडूरहोलद मेर्य ब-
 279 कि अरयमेल्ण वामनमुद्रे । अक्षिंदं उत्तर मैलापुरविंद-
 280 लु वेविनहक्किगे बंद दारियोक्कण वामनमुद्रे । अदके

230
232
234
236
238
240
242
244
246
248
250
252

...
...
...
...
...
...
...
...
...
...
...
...

254
256
258
260
262
264
266
268
270
272
274
276

...
...
...
...
...
...
...
...
...
...
...
...

278
280
282
284
286
288
290
292
294
296
298
300
302

...
...
...
...
...
...
...
...
...
...
...
...
...

304
306
308
310
312
314
316
318

...
...
...
...
...
...
...
...

...

- 281 उत्तर गाणद पर्वतन होलन होदिद मैलापुरद सैनबोव
 282 मङ्गरसन होलद बक्रिय वामनमुद्रे [1*] अदके उत्तर रेड्डिय*]लप
 283 चिकरामयलपन होलन होदिद बक्रिय वामनमुद्रे । अल्लिदं
 284 उत्तर मैलापुरदिद बंद हळद बक्रिय वामनमुद्रे । अल्लिदं उत्त-
 285 र हळद आचयल्लि ग्रामके वाय[व्य] मैलापुरजालीहळीवेविन-
 286 हळीमुगुडेदारीबक्रिय वामनमुद्रे । अल्लिदं मूडलु जालीहळी-
 287 यल्लु रामयदेवर मान्यद बक्रिय वामनमुद्रे । अदके मूडलु ह-
 288 ळद नाल[न] बक्रिय वामनमुद्रे । अदके मूडलु जालीहळीयलु वि-
 289 रूपाक्षदेवरिगी सलुव मान्यद बक्रिय वामनमुद्रे [1*] अल्लि-
 290 दं दक्षिण कोत्तकवागि होळ आ विरूपाक्षदेवर मान्यद
 291 बक्रिय वामनमुद्रे । अल्लिदं मूडलु ग्रामके उत्तर जालीह-
 292 ळीयिंद बंद मार्गद बक्रिय वामनमुद्रे । अदके मूडलु जाली-
 293 हळीयिंद कारटिके होद मार्गदल्लि वामनमुद्रे । अल्लिदं
 294 मू[ड]लु जालीहळी नम मेरेयल्लि वामनमुद्रेल्लि यरड [1*] अ-
 295 ल्लिदं दक्षिणवागि होळ जालीहळीवेविनहळीपीनापुर-
 296 सुगुडेयल्लि वामनमुद्रे नळुगिल्लि । अल्लिदं, मूडलु गड-
 297 दोडियर होलद बक्रिय वामनमुद्रे । अदके मूडलु पीना-
 298 पुरदल्लि शेनबोव तिंमरसहंजरसर मान्यद बक्रिय
 299 वामनमुद्रे ॥ । अदके मूडलु जालीहळीयिंद कीतनूरिगे
 300 होद दारि बक्रिय वामनमुद्रे । अल्लिदं मूडलु पीनापुर-
 301 दल्लु रामयदेवमान्यद बक्रिय ग्रामके ईशान्यदल्लु
 302 पीनापुरजालीहळीमुगुडे बक्रिय वामनमुद्रे । अल्लि-

Plate VII.

- 303 दं दक्षिण रामयदेवर होलद बक्रिय 'समकीहळीहो-
 304 लद बक्रिय वामनमुद्रे । अल्लिदं दक्षिण हुट्टुबिक्रिय-
 305 गुंडु करियगुंडु । अल्लिदं दक्षिण वडविनकुद्रे हसुत-
 306 ळीकुद्रे बक्रिय वामनमुद्रे । अल्लिदं दक्षिण ग्रामके
 307 मूडलु रवुडकुंदीदारिय कूडितु ॥
 308 सरससदाशिवरायचित्तिपतिवर्यस्य कीर्त्तिधुर्यस्य । शासनमिदं
 309 शरासनदाशरथेरमितहेमदानरतेः । [१ ५३*] मृदुपदमिति तांभंशासना-
 310 शासनार्थमहितसदाशिवरायशासनेन । अभणदनुगुणं वचोम-

- 311 हिन्ना सरसतरेण सभापतिः स्वयंभूः ।[१५४*] सदाशिवमहारायशास-
नादीरणा-
- 312 तजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखतांमशासनं ।[१५५*] दान-
पालनयोर्मध्ये दा-
- 313 नाच्छेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[१५६*]
स्वदताद्दिगुणं^१
- 314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निःस्कलं भवेत् ।[१५७*]
स्वदत्तां
- 315 परदत्तां वा यो हरेत वसुंधरां । षष्टिं ष(व)र्षसहस्राणि विष्टायां जायते
क्रिमिः ।[१५८*]
- 316 एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता
- 317 वसुंधरा ।[१५९*] सामान्योयं धर्मसेतुर्नृपाणां काशे काशे पाल-
नीयो भवद्भिः ।
- 318 सर्वानेताग्भाविनः पथिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥ श्री ।[१६०*]
श्रीविरूपाक्ष^२

ABSTRACT OF CONTENTS.

- (Verses 1-3) Invocation to Śambhu, the Varāha avatāra of Viṣṇu, and Gaṇēśa.
- (Vv. 4-8) The genealogy as far as Narasa.
- (Vv. 9-11) Praises of Narasa ; his generosity and exploits.
- (Vv. 12 and 13) Mention of Vira-Nṛsiṃha and Kṛishṇa-Rāya as the sons of Narasa by Tippāji and Nāgalā.
- (V. 14) Mention of Raṅga and Achyutadēva-Rāya as the two other sons of Narasa by Ōbāmbikā.
- (Vv. 15-19) The conquests of Vira-Nṛsiṃha ; his gifts at the various places of pilgrimage and death.
- (V. 20) Kṛishṇa-Rāya ascends the throne.
- (Vv. 21-23) Praises of Kṛishṇa-Rāya, etc.
- (V. 24) Achyuta, Kṛishṇa-Rāya's brother, succeeds him.
- (Vv. 25 and 26) Praises of Achyuta-Rāya.
- (V. 27) Veṅkaṭadēva-Rāya succeeds his father Achyuta.
- (Vv. 28-30) At the death of Veṅkaṭa Sadāśiva, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī Vidyānagarī by king Rāma of Kārṇāṭa, a brother-in-law of Sadāśiva.
- (Vv. 31-35) Praises of Sadāśiva.
- (Vv. 36-40) The titles of the king.
- (Vv. 41 and 42) Praises continued.

^१ Read च।

^२ Read च।

^३ Read स्वदत्ताद्दिगुणं.

^४ In Kāṇṇaṭa characters.

(Vv. 43 and 45) In the Śaka year *Guṇ-āśva-vēda-śtāmśu* (i.e., 1473), according to the Śālivahana reckoning in the year *Virōdhikṛit*, in the month of *Āshāḍha*, on the *Dvādaśī* day of the bright fortnight, on Monday (is made the gift) on the banks of the *Tuṅgabhadrā*, in the vicinity of *Viṭṭhalēśvara*, to Brahmans of various *gōtras*, *sūtras*, etc., who are well-versed in the *Vēdas*.

(Vv. 46-50) The object of the grant is the village of *Bēvinahalli*, otherwise known as *Rāma-samudra*, with the hamlet of *Ponnāpura*. It was situated in *Rauḍakundi* *simā*, in *Kēlavadi* *nāḍu*, in the *valita* of *Hastināvati* (*Anegondi*) to the east of *Guḍūru* and *Somanahalli*, to the south of *Jālihalli*, to the west of the borderland between the villages of *Jālihalli* and *Kāraṭika* and to the north of *Kāraṭika*.

(Vv. 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the *Āraṇṇi* family down to *Rāma-Rāja*.

(Vv. 58-63) Praises of *Rāma-Rāja*, his titles, etc.

(Vv. 64-68) Mention that the grant was made at the request of *Ainana Malukka*, the son of the chief *Ainana Malukka* of the *Kanyārna* race.

(V. 69) The village was split up into 135 *vrittis*.

(Vv. 70 and 71) Grant to *Śambhū* and *Vishṇu*, the village deities.

(Vv. 72-151) The names of the donees, etc., the shares ranging from 4 to $\frac{1}{2}$ of a share.

(V. 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēśa-bhāṣā*).

(Lines 247-307) Written in the Kannada language.

(Vv. 153 and 154) The edict was composed by *Sabhāpati Svayambhu*.

(V. 155) The engraver of the grant *Virāṇa*, son of *Virāṇa*.

(Vv. 156-160) The usual admonitory verses. *Śrī-Virūpāksha*.

NO. 17.—THE KUDIYANTANDAL GRANT OF VĪRA-NRISIMHA : SAKA 1429.

By PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

The grant is engraved on three copper-plates, bored at the top and secured by a ring. They were discovered by us in the *maṭha* of the *Śaṅkarāchārya* of the *Kāmakōṭi pīṭha* of *Conjeveram*, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*.

The plates measure 7·9 in. by 6·8 in., except in the middle, where they are longer, 10·3 in., on account of the arch at the top. The ring has a diameter of 2·5 in. The holes through which the ring passes have a diameter of 1·6 in. The plates were apparently secured by a seal in the Vijayanagara fashion; but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is 1·3 in. on the first plate and 1·2 in. on the others. In the signature the letters are larger than elsewhere.

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to *Gaṇādhīpati*. The metres used are those which are generally found in the Vijayanagara plates—the *Śārdūlavikṛīḍita*, *Anuṣṭubh*, *Sragdharā*, etc. The poetry is of a very low order. The characters are *Nandi-nāgarī*, except the signature, which is in Kannada characters, engraved at the bottom of the last plate.

The inscription abounds in orthographical irregularities. Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below. There are innumerable instances of confusion between the use of the long and the short *i* and *u*. Noteworthy among these are *mula-stambhāya* for *mūla-stambhāya* in line 2; *navanitam* for *navanītam* in line 9; *Pururavā*¹ for *Purūravā*² in line 12; *Tippāji* for *Tippāji* in line 34; *Śivarupinē* for *Śivarūpinē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters. The letters *ya*, *va*, *pa*, *ta* and *na* assume forms which are capable of passing into one another. In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e.g., *vyatāni* for *vyatānit* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e.g., *rya*. The confusion of consonants to be compounded is seen in line 41 (*shra* for *rsha*), l. 77 (*vra* for *rva*), l. 84 (*mradhyē* for *rmadhyē*). The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *irāja* (for *rāja*) in l. 55, *yidam*³ (for *idam*) in l. 80, *Mallanāsāri* and *Vīraṇāsāri* (for *Mallaṇāchārya* and *Vīraṇāchārya*¹) in ll. 82, 83, and in *Achchuta* (for *Achyuta*) in l. 85.

The inscription is very important, as the first copper-plate record that we have of *Vira-Nṛsiṃha* of the second Vijayanagara dynasty. It makes the king the son of *Narasa Avani-pālaka* by *Tippāji*. This *Narasa*, better known as *Narasa-Nāyaka*, is supposed to be the founder of the *Tuluva* dynasty. But the plates before us have the genealogy thus:—*Timma Bhūpati*, *Īśvara Kshitipālaka*, and *Narasa Avani-pālaka*.

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king *Vira-Nṛsiṃhendra*, *alias* *Vira Sri Nārasimha*, assumes the titles *Rājādhiprāja*, *Vira-pratāpa*, etc. It is interesting that *Kṛishṇa-Rāja* is referred to as *mahīpati*, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that *Kṛishṇa-Rāja* succeeded to the throne only after the demise of his elder brother *Narasimha*. Cf. *Tasmān guṇēna vikhyātē kshītēr indrē divan gatē tatōpyavārya-vīrya-śrīḥ Kṛishṇa-rāja-Mahīpatiḥ* in the *Udayambākam* grant of *Kṛishṇa-dēva-Rāja* (Pl. II, Side 1, ll. 8, 9). At the same time this passage enhances the credibility of the tradition embodied in the *Kṛishṇarājaviṣayamu* of *Kumāra-Dhūrjati*, a Telugu poet who lived later in the same century. He states that *Kṛishṇa-Rāja* succeeded his father directly. It is quite possible that *Narasa* left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is *Kuḍiyāntaṇḍal* in the *Chingleput* district. The boundaries of the village are not clearly engraved on the grant. The village is situated in the *Varakkātarn simā*, *Kālyūr-kōshṭha*, *Kānchi nāḍu*, *Paḍaviḍu rājya*, in *Jaya(mkoṇḍa)-Chōla maṇḍala*. It was bounded on the north by *Kalakāttāru*, on the east by *Śurittiluru*, on the south by *Sittilep-pākkam*, and on the west by *Kunantāgal*.

The donee is *Mahādēva Sarasvatī*, the disciple of *Sadāsīva Sarasvatī*, a teacher undoubtedly belonging to the *maṭha* of *Śaṅkarāchārya*. This point has to be made out here at some length. Remarking on the plates of *Kṛishṇadēva-Rāja* lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government states as follows: " . . . it looks suspicious why the name *Śaṅkarāchārya* is not mentioned even incidentally in any one of the copper-plates under reference." (Enclosure to G. O. No. 1260-Public, dated 25th August 1915, page 117.) Elsewhere in the same report he remarks on the grant of *Vijaya-Gaṇḍa-gopāla* as follows: " Mr. Venkateswara Ayyar is editing in the *Ep. Ind.* an earlier copper-

¹ As we find in other Vijayanagara copper-plates.

plate grant, which belongs to the same *maṭha*, but is not included in Appendix A. . . . It is not clearly stated in the record if the *maṭha* presided over by the Śaṅkarārya herein referred to was identical with the Śaṅkarāchārya *maṭha* at Conjeeveram."

In the first place, the Āchāryas of the *maṭha* have each a proper name like Mahādēva, Sadāśiva and Chandrasēkhara, while all of them are styled Śaṅkarāchārya by the people. This will be clear from the *Guru-paramparā* of the *maṭha*, extracts from which we reproduce below, and which must be at least three centuries old. Secondly, the attributes of the great Śaṅkara such as *parama-haṁsa parivrājakāchārya*, etc., are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism : cf. line 68 *śītōshnādi-dvandva-duḥkha-vyatitāya mahātmanē*. Also, *nigamānta-rahasyārtham śiṣhyēbhyah suvivṛinvatē* in the grant of Vijaya-Gaṇḍagōpāla. The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Kṛishṇadēva-Rāya, and also an exponent of the *māyā-vāda*. Fourthly, the Āchārya has his seat in Kāñchi-puram, and the plate of Vijaya-Gaṇḍagōpāla locates the *maṭha* as situated to the west of the temple of Hasti-śaila-nātha. Unless the critic could prove the existence of another *maṭha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *maṭha* to which the grants were made with the *maṭha* of Śaṅkarāchārya at Conjeeveram. As a matter of fact the *maṭha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates.

The date of the grant is Śaka 1429, Śukla, Māgha, on the occasion of the *Mahōdaya*, which is considered a very auspicious conjunction of constellations. The week-day is not mentioned, nor is the *tilthi*. But the mention of the cyclic year is important. It shows that Vira-Nṛsiṃhēndra must have ascended the throne at the latest by 1506 A.D.

The chief interest of the grant, however, is that, taken together with the copper-plates of Kṛishṇadēva-Rāya and Vijaya-Gaṇḍagōpāla, it enables us to determine approximately the date of the great Śaṅkarāchārya. The *Gurus* of the Śaṅkarāchārya *maṭha* named in the plates are—(1) Śrī Śaṅkara-yōgin, 1291 A.D., (2) Sadāśiva, Mahādēva and Chandrachūda, and Sadāśiva, contemporaneous with the Vijayanagara kings Vira-Nṛsiṃhēndra and Kṛishṇa-Rāya (1506 to 1527 A.D.). Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *maṭha*. One of the teachers, the third in apostolic descent from Sadāśiva (1527 A.D.), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas :—

* * * * *

निजनीहृदप्रहेतिखेदं त्यज नेपालनृपालपूज्यपादः ।

स पुरो मम साधु सन्निधत्तां विपुलानन्दसदाशिवो ऽप्रमत्तः ॥

बहुधाहितसूत्रभाष्यशान्तिः बहुलामोदवहस्यमग्रशान्तिः ।

शमलं समुदस्य शं ममालं स महादेवगुरुर्दिशेत्सलीलम् ॥

सतताहितचन्द्रमौलिसेवः श्रितकाञ्चीपुर एव शुद्धभावः ।

सृजतात्मम चन्द्रचूडमौनी स जयं सर्वत एव साधुमानी ॥

अथ मे स सदाशिवः कृषोष्टः प्रथमं बोधपदेन तच्चदेष्टा ।

कुमलं कुशलायणीः प्रकामं प्रशमो ऽप्युज्ज्वलमूर्तिराप्तकामः ॥

हृदये स पदं सदा विधत्तां सदयो मे प्रणुदन् प्रमादवत्ताम ।

निगमान्तगुरुः परश्शिवात्मा सुगमस्साधुततैर्यमी महात्मा ॥

यदुदोक्षणलेशतो जनानां विदुरद्वैतमतिं दितां धुनानाम् ।
 तमहं परमाच्चितं शिवेन्द्रं शमवन्तं शरणं श्रये यमीन्द्रम् ॥
 इति नाथनया ऽऽत्मबोधनान्नी यतिराजस्य सदाशिवेन्द्रभूम्ना ।
 कलिता जयताद्वसन्तमालाषडशीत्या गुरुराजरत्नमाला ॥
 इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतिषु गुरुराजरत्नमालास्तवः
 संपूर्णः ।

The fact that the *gurus* after the 16th century are not mentioned in this *stotra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time; but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *maṭha*, as gathered from this work, may be thus arranged:—

- | | |
|-----------------------|------------------------|
| 1. Śaṅkara. | 28. Bōdha. |
| 2. Surēśvara. | 29. Sacchidānandaghana |
| 3. Sarvajña. | 30. Chandrasēkhara |
| 4. Satyabōdha. | 31. Chitsukhēndra |
| 5. Jñānānanda. | 32. Vidyāghana |
| 6. Śuddhānanda. | 33. Śrī Śaṅkara |
| 7. Ānandajñāna Yōgin. | 34. Sacchidvilāsa |
| 8. Kaivalya Yōgin | 35. Mahādēva |
| 9. Kṛipāśaṅkara. | 36. Gaṅgādharma |
| 10. Mahēśvara. | 37. Pūrṇabōdha |
| 11. Chiddhana. | 38. Brahmānandaghana |
| 12. Chandrachūḍa | 39. Ānandaghana |
| 13. Sacchidghana | 40. Paraśiva. |
| 14. Vidyāghana. | 41. Bōdha. |
| 15. Gaṅgādharma | 42. Chandrachūḍa |
| 16. Sadāśiva. | 43. Chidvilāsa. |
| 17. Surēndra. | 44. Mahādēva. |
| 18. Vidyāghana. | 45. Chandrasēkhara |
| 19. Śaṅkarēndra. | 46. Vidyātīrtha. |
| 20. Chandrachūḍa. | 47. Śiva Yōgin. |
| 21. Paripūrṇabōdha. | 48. Śaṅkarānanda |
| 22. Sacchitsukha. | 49. Sadāśiva. |
| 23. Chitsukha. | 50. Mahādēva. |
| 24. Chidānandaghana | 51. Chandrachūḍa. |
| 25. Prajñāghana. | 52. Sadāśiva. |
| 26. Chidvilāsa. | 53. Paraśiva. |
| 27. Mahādēva. | 54. Ātmabōdha. |
| | 55. Śivēndra. |

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals. The Āchāryas mentioned in the copper-plate grants of Virā-Nṛisimha and Kṛishṇa-dēva-Rāya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the *stōtra* referred to above. Bühler has noted¹ that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmaśēkharānanda. Our copper-plates show that Chandrasēkhara Sarasvatī was also named Chandrachūḍa. 'Sōmaśēkhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadāśiva of the *stōtra* may have sent one of his disciples, Chandrachūḍa, *alias* Sōmaśēkhara, to Nepal at the request of its king. The date of our grant of Nṛisimha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāśiva. It follows therefore that Sadāśiva may have lived till 1506. If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact.

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Śaṅkarārya *guru alias* Śaṅkara Yōgin mentioned in the copper-plate grant of Vijaya-Gaṇḍa-gōpāla. There are in the list only two such names which could be thought of, viz. No. 19 Śaṅkarā-rēndra and No. 33 Śrī Śaṅkara. The date of the plate being 1291, it could hardly be of the time of No. 19, as in that case there would be 30 generations from him to Sadāśiva of 1503 A.D., covering a period of only two centuries. So the Śaṅkara of the plate should be identified with No. 33. We then get 16 generations for a period of 215 years, i.e. on the average $13\frac{1}{2}$ years for a generation. This should not be regarded as a low figure,² as in most cases a man becomes the head of the *maṭha* only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of $13\frac{1}{2}$ years, we get the 9th century A.D. for the great Śaṅkarāchārya. It has been shown elsewhere³ that this date agrees with all known or inferable data, external and internal, in relation to the date of Śaṅkarāchārya.

The engraver of the grant is Virāṇāchāri, son of Mallāṇāchāri. Elsewhere they are styled Virāṇāchārya and Mallāṇāchārya. But *āchāri* or more properly *āsāri* is a Dravidian word which means 'artisan' even now. It may therefore be assumed that the engraver was of the *āsāri* or artisan caste. This caste had a practical monopoly of work on metals, wood or stone.

As regards the descendants of Mallāṇa we know that Virāṇa, his son, surnamed *tvashṭra*, the engraver of the present grant, was engraver to Kṛishṇadēva-Rāya and Achyuta-Rāya; and that he had a son, also named Virāṇa, who was the engraver to Sadāśiva-Rāya.

Of the localities mentioned the following may be identified with villages of modern times in Chingleput and North Arcot districts :—

Varakāṭaru is probably the same as Velkūru in Chittoor *tāluk*.

Kalakāṭṭaru is the same as the village of the same name in Palmanūr *tāluk*, N. Arcot district.

Suritṭiluru is perhaps the same as Surutṭal in Arcot.

Šitteleppākkam is the same as Šitteleppākkam in Arcot.

Kudiyāntaṇḍala is known to-day by the name Kuṇḍiyāntaṇḍala in N. Arcot district.

¹ *Inscriptions from Nepal*, p. 40.

² Compare the Jaina *Guru-paramparā* of the Tūpā Gachchha (cited by Mr. Venkateswara) in *J. R. A. S.*, Jan. 1917, p. 127, which gives 376 or 386 years for 23 generations of *sthaviras*.

³ See Mr. S. V. Venkateswara Ayyar's paper on the date of Śaṅkarāchārya in the *J. R. A. S.* for January 1916. See also his note on the contemporaneity of Sarvajātman, the *prasthā* of Śaṅkara, and the Chōja king Aditya I, 880-907, (*Ind. Ant.* for 1914, p. 238).

TEXT.¹

[Metres : vv. 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anuṣṭubh* ; v. 5, *Śārdūlavikrīḍita* ; v. 9, *Harinī* ; vv. 10, 11, 14-17, *Brāhmarī* ; vv. 21, 32, *Mālinī*.

Plate I.

- 1 श्री गणाधिपतय^{1a} नमः [॥*] नमस्तुगशीरचुं²-
- 2 विचंद्रचामरचारवे । त्रैलोक्यानगराकारमु-
- 3 लस्तंभाय शंभवे ।[1*] हरिलीलावतार-
- 4 स्य दंष्ट्रादंडस^{4a} पातु वः [॥*] हेमाद्रिकलशा यत्र धा-
- 5 त्री कृत्वाश्रयं दधौ ।[2*] कल्याणायस्त⁶ ते धाम
- 6 प्रत्यु^{6a}हतिमिरापहं । दध्नोप्यगजोदू⁷तं
- 7 हरिणापि च पु⁸न्यते ।[3*] अस्ति चि^{8a}रमया-
- 8 देवैर्मत्तध्वमानम्बहांवधिः⁹ ।
- 9 नवनितमीवोभुत¹⁰मपनीतत-
- 10 मो मङ्गः ।[4*] तस्यासीत्तनयस्तपो-
- 11 भिरतुलैरन्वयनामा पु^{11a}धः पुण्यै-
- 12 रस्य पु^{12a}रवा भुजबलैरायुर्हि-
- 13 षा निघ्नतः । तस्यायु^{13a}नहुषोस्य त-
- 14 स्य पु^{14a}रषो [यु]ष्टे र्य^{14a}याति[.] चितौ स्यात्तस्तस्य
- 15 तु भुवसुव^{15a}सुनिभ[.] श्रीदेवयान¹⁶पतेः ।[5*]
- 16 तदंशे देवकीजानि दि¹⁷दीपे तिम्रमु¹⁸-
- 17 पतिः । यशस्वी तुळवेद्रेषु तदा¹⁹ क-
- 18 ण्य इवान्वये ।[6*]

Plate II, side i.

- 19 ततोभूद्वक्त्रराजानामि²⁰श्वरचितिपालकः । अता²¹पमगुणभंश मौ-

¹ From the plates.

^{1a} Read ये.

² Read ०कुंशिरचुं.

³ Read त्रैलोक्य....म् The usual reading in what follows is ब्रह्मराम^{3a}, the verse being quoted from Bhaṭṭa's *Harṣa-Charita* (Benedictory stanza).

⁴ Read लो.

^{4a} Read लु.

⁵ Read सु.

⁶ Read ल.

⁷ Read ०व.

⁸ Read प.

^{8a} Read लो.

⁹ Read ०मत्तध्वमानम्बहांवधिः.

¹⁰ Read नवनितमिवोभूत.

¹¹ Read लु.

¹² Read व.

¹³ Read म.

¹⁴ Read पदवी . . . व.

¹⁵ Read तुल्यसुत.

¹⁶ Read लो.

¹⁷ Read देवकीजानिदि.

¹⁸ Read लु.

¹⁹ Read यदी.

²⁰ Read ततोभूद्वक्त्रराजानिरी.

²¹ Read अतापमगुणभंश.



25

- 20 लिरत्नं महीभुजां ।[7*] सचस्वादुदभुत्तस्मात् नरसोवनिपालक¹ ।[*]
 21 देवकि²नंदनाकामो³ देवकिनंदनादिभिः⁴ ।[8*] विविधसुक्रते स्था
 22 ने⁵ रे⁶मेश्वरप्रमुखे सुहुर्मदितद्वय स्थाने स्थान त्वध-⁷
 23 त्त यथाविधिः⁸ । ब⁹धपरिवृतो नानादनोनि¹⁰ यो भुवि षाड-^{10a}
 24 श चिभवनजनोद्गीत¹¹ सीवर्णवानुस¹² यधावि-
 25 धिः⁸ ।[9*] कावेरीमायु बर्धा बहलजलभरां यो विलंघ्ये-
 26 व चतु¹³ जीवधाहं गृहीत्वा प्रथितभुजबलात्तं-
 27 चराज्य प्रदीप्य¹⁴ ।[1] कृत्वा श्रीरंगपूर्वं तदपि निजवशे
 28 पट्टणं यो व(ब)भासे कीर्त्ति¹⁵स्तंभं निखातं तिभुवनभ-
 29 वनं^{14b}स्तूयमानापदानः ।[10*] चेरं चा¹⁵लं च पा¹⁶द्य तद
 30 पि च मधुरावहभं मानभुषा¹⁷ वि¹⁸र्योदयं तुरुष्कं
 31 गजपतिद्व¹⁹पतिं चापि जित्वा दन्या²⁰ ।[1] आगंगाति²¹रभूमि
 32 धमचरमदयतटात्तं²² निता²³ स्थातः क्षोणी-
 33 पतीनां भुजमिव²⁴ शिरसा श्रामनं यो व्यतानि²⁴ ।[11*]
 34 ती²⁵प्याजीनागलादेव्यो²⁶ कौसेव्या²⁶श्रीसुमित्रयोः । दे-
 35 व्यरिव²⁷ नृसिंहेद्राक्षस्माप्यक्त²⁸रधादि²⁹ ।[12*] विरी³⁰ निजधनौ³¹ राम-
 36 लक्ष्मणाविव नंदनौ ।[*] जातौ विरनसिंहेद्र³²क्षरायम-
 37 क्षीपती ।[13*] विरसीहः³³ स विजयनगरे राज्यसिंहासन-
 38 स्थः कीर्त्त्या नीत्वा निरस्य³⁴ नृगनसनहुषानप्यवस्थाः³⁵ प्र-
 39 दाता³⁶ । आ सेतीरा सुमेरीरप³⁷निसुरनुत[:*] खैरमाचो-

¹ Read सरसादुदभुत्तस्मात् . . . पालकः.

² & ³ Read देवकी . . . नात्मा⁰.

⁴ Read देवकीनंदनादिभिः.

⁵ Read विविधसुक्रतीहामे.

⁶ Read रा.

⁷ Read स्थाने व्यध.

⁸ Omit *visarga*.

⁹ Read दु.

¹⁰ Read °दानानि.

^{10a} Read षोड.

¹¹ Read तिसु . . . तं.

¹² The reading in other Vijayanagara plates, e.g. Krishna-Rāya plates, is स्वीतं यद्गः पुनर्वत्तवन्. This seems to be the better.

¹³ Read ब्रह्मन्.

¹⁴ The reading in other plates is तदीयं.

^{14b} Read त्ति.

¹⁵ Read न.

¹⁶ Read षोडं च.

¹⁷ Read पांशं तमपि.

¹⁸ Read वल्लभं मानभूषं.

¹⁹ Read वी.

²⁰ Read न.

²¹ Read तदन्त्यान्.

²² Read ती.

²³ & ²⁴ Read प्रवृत्तचरमभुत्तटात्तं नितांतं.

²⁵ Read लज्जमिव शिरसा

²⁶ Read व्यतानीत्.

²⁷ Read ति.

²⁸ Read वीः.

²⁹ Read कौसल्या.

³⁰ Read देखीरिह.

³¹ Read तपि.

³² Read °रधादिह

³³ & ³⁴ The reading in the other grants of the kings of Vijayanagara is वीरी विनविनी. The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that. The reading विनविनी is to be preferred.

³⁵ Read वीर्यं.

³⁶ Read वीर श्रीनारसिंहः.

³⁷ Read निरस्य.

³⁸ & ³⁹ Read °वत्तानप्राप्तवन्.

⁴⁰ Read रत्नः.

- 40 दयाद्रेरापाश्व¹चक्षांतादखिलहृदयमावर्ज्य
 41 राज्ञं शशास ।[14*] ननादानन्यकाशीत्² कनकसी³ वी-
 42 रुपाक्ष⁴देवस्तने अ⁵कालहस्तोशितुरपि नगरे वे-⁶
 43 कटाद्री च काचं⁷ [1*] अशैले⁸ शोणशैले मह⁹ हरि-
 44 हरे त्वीभ¹⁰लाख्ये गिरौ¹¹ च श्रीरंगे कुंभकोणे ह-
 45 ततमसी¹² महानंदितीर्थे निव्रतौ¹³ ।[15*]

Plate II, side ii.

- 46 गोकर्णे रामसे[ती] जगति तरेष्वप्यशेषपु¹⁴ पुण्यग्रामेष्व-
 47 रम्भनानाविधबहलमहादानवारिप्रवाहे¹⁵ । यस्योदं-
 48 च¹⁶त्तरंगप्रकरसुर¹⁷शुश्रूषदंभोधिवांतः¹⁸स्त्रा-
 49 भत¹⁹पक्षचिदौत्तर²⁰कुलिशधरोत्कुठिता क²¹ठिता-
 50 सीत् ।[16*] ब्रह्मांडं विश्वचक्रं घटमुदितमहाद्भु²²त-
 51 कं रत्नधेनुः²³ सप्ता²⁴भोधीन् हिरण्मयश्चरयमपि तुल-
 52 पुषं²⁵ गोसहस्रं । हेमाश्वं हेमगर्भं²⁶ कनककरि-
 53 रथं पंचलांगव्यतानी²⁷ धर्मैकस्वातन्त्र्यसिः²⁸
 54 प्रतिन²⁹पतिशिरैरन्नकि[त्ति]³⁰प्रतापः ।[17*] राजाधिराज
 55 [इ]राज³⁰ इत्युक्तः यो राजपरमेश्वरः । मूरारायल-
 56 गंडस्य पररायभयंकरः³¹ ।[18*] इ³²दुरायसुरदा-
 57 यो दुष्टशार्दु³³लमर्दनः । वि³⁴प्रताप इत्यादिविशेषै-
 58 रुचितैयातः³⁵ ।[19*] वि³⁶देव महाराय जय जीवेति
 59 वादिभिः [1*] अंगवंगकलिंगाद्यै राजभिस्त्रेव्य-

¹ Read °पाशाया.

⁴ Read विरुपाक्ष ... स्त्राणे.

⁷ Read कांक्षा.

¹⁰ Read °होवले.

¹³ Read सि.

¹⁵ Read हेः.

¹⁸ Read मय.

²¹ Read रत्नठिता कुंठितासीत्.

²⁴ Read सा.

²⁷ Read गीत्.

²⁹ Read शिरीरन्नकोषि.

³² Read इ.

³⁵ Read °कुतः.

² Read नानादानान्यकाशीत्.

⁵ Read श्री.

⁸ Read श्रीशैले.

¹¹ Read संजयी. [Notes 10 and 11 are not quite necessary.—H. K. S.]

¹⁴ Read निव्रतौ.

¹⁶ Omit *asmesvāra*.

¹⁹ Read भूत्.

²² Read भू.

²⁵ Read तुषापूषं.

²⁸ Read °स्वातन्त्र्यसिः.

³⁰ Omit इराज.

³³ Read इ.

³⁶ Read वीर.

³ Read कनकसदसिधःश्रीः.

⁶ Read वे.

⁹ Read महति.

¹⁴ Read तद्विषयेष्वप्यशेषपु.

¹⁷ Insert रत्न after सुर.

²⁰ Read °चिदौत्तर.

²³ Read रत्नधेनु.

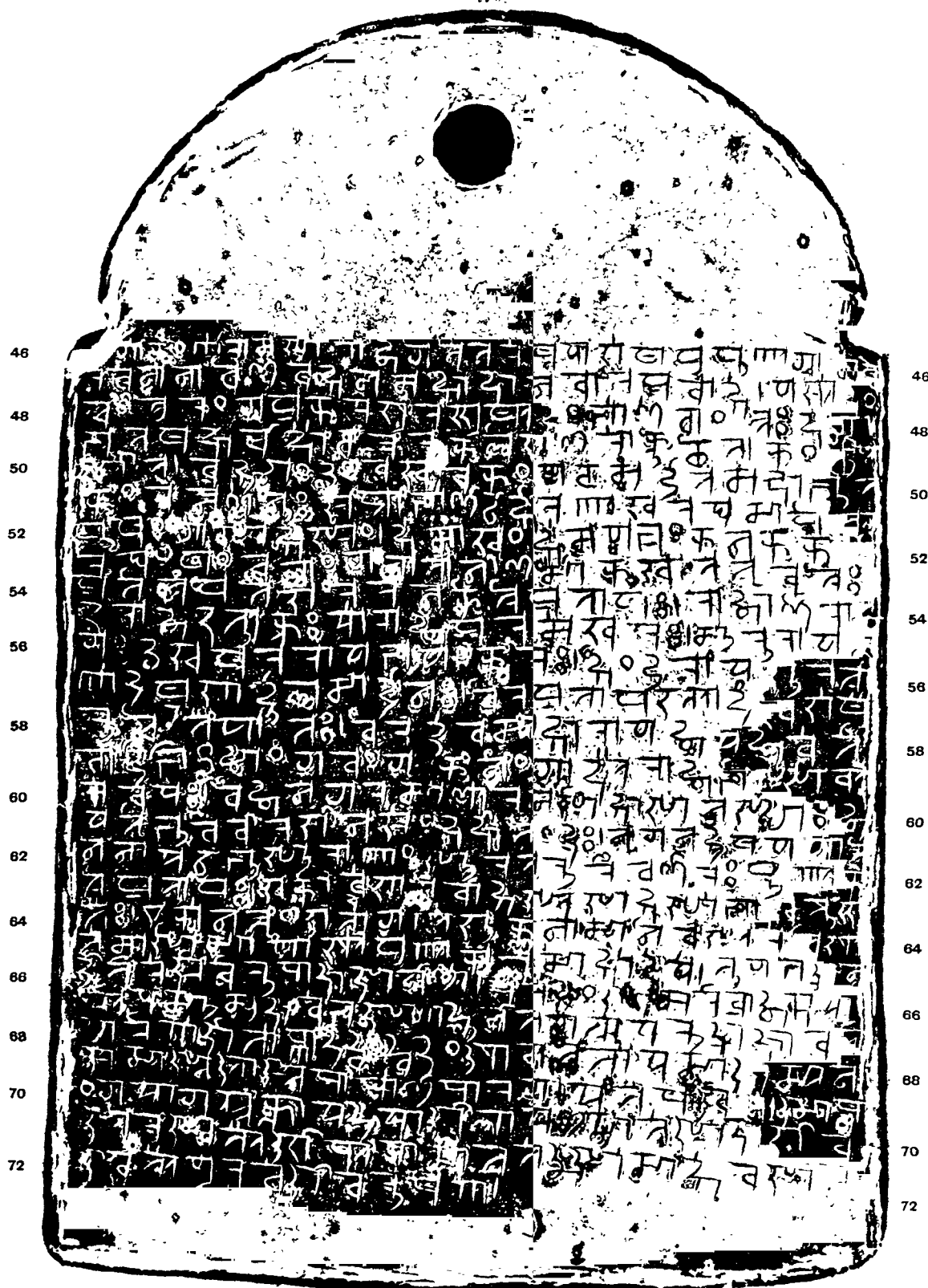
²⁶ Read मं.

²⁹ Read इ.

³¹ Read °करः.

³⁴ Read वी.

ii.



74 ॐ नमो भगवते वासुदेवाय ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 76 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 78 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 80 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 82 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥
 84 श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥

- 60 ते च यः ।[20*] विज¹नगरमध्ये रत्नसि²ंहासनस्थः ज-
 61 यति[स*]भुवि वीर³शीती⁴सिंहचित्तिंद्रः⁴ । नृगनहुषययाती-
 62 नत्ययन् भु⁵सुराणां सुरतरुविव धीरः पुण्यकि⁶-
 63 तिप्रतापः ।[21*] शकाब्दे शालिवाहस्य सहस्रेभ्यस्तुश-
 64 तैः । एकोनचतुशता^{6a} गण्ये शुक्लनामनि वस्तरे⁷ ।[22*] विख्या-
 65 ते मासि माघाख्ये पुण्यकाले महोदये तु⁸गभद्रन-
 66 दीतिरे⁹ श्रिविह¹⁰पाक्षसन्धीधे¹¹ ।[23*] परह¹²सपरिव्राजकाचा-
 67 र्याय सुसुचवे । भस्मोद्बलितगत्राय¹³ रुद्राचावलि-
 68 धारिणे ।[24*] शितोष्णदादिद्वंद्वंखाव्यतिताय¹⁴ महात्मने [1*]
 69 समस्तशास्त्रपाधोर्थ¹⁵पारगाय तपस्विने ।[25*] अष्टा-
 70 गयोगयुक्ताय दयाशीलाय ध¹⁶मते [1*] सदाशीव¹⁷-
 71 सरस्वत्यैशीष्यायामिततेजसे¹⁸ ।[26*] महे¹⁹वसर-
 72 स्व्यै गुरवे शीवर²⁰पिणे ।

Plate III.

- 73 मंडले जयचोलस्य पडवीडुसुराज्यके ।[27*] काञ्ची²¹नाडुसमा-
 74 युक्तंवलकारु²²सीमनि । [कृष्णवंशपत्तु²³नागुक्तं] कालीयुक्कोष्टसन्नित²⁴ ।[28*]
 75 कलकाट्टकसुग्रामाद²⁵क्षीणस्यां दिशि स्थितं । शुरिद्विलुक्म-
 76 हाग्रामाप्र²⁶तीच्यां दिशमाश्रितं ।[29*] शित्तिलपाकसुग्रामादुत्तरस्या²⁷ दि-
 77 शि स्थितं [1*] कुनंतागल्यग्रामा पुत्रस्या²⁸ दिशिमुपाश्रितं ।[30*] नालिकेरा-
 78 ²⁹ब्रपनशतालहिंतालशोभितं । सर्वस्यामृद्ध्या³⁰ च राजमानं
 79 शुभान्वितं । कुडियांतंडलाख्यातं ग्रामरत्नं प्रदत्तवा-
 80 न् ।[31*] यि³¹दमधित नृपाणा मौलिराज्यकिट³²स्फुरितमणिगणानां
 81 कान्तिनीराजितावे³³ । असत³⁴मनघपद्यशासनं नम्रपाद³⁵

¹ Read °विजय.⁵ Read भू.⁷ Read वस्तरे.¹¹ Read °सन्धीधे.

metre.—H. K. S.]

¹⁴ Read °क्षीतोष्णादिद्वंद्वदुःख व्यतीताय.
intended.—H. K. S.]¹⁷ & ¹⁸ Read सदाशिवसरस्वत्याशिष्याया°.²⁰ Read शिवर.²² The writing here is confused so much that it is difficult to decipher exactly what it is.²⁴ Read °समन्वितं.²⁷ Read का.²⁹ Read सर्वसम्पन्नमृद्ध्या.³³ Read तावत्ते.³⁵ Read तावत्ते.² Read सिं.⁶ Read की.⁸ & ⁹ Read तुंगभद्रानदीतीरे.¹² Read परमहं. [This correction is wrong. It offends against the¹³ Read भस्मोद्बलितगत्राय.¹⁵ We should suggest °क्षीणार्थ. [पाधोर्थ is evidently what was¹⁶ Read जी.³ & ⁴ Read श्रीशिवसिंह चित्तीन्द्रः.^{6a} Read त्रिशता¹⁰ Read ह.¹⁹ Read महादे.²³ Read °युक्तवत्काटव.²⁶ Read तृतीया.²⁸ Read स.³² Read राजकिरीट.³⁴ Read लिखित ? The context is ungrammatical.

- 82 जयतु भुवनसीमि श्रिःसिंहचित्तिः¹ ।। 32*] मङ्गलाशारिपुत्रेण²
 83 विरणाशारि³संज्ञिना । लिखितं लास्यविदतिन⁴ तदिदं ताम्रशा-
 84 सनं ।। 33*] दानपालनयोम्ये⁵ दानाश्रेयोनुपालनं । दानास्त्रय⁶-
 85 मवाप्नोति पालनादच्युतं पदं ।। 34*]

— श्रीविरूपाक्ष —

ABSTRACT OF CONTENTS.

- V. 1. Invocation to Śambhu.
 V. 2. To the boar incarnation of Viṣṇu.
 V. 3. To Gaṇeśa.
 Vv. 4 & 5. Descent of the family from the moon through Buddha, Purāṇavas, Āyus, Nahusha, Yayāti and Turvasu.
 Vv. 6, 7 & 8. Genealogy as far as Narasa, who was born of the son of Dēvakī (Bukka) as Kāma was from the son of Dēvakī (Kṛishṇa).
 V. 9. The munificent gifts of Narasa in holy places.
 Vv. 10 & 11. His exploits and victory over his enemies such as the Chēras, Chōlas, Pāṇdyas, etc.
 Vv. 12 & 13. To that king were born of Tippāji and Nāgalā Dēvi, the sons Vira-Nṛisimhendra and Kṛishṇa-Rāya, who were brave yet well-behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.
 V. 14. The brave Vira-Nārasimha, seated on his jewelled throne at Vijayanagara, eclipsed in fame and policy other kings of the world like Nṛiga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people.
 Vv. 15 & 16. His gifts at holy places such as Chidambaram, Kālabasti, Tirupati, Śrīraṅgam, Kumbhakōṇam, Conjeeveram, Ahōbalaṃ, Gōkarna, Rāmasētn, etc.
 V. 17. His praises.
 V. 18. His *birudas*.
 Vv. 19-21. Praises of the king.
 Vv. 22-27. In the Śaka year 1420 according to the Śālivāsha reckoning, in the year, Śukla, in the famous month Māgha, in the holy Mahōdaya, on the bank of the Tuṅgabhadra, in the vicinity of Śrī Virūpāksha (the gift was made) to the Guru. Mahādēva Sarasvatī, the disciple of Sadāśiva Sarasvatī, etc.
 Vv. 27-31. Name of the village granted with its boundaries, etc.
 V. 32. Praises of the king Vira-Nṛisimha for the grant.
 V. 33. The engraver of the grant was Virapāsāri, son of Maṇapāsāri.
 V. 34. The merits of charity.
 Signature in Kannaḍa, Śrī Virūpāksha.

¹ Read श्रीसिंहचित्तिः.

² [Read लस्यविदतिन?—F. W. T.]

³ Read लस्य.

⁴ Read चार्य.

⁵ Read लस्य.

⁶ Read लस्य.

⁷ Read लस्यचार्य.

⁸ Read लस्य.

No. 18.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

THE SIDDHĀNTA-ŚIRŌMAṆI.

By ROBERT SEWELL (I.C.S., RETIRED).

(Continued from *Epig. Ind.* XIV. p. 66.)

257. In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya-Siddhānta* or *Āryabhaṭīya* of Āryabhaṭa (A.D. 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A.D. 1100). The present Table affords similar information for the *Siddhānta-Śirōmaṇi* (12th century).

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D. 623). For the present this is not possible. We know that the sine-values given in detail in the *Sūrya-Siddhānta* (ii, 15-22) were the same as those used by Āryabhaṭa six centuries earlier (see *Ārya-Siddhānta*, *gitikā-pāṭa*, v 10, and the Hindi Commentary by Udayanārāyan Singh—*Mozaffarpur*, 1906—with list of differences between the sines); but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one MS. copy in the India Office agrees (see II, *Spasṭa-adhikāra*, vv. 2-5), Brahmagupta used a totally different set of sine-values, and these actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct.¹

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his *Siddhānta* may have followed a MS. which by some mischance contained a copyist's error, equally the source of error in the MS. in the India Office. Unfortunately two other MSS. in the India Office and one in the Bibliothèque Nationale in Paris are wanting in the passage which contains the sine-values.

Oxford possesses no copy. I have sought for information from India, but this is not yet to hand.

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirōmaṇi* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya*- and *Sūrya-Siddhāntas*; and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*.

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates.

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (*above*, Vol. XIII, 2, §§ 206, 207, on the cycle of Jupiter) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

¹ Sin. 90° = radius. With π (ratio of diam. to circumf.) = 3.14159 the radius = 3437.74967. The *Sūrya-Siddhānta* and *Ārya-Siddhānta* radius is 3438'. The *Brahma-Siddhānta* value of Sin. 90° or radius is 3270', which implies a ratio π = 3.303. The ratio according to Archimedes (B. C. 250) was 3.14286. If the ratio 1 : $\sqrt{10}$ mentioned in the *Sūrya-Siddhānta* should be adopted, we should have the ratio 3.16223. Brahmagupta's implied ratio, 3.303, is quite different from any of these.

calculating the intercalated and suppressed lunar months by the *Siddhānta-Śirōmaṇi*. In ordinary cases it will always suffice to work with merely the whole numbers.

Elements of the Siddhānta-Śirōmaṇi.

258. The *Siddhānta-Śirōmaṇi* by Bhāskarārāchārya dates, it is believed, from about A.D. 1150, though Dr. Bhau Dāji (J. R. A. S. n. s. I. 392) placed it in about 1105. It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks. My future Tables will embrace the period A.D. 1100 to 1750. The earlier date will suffice for safety, and it is not necessary to work for years later than 1750.

According to this authority the length of the year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti is $365^d 6^h 12^m 9^s$ or $365^d 258437500$.

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to 3438'.

For the sun's mean motion in days, hours, etc., see Table XLIII (*above*, Vol. XIV).

The twenty-four base equations are given in col. 9 of Table XLVII of the same article with the differences per minute of anomaly angle (*col. 10*), and in fuller detail in Table XLVII, A, cols. 9-10.

The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as $13^\circ 40'$ or $820'$, the equation (α being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is $\frac{13^\circ 40'}{360^\circ} \sin. \alpha$, or $\frac{820'}{21600'} \sin. \alpha$, or finally $\frac{41}{1080} \sin. \alpha$.

This *Siddhānta* postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the *Sūrya-Siddhānta*'s shift and amounts to $0''.0174$ or $1''.044$ per annum, and to $11' 18''.6$ or $11' 31''$ in the 650 years succeeding A.D. 1100.¹

According to the *Siddhānta-Śirōmaṇi* the Kaliyuga began, or in other words K. Y. 0 began, with a conjunction at celestial longitude 0° or 360° of mean sun, mean moon and other planets at the moment of mean sunrise or 6 A.M. on Friday 18th February B.C. 3102 or 18th February $0^h 0^m 0^s$ Laṅka time. This was the moment of mean Mēsha-saṁkrānti in that year. True Mēsha-saṁkrānti, the moment when the true or apparent sun touched long. 0° , occurred by the same authority on Tuesday 15th Feb. in that year at $19^h 52^m 21\frac{1}{2}^s$ after mean sunrise.

The interval between these two occurrences, which we call the *śodhya*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was $2^d 171971$ or $2^d 4^h 7^m 38\frac{1}{2}^s$ according to Dr. Schram's calculation (see "*Indian Chronography*," Table, p. 16).²

259. In the matter of the sun's equation and true longitude it should be noted that every entry in cols. 6 to 9 of Table XLVIII C has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-saṁkrānti, by use of the *Siddhānta-Śirōmaṇi* equation Table.

¹ The shift according to the *Ārya-Siddhānta* is *nil*.

” ” *Brahma-Siddhānta* $0''.144$ per ann.

” ” *Sūrya-Siddhānta* $0''.1161$ ”

” ” *Siddhānta-Śirōmaṇi* $1''.044$ ”

” ” *2nd Ārya-Siddhānta* $0''.1383$ ”

(Jacobi, *Epig. Ind. I. 441*.)

² For explanation of technical matters see *above*, Vol. XIV, §§ 249-255.

260. The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee-point moves forward. And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous.

The change in mean anomaly is stated in Table LI below.

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-samkrānti amounts to only 2" (actually 1".9675) in the 300 years on either side of K. Y. 4500, which is the base-year of my main Table XLVIII C,—the annual change being at the rate of about 0".0066 per annum.¹

The corresponding time-difference, or change in the *śodhya*-value, is about 0^s.16 per annum (actually 0^s.15975) by which amount the *śodhya*-value at true Mēsha-samkrānti increases every year. In 300 years this amounts to 47^s.925 or about 48^s. (For particulars see Table LII.)

261. The length of the solar year from mean Mēsha-samkrānti to mean Mēsha-samkrānti according to this Siddhānta being 365^d 6^h 12^m 9^s, it differs from that of the *Ārya-Siddhānta* year of 365^d 6^h 12^m 30^s by 21^s every year since K. Y. 0. The difference-Table given in *Indian Chronography*, p. 61, is here reprinted for ready reference (Table LIII). The difference is cumulative from K. Y. 0. In A.D. 1120, which is the very earliest date possible for the *Siddhānta-Śirōmaṇi* to have come into use (it was probably 30 years later), the moment of mean Mēsha-samkrānti by that authority was already 1^d 0^h 37^m 21^s earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year. Consequently both mean and true Mēsha-samkrānti by the *Siddhānta-Śirōmaṇi* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols. 13 to 17.

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śirōmaṇi* by use of the new Table XLVIII C below for determination of the nakshatra by that authority, we must take the Table value of *s* (cols. 8-9) not for the Day-number given in the Table, but for the day next following. *E.g.*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan.) and that Table I, cols. 13-17, shews that by the *Ārya-Siddhānta* true Mēsha-samkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śirōmaṇi* we must take the details given in Table XVIII C not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha-samkrānti by the latter authority. For accuracy the difference between the times of true Mēsha-samkrānti by the two authorities must be allowed for.

262. Since the Table-entries are for each twenty-four hour period from true Mēsha-samkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-samkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol. XIV above).³ The

¹ Minus for years earlier, plus for years later, than the base-year.

² These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (above, Vol. XIV, § 243).

method for finding these hours and minutes is detailed in *Indian Chronography*, pp. 27, 28, 61, 62; but to save reference it is repeated here, with the accompanying Table.

To find time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*; (i) *The longer rule.* Take the moment of true *Mēsha-samkrānti* by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols. 13 to 17, adding 39^s in odd A.D. years, none in even (*Hint 20*, p. 79, *Indian Chronography*). Add the *śōḍhya* by that authority—always $2^d\ 3^h\ 32^m\ 30^s$. This gives time of mean *Mēsha-samkrānti*. Deduct for every year of the Kaliyuga expired at the given date the amount obtained from Table LIII below. This gives time of mean *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*. Deduct the amount of *śōḍhya* noted in Table LII below for the given year; for great exactness it may be found from col. 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century; for close approximation take, without further calculation, the century entry in col. 4. The result is the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*.

(ii) *The shorter rule.* Take the *Ārya-Siddhānta* time of true *Mēsha-samkrānti*—the first process in (i). Add together the amounts gathered from Table LIII—the third process in (i)—and the number of minutes for the century in col. 5 of Table LII. Deduct the total from the *Ārya-Siddhānta* time of true *Mēsha-samkrānti*. The result gives the required time of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi* with sufficient exactness for ordinary purposes. Examples are given in *Indian Chronography*, p. 27, and need not be repeated.

My future Tables will entirely do away with the necessity of finding the moment of true *Mēsha-samkrānti* by the *Siddhānta-Śirōmaṇi*, the correct time being given for each year.

263. Calculation for the correct tithi-index by the *Siddhānta-Śirōmaṇi* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*; there will often be a difference between the two. Correction of the equation (see above, Vol. XIV, § 247, ii, the tithi) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle.

Construction of the Main-Table XLVIII C.

264. In order to conform to my similar Tables for the *Ārya-* and *Sūrya-Siddhāntas* (above, Vol. XIV, Tables XLVIII A and B), I have worked for the year K. Y. 4500, expired, A.D. 1399-1400. The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true *Mēsha-samkrānti*.

From Dr. Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmaṇi* at that moment in K. Y. 4000 as $2^s\ 8' 52''\ 761328955$ and in K. Y. 5000 as $2^s\ 8' 52''\ 319753357$ we find the equation in K. Y. 4500 to be $2^s\ 8' 56''\ 040541156$, or, in 10,000ths of the circle, 59·691670842.

From Prof. Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as $258^{\circ}\ 55'\ 12''$ in K. Y. 4000 and $259^{\circ}\ 12'\ 36''$ in K. Y. 5000 we find the perigee-point in K. Y. 4500 to be $259^{\circ}\ 3'\ 54''$, or, in 10,000ths of the circle, 7196·250 (exact).

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre. This, using the above figures, gives us his mean anomaly at that moment in K. Y. 4500 as $98^{\circ}\ 47'\ 9''\ 959459844$ or, in decimals of a minute for purposes of calculation, $98^{\circ}\ 47'\ 165990981$; or, in 10,000ths of the circle, 2744·058329158.

Tested by the sine-and-equation-Table (Vol. XIV, Tables XLVII and XLVIII A) with use of the most accurate possible details (for method see text § 256, above, Vol. XIV) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly 360° down to four decimals of a second. The figures, then, are accurate for the moment of true Mēsha-samkrānti in K. Y. 4500.

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here $360^\circ - 2^\circ 8' 56'' \cdot 040541156$ or $357^\circ 51' 3'' \cdot 959458844$, or, in 10,000ths, 9940'308329158.

These figures are given for the moment of true Mēsha-samkrānti at the head of the main Table.

Example.

265. An inscription is found dated "Śaka 1571 Virōdhin, 15 kṛishṇa of Mārgaśīra, Sunday, (nakshatra) Pūrva-Āshāḍhā, 24 Dhanus."

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*.

The year was K. Y. 4750 expired, or A.D. 1649-50. Its samvatsara-name was Virōdhin. In that year the lunar month Āshāḍha was intercalated.

Calculation for the lunar tithi proceeds as usual—

		<i>d.</i>	<i>w-d.</i>	<i>a.</i>	<i>b.</i>	<i>c.</i>
(Beginning of lunar year)	63	1	29	415 212
(Table IV. Intervening days)	294	0	9558	670 805
			357	1	9587	85 17
(Eqn. b, Table VI)			211	
(Eqn. c, Table VII)			54	
(Tithi-index) $t=9852$						

The day, 357, was (Table IX) 23 Dec. 1649 A.D. The week-day was 1 Sunday. The value of t shews that at mean sunrise of that day the tithi was 15 kṛishṇa (Table VIII).

For the nakshatra, as by the rough rule—

($c \times 10$)	...	...	...	...	170
(Constant)	...	...	...	...	7207
					7377
(Less eqn. c)	...	...	...	...	-54
(Sun's true longitude)	...	...	...	$s=$	7323 ¹
(Tithi-index (above))	...	...	...	$t=$	+9852
(Nakshatra-index)	...	...	...	$n=$	7175

This nakshatra-index shews (Table VIII) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshāḍhā.

¹ Calculation by Tables XLVIII and B shews that this value of s at mean sunrise of the Sunday in question is correct according to the *Ārya-Siddhānta*, the actual value being 7322'8775. By the *Sūrya-Siddhānta* it was 7320'7094.

For the solar month and date—

Table I, cols. 13-17, shews that true Mēsha-saṁkrānti in the given year took place on day 87 (measured from 1 Jan.), Wednesday, at 14^h 2^m after mean sunrise. The interval to Dhanus-saṁkrānti (*Indian Chronography*, Table XVIII) was 246^d 7^h 18^m.

d.	w-d.	h.	m.
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-saṁkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus.

d.	w-d.
1 Dhanus=334	6
23	2
24 Dhanus=357	1 (Sunday).

The day of the date was therefore in solar reckoning Sunday 24 Dhanus. Thus all the details of the date are proved correct by the *Ārya-Siddhānta*.

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śirōmaṇi*? i.e. how would Sunday 23 Dec. 1649 A.D. have been described?

Since true Mēsha-saṁkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same.

To find the sun's true longitude, *s*, by the *Siddhānta-Śirōmaṇi*, we must first ascertain the moment of occurrence of true Mēsha-saṁkrānti in the given year by that authority. Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols. 13-17). For the present it must be sought for. The rule is given above.

The given year was K. Y. 4750. Table LIII gives us the difference between the times of Mēsha-saṁkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi* due to the difference in their year-lengths.

		h.	m.	s.
Diff. in 4000 years	...	23	20	0
700 "	...	4	5	0
50 "	...		17	30
		27	42	30

or 1^d 3^h 42^m 30^s. Add to this the difference due to shift of apsis—here, shortly, 48^m (col. 5). Total difference 1^d 4^h 30^m 30^s.

	d.	h.	m.	s.
(Table I) True Mēsha-saṁk. by <i>Ārya-Siddh.</i>	87	14	2	30
Less	— 1	4	30	30
True Mēsha-saṁk. by <i>Siddh.-Śirōmaṇi</i>	86	9	32	0

True Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* took place in the given year on day 86 (measured from 1 Jan.) or Saturday 22 Dec. A.D. 1649.

The day of the inscription (measured from 1 Jan.) was 357. $357 - 86 = 271$, i.e. the inscription-day was 271 periods of 24 hours each after the moment of true Mēsha-samkrānti, and that moment was $9^h 32^m$ after mean sunrise.

Table XLVIII below shews that at $9^h 32^m$ after mean sunrise on Day 271 (measured from true Mēsha-samk.) the sun's true long., in 10,000ths of the circle, was 7365·9104. We deduct the sun's true motion for 9^h (on Day 271, Table XLIX) 10·6500 and for 32^m (Table L) 0·6084. Total 11·2584. $7365·9104 - 11·2584 = 7354·6520$. This is the exact sun's true long. at mean sunrise on the given day, Sunday 23 Dec. 1649. $s =$ (say) 7355 (the *Ārya-Siddhānta* gave this as = 7323, as we have seen above). Add the tithi-index, 9852, and we find n , the nakshatra-index, = 7207 by the *Siddhānta-Śirōmaṇi*.

Table VIII shews that the moon was by the equal-space system in Pūrva-Āshādhā. But it is almost certain that in the matter of nakshatras the *Siddhānta-Śirōmaṇi* followed the *Brahma-Siddhānta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshādhā and this would have given its name to the day.

Thus the details 24 Dhanus and Pūrva-Āshādhā were correct according to the *Ārya-Siddhānta* for mean sunrise of 23 Dec. A.D. 1649 (they were also correct by *Sūrya-Siddhānta* calculation); but the correct details for the same date, if originally calculated by the *Siddhānta-Śirōmaṇi*, would have been "25 Dhanus" and "Uttara-Āshādhā."

266. This being so, the necessity for Tables for correct calculation by the *Siddhānta-Śirōmaṇi* and *Brahma-Siddhānta* is at once apparent; for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects; and in using it for fixing the accession-date of a king, would give it scant attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof. Jacobi's special Tables (*above*, Vol. I), no doubt, enable these problems to be worked out; but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the a, b, c method which he first introduced to us. His later Tables (Vol. XI, p. 158 ff.) can be made available; but before using them the day of the solar month has to be accurately determined; and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment.

NOTE.

The figures in the following Table are correct for K. Y. 4500, A.D. 1399-1400. In ordinary work for computation of the sun's true longitude ("s" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Sirōmaṇi* was in use.

But for very great accuracy in other calculations the figures are subject to the following alterations :—

(Cols. 2, 3, 4, 5).—Sun's mean anomaly and mean longitude. For every 100 years earlier than A. D. 1400 add (cols. 2, 4) $1' 45''\cdot0558$, or (cols. 3, 5) $0\cdot8106$. For every 100 years later deduct the same.

(Cols. 6, 7).—Sun's equation of the centre. For every 100 years earlier than A.D. 1400 deduct (column 6) $0''\cdot6558$, or (col. 7) $0\cdot0051$. For every 100 years later add the same.

TABLE XLVIII-C.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR,

according to the Siddhanta-Śirōmaṇi,

in periods of 24 hours each from the moment of the true Mēsha-saṁkrānti,

the astronomical beginning of the solar year.

(Exact for K. Y. 4500, A.D. 1399-1400. See Text §§ 260, 264.)

Siddhanta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perige- point) (“C”).			Sun's mean longitude.			Sun's equation of the centre. +			Sun's true longitude (“S”).		
	2		3	4		5	6		7	8		9
	°	'	10,000ths of circle.	°	'	10,000ths of circle.	°	'	10,000ths of circle.	°	'	10,000ths of circle.
At true Mēsha-saṁkrānti	98	47-16599	2744-0588	857	51	3-96	2	8	56-04	860	0	0-0
	99	46-30220	2771-4362	358	50	12-13	2	8	34-01	0	58	46-14
	100	45-42841	2798-8141	359	49	20-30	2	8	12-13	1	57	32-44
	101	44-57462	2826-1920	0	48	28-48	2	7	45-29	2	56	13-77
	102	43-71083	2853-5698	1	47	36-66	2	7	14-54	3	54	51-19
	103	42-84705	2880-9477	2	46	44-82	2	6	43-79	4	53	28-61
	104	41-98326	2908-3256	3	45	53-00	2	6	13-04	5	52	6-03
	105	41-11947	2935-7035	4	45	1-17	2	5	37-36	6	50	38-53
	106	40-25568	2963-0813	5	44	9-34	2	4	58-33	7	49	7-67
	107	39-39189	2990-4592	6	43	17-51	2	4	19-30	8	47	36-81
	108	38-52810	3017-8371	7	42	25-69	2	3	40-27	9	46	5-96
	109	37-66431	3045-2150	8	41	33-86	2	2	54-31	10	44	28-17
	110	36-80052	3072-5928	9	40	42-03	2	2	7-00	11	42	49-04
	111	35-93673	3099-9707	10	39	50-20	2	1	19-70	12	41	9-90
	112	35-07294	3127-3486	11	38	58-38	2	0	31-73	13	39	30-11
	113	34-20915	3154-7265	12	38	6-55	1	59	36-14	14	37	43-69

(The sun's equation is +, plus, till his mean anomaly reaches 180°.)

TABLE XLVIII.C—Contd.

Siddhanta Siromani.

24-hour periods from true Maha-sankranti.	Sun's mean anomaly (or mean sun's distance from perigeo- point) ($^{\circ}$ $0'$ $3''$).		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude ($^{\circ}$ $8'$ $3''$).	
	3	4	5	6	7	8	9	10,000ths of circle.
	°	'	10,000ths of circle.	°	'	10,000ths of circle.	°	'
16	114	33-54537	3183-1043	13	37	14-72	15	35
17	115	32-46156	3309-4323	14	36	22-89	16	34
18	116	31-31779	3386-8601	15	35	31-07	17	33
19	117	30-15400	3464-2330	16	34	39-24	18	30
20	118	29-00021	3531-6158	17	33	47-41	19	28
21	119	27-52642	3598-9987	18	32	55-59	20	26
22	120	26-16263	3646-3716	19	31	3-76	21	24
23	121	24-39884	3678-7496	20	31	11-93	22	22
24	122	23-43505	3701-1273	21	30	20-10	23	20
25	123	22-57126	3718-5052	22	29	28-28	24	18
26	124	21-70747	3725-8831	23	28	36-45	25	16
27	125	20-84368	3729-2610	24	27	44-63	26	14
28	126	20-07990	3730-6388	25	26	52-79	27	11
29	127	19-31611	3731-0167	26	25	0-97	28	9
30	128	18-55232	3731-3946	27	25	9-14	29	7
31	129	17-78853	3731-7725	28	24	17-31	30	5
32	130	17-02474	3732-1503	29	23	25-48	31	3
33	131	16-26095	3732-5282	30	22	33-66	32	0
34	132	15-49716	3732-9061	31	21	41-83	33	55
35	133	14-73337	3733-2840	32	20	50-00	34	53
36	134	13-96958	3733-6618	33	19	58-18	35	50
37	135	13-20579	3734-0397	34	19	6-35	36	48
38	136	12-44200	3734-4176	35	18	14-53	37	45
39	137	11-67821	3734-7955	36	17	22-70	38	43
40	138	10-91442	3735-1733	37	16	30-87	39	40

1	2	3	4	5	6	7	8	9		
41	139	11-75064	38 15	39-04	1082-8012	1 25	16-64	39 40	55-68	1102-2815
42	140	10-89685	39 14	47-21	1090-1791	1 28	32-56	40 38	19-77	1128-8563
43	141	10-02306	40 13	55-38	1117-5570	1 21	48-48	41 35	43-87	1155-4311
44	142	9-16927	41 18	8-56	1144-9848	1 20	4-40	42 33	7-96	1182-0059
45	143	8-29549	42 12	11-73	1172-3127	1 18	16-54	43 30	28-27	1208-5515
46	144	7-43169	43 11	19-90	1198-6906	1 16	27-14	44 27	47-04	1235-0852
47	145	6-56790	44 10	28-07	1227-0686	1 14	37-74	45 25	5-81	1261-6189
48	146	5-70412	45 9	36-25	1254-4483	1 12	48-34	46 22	24-68	1288-1526
49	147	4-84033	46 8	44-42	1281-8242	1 10	54-36	47 19	38-78	1314-6511
50	148	3-87854	47 7	52-59	1309-2021	1 9	0-23	48 16	52-82	1341-1483
51	149	3-11275	48 7	0-76	1386-5800	1 7	6-10	49 14	6-86	1367-6455
52	150	2-24896	49 6	8-94	1363-9579	1 5	10-98	50 11	19-92	1394-1352
53	151	1-38517	50 5	17-11	1391-3357	1 3	12-12	51 8	29-23	1420-5959
54	152	0-52138	51 4	25-28	1418-7136	1 1	13-25	52 5	38-53	1447-0566
55	152	59-65759	52 3	33-46	1446-0915	0 59	14-39	53 2	47-84	1473-5178
56	153	58-79880	53 2	41-63	1473-4694	0 57	13-53	53 59	55-16	1499-9626
57	154	57-98001	54 1	49-80	1500-8472	0 55	10-53	54 57	0-33	1526-3914
58	155	57-06322	55 0	57-97	1528-2251	0 53	7-52	55 54	5-50	1552-3802
59	156	56-20244	56 0	6-15	1555-6080	0 51	4-52	56 51	10-67	1579-2490
60	157	55-33865	56 59	14-32	1582-9809	0 49	1-56	57 48	15-88	1605-6781
61	158	54-47486	57 58	22-49	1610-3587	0 46	56-19	58 45	18-68	1632-0886
62	159	53-61107	58 57	30-66	1637-7366	0 44	50-82	59 42	21-49	1658-4991
63	160	52-74728	59 56	38-84	1665-1145	0 42	45-45	60 39	24-29	1684-9096
64	161	51-98349	60 55	47-01	1692-4924	0 40	36-54	61 36	23-55	1711-2928
65	162	51-01970	61 54	55-18	1719-8702	0 38	27-62	62 33	22-80	1737-9760
66	163	50-15591	62 54	8-35	1747-2431	0 36	18-70	63 30	22-06	1764-0691
67	164	49-29212	63 53	11-53	1774-6260	0 34	9-79	64 27	21-31	1790-4422
68	165	48-42833	64 52	19-70	1802-0089	0 31	59-71	65 24	19-41	1816-8164
69	166	47-56454	65 51	27-87	1829-3817	0 29	48-43	66 21	16-30	1843-1813
70	167	46-70076	66 50	36-05	1856-7596	0 27	37-15	67 18	13-19	1869-5462
71	168	45-83697	67 49	44-22	1884-1375	0 25	26-51	68 15	10-72	1895-9161
72	169	44-97318	68 48	52-39	1911-5154	0 23	13-45	69 12	5-84	1922-2673
73	170	44-10939	69 48	0-56	1938-8932	0 21	0-39	70 9	0-96	1948-6185
74	171	43-24660	70 47	8-74	1966-2711	0 18	47-34	71 5	56-07	1974-9697
75	172	42-38181	71 46	16-91	1993-6490	0 16	34-62	72 2	51-52	2001-3286

TABLE XLVIII.C—Contd.

Siddhanta-Sirōmāṇi.

24-hour periods from true Māha-samkrānti.	Sun's mean anomaly (or mean sun's distance from perigee- point) (° 0' 3'').		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude (° 8' 3'').	
1	2	3	4	5	6	7	8	9
	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.	°	10,000ths of circle.
76	173 41-51802	4824-7769	72 45 25-08	2021-0269	0 14 20-38	6-6387	72 59 45-46	2027-6656
77	174 40-65423	4852-1547	73 44 33-25	2048-4047	0 12 6-14	6-6029	73 58 39-89	2054-0078
78	175 39-79044	4879-5328	74 43 41-43	2075-7826	0 9 51-90	4-5671	74 53 33-32	2080-3497
79	176 38-92665	4906-9105	75 42 49-60	2103-1605	0 7 87-95	8-5335	75 50 27-55	2106-6940
80	177 38-06286	4934-2884	76 41 57-77	2130-5384	0 5 23-12	2-4932	76 47 20-89	2133-0315
81	178 37-19908	4961-6662	77 41 5-94	2157-9162	0 3 8-20	1-4528	77 44 14-23	2159-8691
82	179 36-33539	4989-0441	78 40 14-12	2185-2941	0 0 53-46	0-4125	78 41 7-57	2186-7068
Sun is apogee	180 0-0	5000-0	79 3 54-00	2195-3333	0 0 0-0	0-0	79 3 54-00	2195-3333

The sun's equation of the centre is —, minus, after his mean anomaly = 180° till it reaches 360°.

Sun's equation of the centre.

83	180 35-47150	5016-4220	79 39 22-39	2212-6720	0 1 20-33	0-6240	79 38 1-41	2212-0490
84	181 34-60771	5043-7939	80 38 30-46	2240-0499	0 3 35-71	1-5644	80 34 54-76	2238-3855
85	182 33-74392	5071-1777	81 37 38-64	2267-4277	0 5 50-54	2-7048	81 31 48-10	2264-7230
86	183 32-88013	5098-5556	82 36 46-81	2294-8056	0 8 5-37	3-7451	82 28 41-44	2291-0605
87	184 32-01634	5125-9335	83 35 54-98	2322-1840	0 10 19-23	4-7780	83 25 35-65	2317-4055
88	185 31-15255	5153-3114	84 35 3-15	2349-5614	0 12 33-47	5-8138	84 22 29-69	2343-7476
89	186 30-28876	5180-6892	85 34 11-33	2376-9392	0 14 47-71	6-8496	85 19 23-62	2370-0897
90	187 29-42497	5208-0671	86 33 19-50	2404-3171	0 17 1-94	7-8854	86 16 17-65	2396-4317
91	188 28-56118	5235-4450	87 32 27-67	2431-6950	0 19 14-48	8-9081	87 18 13-19	2422-7869
92	189 27-69740	5262-8229	88 31 35-84	2459-0729	0 21 27-54	9-9347	88 10 8-30	2449-1381
93	190 26-83361	5290-2007	89 30 44-02	2486-4507	0 23 40-60	10-9614	89 7 3-42	2475-4893
94	191 25-96982	5317-5786	90 29 52-19	2513-8286	0 25 52-74	11-9810	90 3 59-46	2491-8476
95	192 25-10603	5344-9565	91 29 0-86	2541-2065	0 28 4-02	12-9940	91 0 56-34	2528-2125
96	193 24-24224	5372-3344	92 28 8-53	2568-5844	0 30 15-31	14-0070	91 57 53-23	2554-5774
97	194 23-37845	5399-7122	93 27 16-71	2595-9622	0 32 26-59	15-0200	92 54 50-12	2580-9423

1	2	3	4	5	6	7	8	9							
98	195	22-51466	5427-0901	94	26	24-88	2623-3401	0	34	36-30	16-0209	93	51	48-58	2607-3198
99	196	21-56087	5454-4880	95	25	33-05	2650-7180	0	36	45-22	17-0156	94	48	47-88	2633-7024
100	197	20-73708	5481-8459	96	24	41-22	2678-0959	0	38	54-14	18-0103	95	45	47-09	2660-0855
101	198	19-92329	5509-2237	97	23	49-40	2705-4737	0	41	3-06	19-0051	96	42	46-34	2686-4687
102	199	19-05950	5536-6016	98	22	57-57	2732-8516	0	43	9-15	19-4780	97	39	48-42	2712-8786
103	200	18-13572	5563-9795	99	22	5-74	2760-2295	0	45	14-52	20-9454	98	36	51-22	2739-2841
104	201	17-33193	5591-3574	100	21	13-92	2787-6074	0	47	19-89	21-9127	99	33	54-03	2765-6947
105	202	16-46814	5618-7352	101	20	22-09	2814-9852	0	49	25-26	22-8801	100	30	56-83	2792-1052
106	203	15-60435	5646-1131	102	19	30-26	2842-3631	0	51	30-13	23-8486	101	28	0-13	2818-5195
107	204	14-74056	5673-4910	103	18	38-43	2869-7410	0	53	33-14	24-7927	102	25	5-30	2844-9483
108	205	13-87677	5700-8689	104	17	46-61	2897-1189	0	55	36-14	25-7418	103	22	10-47	2871-3770
109	206	13-01298	5728-2468	105	16	54-78	2924-4968	0	57	39-14	26-6909	104	19	15-63	2897-8058
110	207	12-14919	5755-6246	106	16	2-95	2951-8746	0	59	37-09	27-6010	105	16	25-86	2924-2736
111	208	11-28540	5783-0025	107	15	11-12	2979-2525	1	1	35-96	28-5182	106	13	35-17	2950-7343
112	209	10-42161	5810-3804	108	14	13-30	3006-6304	1	3	34-82	29-4353	107	10	44-48	2977-1950
113	210	9-55782	5837-7583	109	13	27-47	3034-0083	1	5	33-95	30-3545	108	7	53-52	3003-6537
114	211	8-69404	5865-1361	110	12	35-64	3061-3861	1	7	28-08	31-2352	109	5	7-56	3030-1509
115	212	7-83025	5892-5140	111	11	43-81	3088-7640	1	9	22-21	32-1158	110	2	21-60	3056-6482
116	213	6-98646	5919-8919	112	10	51-99	3116-1419	1	11	16-85	32-9965	110	59	35-64	3083-1454
117	214	6-10267	5947-2698	113	10	0-16	3143-5198	1	13	9-60	33-8703	111	56	50-56	3109-6494
118	215	5-23888	5974-6476	114	9	8-33	3170-8976	1	14	59-00	34-7145	112	54	9-34	3136-1831
119	216	4-37509	6002-0255	115	8	16-51	3198-2755	1	16	48-40	35-5586	113	51	28-11	3162-7169
120	217	3-51130	6029-4034	116	7	24-68	3225-5534	1	18	37-80	36-4028	114	48	46-88	3189-2505
121	218	2-64751	6056-7813	117	6	32-85	3253-0313	1	20	24-85	37-2288	115	46	8-00	3215-8025
122	219	1-78372	6084-1591	118	5	41-02	3280-4091	1	22	8-93	38-0319	116	43	32-10	3242-3773
123	220	0-91993	6111-5370	119	4	49-20	3307-7870	1	23	53-01	38-8849	117	40	56-19	3268-9521
124	221	0-05614	6138-9149	120	3	57-37	3335-1649	1	25	37-09	39-6380	118	38	20-28	3295-5269
125	221	59-19236	6166-2928	121	3	5-54	3362-5428	1	27	17-08	40-4096	119	35	48-46	3322-1332
126	222	58-32857	6193-6706	122	2	13-71	3389-9206	1	28	55-25	41-1670	120	33	18-47	3348-7536
127	223	57-46478	6221-0485	123	1	21-89	3417-2985	1	30	33-41	41-9245	121	30	48-47	3375-3740
128	224	56-60099	6248-4264	124	0	30-06	3444-6764	1	32	11-58	42-6819	122	28	18-48	3401-9944
129	225	55-73720	6275-8043	124	59	38-23	3472-0543	1	33	44-23	43-3968	123	25	54-00	3428-6574
130	226	54-87341	6303-1821	125	58	46-40	3499-4321	1	35	16-48	44-1086	124	23	29-92	3455-3285
131	227	54-00962	6330-5600	126	57	54-58	3526-8100	1	36	48-73	44-8205	125	21	5-84	3481-9895
132	228	53-14583	6357-9379	127	57	2-15	3554-1879	1	38	19-87	45-5237	126	18	42-88	3508-6642

1	2	3	4	5	6	7	8	9						
158	254	80-63782	153	34	35-24	4266-0126	2	5	45-60	58-2222	151	28	49-64	4207-7904
159	255	29-82353	154	33	43-41	4293-3905	2	6	20-01	58-4377	152	27	23-40	4234-9028
160	256	28-96974	155	32	51-58	4320-7684	2	6	50-76	58-7250	153	26	0-83	4262-0434
161	257	28-09595	156	31	59-76	4348-1463	2	7	21-51	58-9623	154	24	38-25	4289-1840
162	258	27-23216	157	31	7-98	4376-5241	2	7	52-26	59-1995	155	23	15-67	4316-3246
163	259	26-86897	158	30	16-10	4402-9020	2	8	15-97	59-8825	156	22	0-18	4343-5195
164	260	25-50458	159	29	24-27	4430-2799	2	8	37-85	59-5513	157	20	46-42	4370-7286
165	261	24-64079	160	28	32-45	4457-6578	2	8	59-73	59-7202	158	19	32-71	4397-9376
166	262	23-77700	161	27	40-62	4485-0356	2	9	21-61	59-8890	159	18	19-01	4425-1467
167	263	22-91321	162	26	48-79	4512-4135	2	9	36-59	60-0045	160	17	12-21	4452-4090
168	264	22-04943	163	25	56-97	4539-7914	2	9	49-60	60-1049	161	16	7-37	4479-6865
169	265	21-18564	164	25	5-14	4567-1693	2	10	2-61	60-2053	162	15	2-53	4506-9640
170	266	20-82185	165	24	13-31	4594-5472	2	10	15-43	60-3042	163	13	57-88	4534-2429
171	267	19-45306	166	23	21-48	4621-9250	2	10	19-57	60-3362	164	13	1-92	4561-5889
172	268	18-59427	167	22	29-66	4649-3029	2	10	23-71	60-3681	165	12	5-95	4588-9848
173	269	17-73048	168	21	37-83	4676-6808	2	10	27-85	60-4001	166	11	9-98	4616-2807
174	270	16-86369	169	20	46-00	4704-0587	2	10	29-82	60-4153	167	10	16-18	4643-6434
175	271	16-00290	170	19	54-17	4731-4365	2	10	25-68	60-3833	168	9	28-49	4671-0632
176	272	15-13911	171	19	2-35	4758-8144	2	10	21-54	60-3514	169	8	40-81	4698-4630
177	273	14-27532	172	18	10-52	4786-1923	2	10	17-40	60-3195	170	7	53-12	4725-8728
178	274	13-41153	173	17	18-69	4813-5701	2	10	8-31	60-2531	171	7	9-89	4753-3170
179	275	12-54775	174	16	26-86	4840-9480	2	9	55-80	60-1527	172	6	31-07	4780-7953
180	276	11-68396	175	15	35-04	4868-3259	2	9	42-79	60-0524	173	5	52-25	4808-2736
181	277	10-82017	176	14	43-21	4895-7038	2	9	29-78	59-9520	174	5	13-43	4835-7518
182	278	9-95638	177	13	51-38	4923-0817	2	9	10-16	59-8006	175	4	41-22	4863-2810
183	279	9-09256	178	12	59-56	4950-4595	2	8	48-28	59-6318	176	4	11-28	4890-8277
184	280	8-23880	179	12	7-73	4977-8374	2	8	26-40	59-4630	177	3	41-33	4918-3744
185	281	7-36501	180	11	15-90	5005-2153	2	8	4-52	59-2941	178	3	11-38	4945-9212
186	282	6-50122	181	10	24-07	5032-5932	2	7	33-89	59-0878	179	2	50-19	4973-5364
187	283	5-63743	182	9	32-25	5059-9710	2	7	3-14	58-8205	180	2	29-11	5001-1505
188	284	4-77364	183	8	0-42	5087-3489	2	6	32-38	58-5632	181	2	8-03	5028-7657
189	285	3-90985	184	7	8-59	5114-7268	2	6	1-92	58-3481	182	1	46-67	5056-3786
190	286	3-04607	185	6	56-76	5142-1047	2	5	22-89	58-0470	183	1	33-87	5084-0577
191	287	2-13228	186	6	4-94	5169-4825	2	4	43-86	57-7458	184	1	21-08	5111-7367
192	288	1-31349	187	5	13-11	5196-8604	2	4	4-83	57-4447	185	1	8-28	5139-4157

TABLE XLVIII-C—Contd.

Siddhanta-Sirōmapi.

24-hour periods from true Maha-nakhradi.	Sun's mean anomaly (or mean sun's distance from perigee- point) (“ 0 ”).			Sun's mean longitude.			Sun's equation of the centre.			Sun's true longitude (“ 8 ”).		
	2		3	4		5	6		7	8		9
	°	'		°	'		°	'		°	'	
188	289	0-45470	8027-9868	188	4 21-28	5224-2988	2 8 24-08		57-1308	186	0 57-20	5167-1080
189	289	59-63090	8056-3662	189	3 29-45	5251-3162	2 2 36-77		56-7652	187	0 52-68	5194-8709
190	290	58-72712	8082-7440	190	2 37-63	5278-9940	2 1 49-64		56-4002	188	0 48-16	5222-5839
191	291	57-86338	8110-1219	191	1 45-80	5306-3719	2 1 2-15		56-0351	189	0 43-65	5250-8368
192	292	56-98954	8137-4988	192	0 53-97	5333-7498	2 0 11-12		55-6414	190	0 42-85	5278-1084
193	293	56-18575	8164-8777	193	0 2-15	5361-1277	1 59 15-53		55-2124	191	0 46-61	5305-9152
194	294	55-27196	8192-2556	194	59 10-32	5388-5055	1 58 19-94		54-7835	192	0 50-37	5333-7220
195	295	54-40817	8219-6384	195	58 18-49	5415-9834	1 57 24-36		54-3546	193	0 54-13	5361-5288
196	296	53-54439	8247-0113	196	57 26-66	5443-2618	1 56 28-42		53-8844	194	1 3-24	5389-3788
197	297	52-68060	8274-3892	197	56 34-84	5470-6392	1 55 20-15		53-3962	195	1 14-69	5417-2490
198	298	51-81681	8301-7670	198	55 43-01	5498-0170	1 54 16-87		52-9080	196	1 26-14	5445-1091
199	299	50-95302	8329-1449	199	54 51-18	5525-3949	1 53 13-60		52-4197	197	1 37-58	5472-9752
200	300	50-08923	8356-5228	200	53 59-35	5552-7728	1 52 3-12		51-8759	198	1 56-24	5500-8869
201	301	49-22544	8383-9007	201	53 7-53	5580-1507	1 50 52-15		51-3288	199	2 15-37	5528-8223
202	302	48-36165	8411-2785	202	52 15-70	5607-5285	1 49 41-19		50-7808	200	2 34-51	5556-7478
203	303	47-49786	8438-6564	203	51 23-87	5634-9064	1 48 28-34		50-2326	201	2 55-03	5584-6839
204	304	46-63407	8466-0343	204	50 32-04	5662-2843	1 47 10-19		49-6157	202	3 21-85	5612-6686
205	305	45-77028	8493-4122	205	49 40-22	5689-6622	1 45 51-54		49-0088	203	3 48-67	5640-6534
206	306	44-90649	8520-7900	206	48 48-39	5717-0400	1 44 32-39		48-4019	204	4 15-50	5668-6381
207	307	44-04271	8548-1679	207	47 56-56	5744-4179	1 43 13-42		47-7887	205	4 43-15	5696-6232
208	308	43-17892	8575-5458	208	47 4-74	5771-7958	1 41 47-67		47-1271	206	5 17-17	5724-6087
209	309	42-31513	8602-9237	209	46 12-91	5798-1737	1 40 21-92		46-4654	207	5 50-99	5752-7032
210	310	41-45134	8630-3016	210	45 21-08	5826-5515	1 38 56-17		45-8088	208	6 24-91	5780-7477
211	311	40-58755	8657-6794	211	44 29-25	5853-9294	1 37 28-14		45-1245	209	7 1-11	5808-8049
212	312	39-72376	8685-0573	212	43 37-43	5881-3073	1 35 55-59		44-4127	210	7 41-54	5836-8946

1	2	3	4	5	6	7	8	9						
218	313	89-95087	212	42	45-60	5908-6852	1	34	23-63	43-7009	211	8	21-36	5864-9848
219	314	87-96818	213	41	53-77	5936-6680	1	32	51-38	42-9891	212	9	2-39	5898-0740
220	315	37-13339	214	41	1-94	5968-4409	1	31	16-64	42-2608	213	9	43-31	5921-1906
221	316	36-26860	215	40	10-12	5990-3188	1	29	37-47	41-4938	214	10	32-64	5949-3260
222	317	35-40482	216	39	18-29	6018-1987	1	27	59-31	40-7364	215	11	18-98	5977-4613
223	318	34-54108	217	38	26-46	6045-5745	1	26	21-14	39-9779	216	12	5-32	6006-5868
224	319	33-67724	218	37	34-63	6072-3524	1	24	38-05	39-1825	217	12	56-68	6033-7699
225	320	32-81345	219	36	42-81	6100-3303	1	22	58-97	38-3794	218	13	48-84	6061-9609
226	321	31-94866	220	35	50-98	6127-7082	1	21	9-89	37-6738	219	14	41-09	6090-1319
227	322	31-08667	221	34	59-15	6155-0861	1	19	26-38	36-7699	220	15	33-77	6118-3161
228	323	30-22208	222	34	7-32	6182-4639	1	17	35-98	35-9258	221	16	31-35	6146-5382
229	324	29-35829	223	33	15-50	6209-3418	1	15	46-58	35-0816	222	17	28-32	6174-7602
230	325	28-49450	224	32	23-67	6237-2197	1	13	57-17	34-2375	223	18	26-50	6202-9832
231	326	27-68071	225	31	31-84	6264-5876	1	12	6-18	33-3810	224	19	25-66	6231-2165
232	327	26-76692	226	30	40-02	6291-9754	1	10	12-05	32-5004	225	20	27-97	6259-4761
233	328	25-90314	227	29	48-19	6319-3533	1	8	17-91	31-6197	226	21	30-37	6287-7386
234	329	25-03935	228	28	56-36	6346-7312	1	6	28-78	30-7390	227	22	32-58	6315-9321
235	330	24-17556	229	28	4-53	6374-1091	1	4	26-91	29-8372	228	23	37-88	6344-2718
236	331	23-31177	230	27	12-71	6401-4869	1	2	23-04	28-9201	229	24	44-66	6372-5668
237	332	22-44798	231	26	20-88	6428-8648	1	0	23-18	28-0029	230	25	51-70	6400-8619
238	333	21-58419	232	25	29-05	6455-2427	0	58	30-32	27-0853	231	26	58-74	6429-1569
239	334	20-72040	233	24	37-22	6482-6206	0	56	27-32	26-1414	232	28	9-30	6457-4792
240	335	19-85661	234	23	45-40	6510-9984	0	54	24-32	25-1923	233	29	20-43	6485-8061
241	336	18-93882	235	22	53-57	6538-3763	0	52	21-32	24-2432	234	30	31-65	6514-1331
242	337	18-12903	236	22	1-74	6565-7542	0	50	18-91	23-2933	235	31	42-53	6542-4608
243	338	17-26524	237	21	9-91	6592-1321	0	48	15-02	22-3836	236	32	54-84	6570-7935
244	339	16-40146	238	20	18-09	6620-5099	0	46	9-71	21-3712	237	34	8-38	6599-1387
245	340	15-58767	239	19	26-26	6647-8878	0	44	4-34	20-4088	238	35	21-32	6627-4840
246	341	14-67388	240	18	34-43	6675-2567	0	41	58-97	19-4365	239	36	35-46	6655-8292
247	342	13-81009	241	17	42-61	6702-6436	0	39	48-74	18-4316	240	37	53-87	6684-2119
248	343	12-94830	242	16	50-78	6730-0214	0	37	39-82	17-4369	241	39	10-96	6721-5845
249	344	12-06251	243	15	58-95	6757-3993	0	35	30-90	16-4432	242	40	28-05	6740-9571
250	345	11-21872	244	15	7-12	6784-7772	0	33	22-32	15-4500	243	41	44-81	6769-3272
251	346	10-35493	245	14	15-30	6812-1551	0	31	11-03	14-4370	244	43	4-26	6797-7181
252	347	9-49114	246	13	23-47	6839-5329	0	28	59-75	13-4240	245	44	23-72	6826-1089

1	2	3	4	5	6	7	8	9
276	10 48 76020	800 3519	269 52 39 61	7496 6019	0 24 29 93	11 8421	270 17 9 54	7507 9440
277	11 47 89642	827 7298	270 51 47 78	7523 9798	0 26 41 42	12 8566	271 18 29 20	7536 3864
278	12 47 03263	855 1077	271 50 55 96	7551 3577	0 28 52 70	13 8696	272 19 48 66	7564 7273
279	13 46 16884	882 4856	272 50 4 13	7578 7356	0 31 3 98	14 3826	273 21 8 11	7593 1182
280	14 45 80505	409 8634	273 49 12 30	7606 1184	0 33 15 27	15 3986	274 22 27 57	7621 5090
281	15 44 44126	437 2413	274 48 20 48	7633 4913	0 35 24 10	16 3897	275 23 44 58	7649 8810
282	16 43 57747	464 6192	275 47 28 65	7660 8692	0 37 33 02	17 3844	276 26 1 07	7678 2586
283	17 42 71368	491 9971	276 46 36 82	7688 2471	0 39 41 94	18 3792	277 26 18 76	7706 6262
284	18 41 84989	519 3750	277 45 44 99	7715 6250	0 41 50 85	19 3739	278 27 35 35	7734 9988
285	19 40 98610	546 7528	278 44 53 17	7743 0028	0 43 55 68	20 3687	279 28 48 30	7763 3396
286	20 40 12231	574 1307	279 44 1 34	7770 3807	0 46 1 00	21 3040	280 30 2 34	7791 9847
287	21 39 25852	601 5086	280 43 9 51	7797 7586	0 48 6 37	22 2714	281 31 15 38	7820 0800
288	22 38 39474	628 8865	281 42 17 68	7825 1365	0 50 12 74	23 2454	282 32 30 42	7848 3929
289	23 37 53095	656 2643	282 41 25 86	7852 5143	0 52 15 74	24 1955	283 33 41 00	7876 7039
290	24 36 66716	683 6422	283 40 34 03	7879 8922	0 54 18 75	25 1489	284 34 52 77	7905 0368
291	25 35 80337	711 0201	284 39 42 20	7907 2701	0 56 21 75	26 0987	285 36 3 06	7933 3698
292	26 34 38958	738 3980	285 38 50 37	7934 6480	0 58 22 30	27 0289	286 37 12 08	7961 6719
293	27 33 07679	765 7758	286 37 58 55	7962 0258	1 0 21 16	27 9411	287 38 19 71	7989 9689
294	28 32 21200	793 1537	287 37 6 72	7989 4037	1 2 20 03	28 8582	288 39 26 75	8018 2619
295	29 32 34821	820 5316	288 36 14 89	8016 7816	1 4 18 89	29 7754	289 40 33 78	8046 5570
296	30 31 48442	847 9095	289 35 23 07	8044 1595	1 6 16 26	30 6811	290 41 39 33	8074 8405
297	31 30 62063	875 2873	290 34 31 24	8071 5373	1 8 10 40	31 5617	291 42 41 54	8103 0990
298	32 29 75684	902 6652	291 33 39 41	8098 9152	1 10 4 53	32 4424	292 43 49 34	8131 3576
299	33 28 89306	930 0431	292 32 47 55	8126 2931	1 11 58 66	33 3230	293 44 46 25	8159 6161
300	34 28 02827	957 4210	293 31 56 76	8153 6710	1 13 50 16	34 1883	294 45 45 32	8187 8543
301	35 27 16548	984 7988	294 31 3 33	8181 0488	1 15 39 56	35 0275	295 46 43 49	8216 0753
302	36 26 30169	1012 1767	295 30 12 10	8208 4267	1 17 28 96	35 8716	296 47 41 06	8244 2983
303	37 25 43790	1039 5546	296 29 20 27	8235 8046	1 19 18 37	36 7158	297 48 38 54	8272 5204
304	38 24 57411	1066 9325	297 28 28 45	8263 1825	1 21 3 44	37 5255	298 49 31 39	8300 7030
305	39 23 71032	1094 3103	298 27 36 62	8290 5603	1 22 47 52	38 3286	299 50 24 14	8328 8900
306	40 22 84653	1121 6882	299 26 44 79	8317 9382	1 24 31 60	39 1327	300 51 16 39	8357 0709
307	41 21 98274	1149 0661	300 25 53 96	8345 3161	1 26 15 31	39 9830	301 52 8 28	8385 2491
308	42 21 11895	1176 4440	301 25 1 14	8372 6940	1 27 53 48	40 6904	302 52 54 62	8413 3844
309	43 20 25516	1203 8218	302 24 9 31	8400 0718	1 29 31 65	41 4479	303 53 40 36	8441 5197
310	44 19 39138	1231 1997	303 23 17 48	8427 4497	1 31 9 81	42 2053	304 54 27 29	8469 6550

TABLE XLVIII.C—*Concl'd.*

Siddhanta-Sirōmapi.

24-hour periods from true Māhs-sankranti.	Sun's mean anomaly (or mean sun's distance from perigee- point) ($^{\circ} \text{ } ^{\circ} \text{ } ^{\circ}$).			Sun's mean longitude.			Sun's equation of the centre. +			Sun's true longitude ($^{\circ} \text{ } ^{\circ} \text{ } ^{\circ}$).		
	1	2	3	4	5	6	7	8	9	10,000ths of circle.	10,000ths of circle.	10,000ths of circle.
		° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "	10,000ths of circle.	° ' "
311	45	18-52759	1258-5776	304 22 25-66	8454-8276	1 32 46-18	42-9489	305 55 11-84	8497-7765			
312	46	17-66880	1285-9555	305 21 33-38	8482-2055	1 34 18-43	43-0608	306 55 52-26	8525-8662			
313	47	16-80001	1313-3333	306 20 42-00	8509-5838	1 35 50-69	44-3726	307 56 32-69	8553-9559			
314	48	15-93222	1340-7112	307 19 50-17	8536-9612	1 37 22-14	45-0844	308 57 13-11	8582-0456			
315	49	15-07243	1368-0891	308 18 58-35	8564-3391	1 38 51-66	45-7690	309 57 50-01	8610-1081			
316	50	14-20864	1395-4670	309 18 6-43	8591-7170	1 40 17-41	46-4306	310 58 23-93	8638-1478			
317	51	13-34485	1422-8448	310 17 14-68	8619-0948	1 41 48-16	47-0922	311 58 57-85	8666-1871			
318	52	12-48106	1450-2227	311 16 22-96	8646-4727	1 43 8-90	47-7539	312 59 31-77	8694-2266			
319	53	11-61727	1477-6006	312 15 31-04	8673-8506	1 44 23-13	48-3729	314 0 0-17	8722-2235			
320	54	10-75349	1504-9785	313 14 39-21	8701-2285	1 45 47-78	48-9798	315 0 26-99	8750-2083			
321	55	9-88970	1532-3563	314 13 47-38	8728-6063	1 47 6-43	49-5867	316 0 53-81	8778-1980			
322	56	9-02591	1559-7342	315 12 55-55	8755-9842	1 48 25-08	50-1935	317 1 20-64	8806-1778			
323	57	8-16212	1587-1121	316 12 3-78	8783-3621	1 49 35-96	50-7404	318 1 39-69	8834-1025			
324	58	7-29823	1614-4900	317 11 11-90	8810-7400	1 50 46-92	51-2880	319 1 58-82	8862-0280			
325	59	6-43454	1641-8678	318 10 20-07	8838-1178	1 51 57-99	51-8356	320 2 17-96	8889-9534			
326	60	5-57075	1669-2457	319 9 28-25	8865-4957	1 53 9-18	52-3827	321 2 37-43	8917-8814			
327	61	4-70896	1696-6236	320 8 36-43	8892-8736	1 54 12-46	52-9299	322 2 48-88	8945-7475			
328	62	3-84317	1724-0015	321 7 44-59	8920-2515	1 55 15-73	53-4621	323 3 0-32	8973-6136			
329	63	2-97938	1751-3793	322 6 52-76	8947-6293	1 56 19-01	53-9504	324 3 11-77	9001-4797			
330	64	2-11559	1778-7572	323 6 0-94	8975-0072	1 57 20-76	54-3368	325 3 21-69	9029-3340			
331	65	1-25181	1806-1351	324 5 9-11	9002-3851	1 58 16-34	54-7557	326 3 25-45	9057-1408			
332	66	0-38802	1833-5130	325 4 17-28	9029-7630	1 59 11-98	55-1847	327 3 29-21	9084-9476			
333	66	59-52423	1860-8908	326 3 25-45	9057-1408	2 0 7-53	55-6136	328 3 32-97	9112-7544			
334	67	58-68044	1888-2687	327 2 33-63	9084-5187	2 0 59-43	56-0141	329 3 38-05	9140-5328			
335	68	57-79665	1915-6466	328 1 41-30	9111-8966	2 1 46-74	56-3791	330 3 28-64	9168-2757			

1	2	3	4	5	6	7	8	9				
336	69	56-93286	1943-0245	329 0	49-97	9189-2745	2 2	34-05	56-7442	331 3	24-02	9196-0187
337	70	56-06907	1870-4023	329 59	58-14	9166-6523	2 2	21-36	57-1092	332 3	19-50	9223-7616
338	71	55-20528	1997-7802	330 59	6-32	9194-0302	2 2	2-98	57-4304	333 3	9-30	9251-4606
339	72	54-84149	2026-1581	331 58	14-49	9221-4081	2 4	42-01	57-7316	334 2	56-50	9279-1397
340	73	53-47770	2052-5360	332 57	22-66	9248-7860	2 3	5 21-04	58-0327	335 2	43-70	9306-8187
341	74	52-61391	2079-9138	333 56	30-88	9276-1638	2 6	0-07	58-3339	336 2	30-90	9334-4977
342	75	51-75013	2107-2917	334 55	39-01	9303-5417	2 6	31-41	58-5757	337 2	10-42	9362-1174
343	76	50-88684	2134-6696	335 54	47-18	9330-9196	2 7	2-16	58-8130	338 1	49-34	9389-7326
344	77	50-02355	2162-0475	336 53	55-35	9358-2975	2 7	32-91	59-0502	339 1	28-26	9417-3477
345	78	49-15876	2189-4254	337 53	3-53	9385-6754	2 8	2-21	59-2763	340 1	5-73	9444-3616
346	79	48-29497	2216-8032	338 52	11-70	9413-0532	2 8	24-09	59-4451	341 0	35-78	9472-4983
347	80	47-43118	2244-1811	339 51	19-87	9440-4311	2 8	45-97	59-6139	342 0	5-84	9500-0450
348	81	46-56739	2271-5590	340 50	28-04	9467-8090	2 9	7-85	59-7828	343 59	35-89	9527-5917
349	82	45-70860	2298-9869	341 49	36-23	9495-1869	2 9	28-40	59-9414	343 59	4-62	9555-1282
350	83	44-83981	2326-3147	342 48	44-39	9522-5647	2 9	41-41	60-0417	344 58	25-81	9582-6065
351	84	43-97802	2353-6926	343 47	52-56	9549-9426	2 9	54-42	60-1421	345 57	46-98	9610-0847
352	85	43-11223	2381-0705	344 47	0-73	9577-3205	2 10	7-43	60-2425	346 57	8-16	9637-5630
353	86	42-24345	2408-4484	345 46	8-91	9604-6984	2 10	16-96	60-3161	347 56	25-87	9665-0144
354	87	41-38466	2435-8262	346 45	17-08	9632-0762	2 10	21-10	60-3480	348 55	38-18	9692-4242
355	88	40-52087	2463-2041	347 44	25-25	9659-4541	2 10	25-24	60-3800	349 54	50-49	9719-8341
356	89	39-65708	2490-5820	348 43	33-42	9686-8320	2 10	29-38	60-4119	350 54	2-31	9747-2439
357	90	38-79329	2517-9599	349 42	41-60	9714-2099	2 10	28-28	60-4034	351 53	9-88	9774-6133
358	91	37-92950	2545-3377	350 41	49-77	9741-5877	2 10	24-14	60-3715	352 52	13-91	9801-9592
359	92	37-06571	2572-7156	351 40	57-94	9768-9656	2 10	20-01	60-3395	353 51	17-95	9829-3051
360	93	36-20192	2600-0935	352 40	6-12	9796-3435	2 10	15-87	60-3076	354 50	21-98	9856-6511
361	94	35-33813	2627-4714	353 39	14-29	9823-7214	2 10	3-98	60-2159	355 49	18-27	9883-9873
362	95	34-47434	2654-8462	354 38	22-46	9851-0992	2 9	50-97	60-1155	356 48	13-43	9911-2148
363	96	33-61055	2682-2271	355 37	30-63	9878-4771	2 9	37-96	60-0161	357 47	8-69	9938-4922
364	97	32-74677	2709-6050	356 36	38-81	9905-8550	2 9	23-93	59-9039	358 46	2-73	9965-7618
365	98	31-88298	2736-9829	357 35	46-98	9933-2329	2 9	2-05	59-7880	359 44	47-03	9992-9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN TABLE XLVIII-C, COLS. 2, 3, FOR THE BASE-YEAR OF THAT TABLE, caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhānta-Sirōmani.

[Add for years earlier, deduct for years later, than K. Y. 4500, A.D. 1899-1400.]

Years.	CHANGE.		Years.	CHANGE.		Years.	CHANGE.	
	Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.
1	0° 0174, or 1° 044	0.00805	10	0° 174, or 10° 44	0.0805	100	1° 74, or 1° 44° 4	0.805
2	0° 0348, or 2° 088	0.0161	20	0° 348, or 20° 88	0.161	200	3° 48, or 3° 28° 8	1.61
3	0° 0522, or 3° 132	0.02416	30	0° 522, or 31° 32	0.2416	300	5° 22, or 5° 13° 2	2.416
4	0° 0696, or 4° 176	0.032	40	0° 696, or 41° 76	0.32			
5	0° 0870, or 5° 220	0.04027	50	0° 870, or 52° 20	0.4027			
6	0° 1044, or 6° 264	0.0483	60	1° 044, or 1° 2° 64	0.483			
7	0° 1218, or 7° 308	0.05638	70	1° 218, or 1° 13° 08	0.5638			
8	0° 1392, or 8° 352	0.064	80	1° 392, or 1° 23° 52	0.64			
9	0° 1566, or 9° 396	0.07249	90	1° 566, or 1° 33° 26	0.7249			

TABLE LII.

VALUE OF ŚODHYA BY THE SIDDHĀNTA-ŚIRŌMAṆI,
as fixed by Dr. Schram for seven centuries, and Table of difference between that authority and
the *First Ārya-Siddhānta*.

In the year K. Y. expired	In A.D.	Exact value of śodhya.				Value to be used in calcu- lation by the longer rule.			Diff. between <i>Ārya- Siddh.</i> and <i>Siddh.- Śirōmaṇi</i> values of śodhya; for use by the shorter rule.
1	2	3				4			5
		d.	h.	m.	s.	d.	h.	m.	Minutes.
4200	1099-1100	2	4	18	49.0	2	4	19	46
4300	1199-1200	2	4	19	4.975	2	4	19	47
4400	1299-1300	2	4	19	20.95	2	4	19	47
4500	1399-1400	2	4	19	36.925	2	4	20	47
4600	1499-1500	2	4	19	52.9	2	4	20	47
4700	1599-1600	2	4	20	8.875	2	4	20	48
4800	1699-1700	2	4	20	24.85	2	4	20	48

The śodhya increases annually in amount by about 0.16, actually 0.15975.

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAMKRĀNTI AS CALCULATED BY (i) THE FIRST ĀRYA-SIDDHĀNTA, (ii) THE SIDDHĀNTA-ŚĪRŌMAṆĪ, the two having been together at K. Y. 0 or B.C. 3102.

[The moment of mean Mēsha-samkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K. Y. year of the given date. Result is moment of mean Mēsha-samkrānti by the Siddhānta-Śīrōmaṇi.]

Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.
1	2	1	2	1	2	1	2
	h. m. s.		h. m. s.		h. m. s.		h. m. s.
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

No. 19.—TWO INSCRIPTIONS FROM KURGOD.

BY LIONEL D. BARNETT.

Kurgōḍ is a village in the Bellary *tāluka* of the Bellary District, Madras: it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat. 15° 21', long. 76° 54', about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of **Kuṛugōḍu**; and the first of them puts the place in the **Ballakundā vishaya** (l. 17) or **Ballakunde nāḍ** (ll. 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the **Kuntala country** (ll. 14, 17). The name **Kuṛugōḍu** seems to mean "(the hill) having a small or low top," from *kuru* and *kōḍu*, with reference to one or another of the hills which lie on the north and west of the place. The inscriptions place here a hill-fort (see A, vv. 12, 13, and B, l. 9). They speak of it in bombastic terms; but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysala king Vishṇuvardhana I (see *Ep. Carn.* XI. Dg. 25, p. 55) and Ballāḷa II (see Vol. XIII above, p. 176).

In 1801 Major Colin Mackenzie found at Kurgōḍ a stone tablet, nearly five feet high and three feet wide and about eleven inches thick. He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta. This stone bears two inscriptions, one on its front and the other on the back, the first of which, A below,¹ was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol. IX, p. 433; see also Colebrooke's *Essays*, Vol. II, p. 240. That translation was not a very satisfactory one: to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śālivāhana into both the dates, regarding which point and its connections see Dr. Fleet's paper on "Śālivāhana and the Śaka Era" in *Journ. R. As. Soc.*, 1916, p. 809. I now edit the two records from ink-impressions placed at my disposal by the late Dr. Fleet, which are now in the British Museum.

**A.—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II :
SAKA 1095 AND 1103.**

This record is on the front of the stone. Over it there are sculptures as usual: in the centre a liṅga; at the sides, the bull Nandi and probably a cow and calf; and above them, the sun and moon. The writing covers an area of about 3 ft. 8½ in. in height by 2 ft. 9 in. in width, and is in an excellent state of preservation.

The characters are Kanarese, about ¼ in. in height on the average. They are well formed, of the upright type characteristic of the period. They include in line 1 three interesting letters which have been illustrated by Dr. Fleet in *Ind. Ant.*, Vol. XV, p. 364: the opening syllable *śrī*, about 2½ in. high, is elaborated so as to present on the right side the front part of an elephant; and the *dra* of *chandra* and the *bha* of *Śambhavē*, of the same height, are treated so as to form the front parts of two birds. With this may be compared the inscription *Ep. Carn.* XI (Chitaldroog), Cd. No. 47, which boasts of its engraver's skill in feats of this kind. In the same line the *ā* of *Svayambhū* and the upper part of the *ai* in *traiḷōkya* are drawn out and expanded into ornamental designs, and the *i* in *chūmbi* is enlarged. On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes. The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol. XII, p. 335. Thus in lines 1-3 the proportion of the special to

¹ This record is entered as No. 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix.

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10; the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12.¹ The special *y* occurs 17 times. The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akshara*.

The inscription has the unusual feature of being composed in three languages. Vv. 1-3 are Sanskrit; v. 4 is Prakrit;² and all the rest of the record is Kanarese, ll. 15-17 being prose, followed by poetry (vv. 10-24), including in verse 6 a metre, *Utsāha*, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll. 32-35), a verse (v. 25), more prose (ll. 35-37), a verse (v. 26), and then prose from l. 38 to the end. The Sanskrit is ordinary. The Prakrit is more interesting. It is intended to be in the Śaurasēni dialect, and comes fairly near to success: thus its *-achchhō*, *-rakkhō*, and *Ḷachchhī*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhasa*, and *Ḷachchhi* authenticated for Śaurasēni (Pischel, *Gramm. d. Prakrit-sprachen*, pp. 219, 220, 216 respectively), though the *ḷ* of *Ḷachchhi* is wrong, as is also *-vachchhō* (Śaurasēni *vakkha*: Pischel, *ib.*, p. 221). The rather rare word *ukkhēra* deserves mention: see Pischel, *ib.*, p. 90. The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l. 20); the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e.g. *Piriya*, l. 36, *paḍuval*, ll. 40, 47, 48, *paḍuvala*, l. 41, *pū*, l. 40, but *Hāhe*, l. 40, *Hiriya*, l. 44, *hōha*, l. 48, etc.). The spelling *akale* may be noted: Kittel gives only *akale*. The archaic *ḷ* is nowhere used. There is an instance of the accusative ending in *-a*, *tanna* (l. 20), on which see Dr. Fleet's remarks above, Vol. XI, p. 3, and note. Lexically interesting are: *°odbhayāḍ*, l. 4; *gaṃgarīm*, ll. 18-19; *irkkeyune*, l. 21; *aḍagunti*, l. 26 (cf. the Bankāpūr inscription, l. 26, above, Vol. XIII, p. 171); *takkil*, unploughed land,³ ll. 40 ff.; *kammata*, l. 40; *dharmmēta*, l. 41; *hole*, ll. 41 ff.; *chinnageykada*, "goldsmith's work," l. 50 (with the phrase *chinnageykadanakharāṅga* there we may compare *māṇikya-nakhara*, *m°-nakara*, *m°-nagara*, *māṇika-nakhara*, and *māṇika-nakara* in *Inscr. of Śravaṇa Belgoḷa*, Nos. 91, 94-5, 97, 106, 129), and *saṭṭ[u*]g-āyūm*, l. 50.

The inscription, though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into three parts: the end of the first part, in l. 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l. 47. The first part, after eight introductory verses, mentions the Western Chālukya Sōmēśvara [IV] Tribhuvanamalla as the reigning king of Kuntala, ruling at the *nele-viḍu*, the standing-camp or cantonment,⁴ at Kalyāṇa (l. 16). It then proceeds to sing the praises of the province of Ballakunde (vv. 10, 11) and the hill-fort (*durga*) of Kuṛugōḍu (vv. 12-16), which is fancifully said to hold in check the Chōlas, Gūjaras, Lālas (people of Southern Gujarāt), Pāṇḍyas, and Telugus (v. 13), and then goes to give an account of the family of the Sinda Mahāmaṇḍalēśvaras ruling in Kuṛugōḍu under the suzerainty of the Western Chālukyas. The first of them to be mentioned is the reigning prince, Irmaḍi-Rāchamalla, i.e. Rāchamalla II (v. 17); and we are told that his race sprang from an eponymous hero Sinda, born from the union of a Nāga king with the radiance from Śiva's sword (v. 18). In the lineage of Sinda arose Rāchamalla [I],⁵ who by Sōvala-dēvi begot Irūṅgūla (vv. 19-20); the latter by Bala-dēvi had two sons, Rāchamalla II and Sōma (v. 21). Rācha-

¹ This includes the ligature *rvv*, which regularly presents the special form.

² An instance of Prakrit occurring in the middle of a *prastāvi* is found in *Ep. Carn.*, Vol. XI, Dg. No. 41.

³ I take this opportunity to call attention to the use of this term in the Ittagi inscription A, l. 81, above, Vol. XII, p. 49.

⁴ On the meaning of the term *nele-viḍu* see Dr. Fleet's paper "Neleviḍu: Appayanaviḍu" in *Journ. R. As. Soc.*, 1917, p. 115.

⁵ This Rāchamalla I is probably identical with the Sinda Rāchamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his elder brother Irmaḍi-Bhīma (Bhīma II), as feudatories of Jagadēkamalla II (*Progr. Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, pp. 87 f.).

malla II's prosperity, due to his devotion to Śiva, is described (vv. 22-24). Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapavāḷa* (bearer of the royal betel-bag) Bēchirāja (Bēcharasa or Bēchāya), who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i.e. Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain Bāla Śivāchārya, an *āchārya* of the Kālāmukha and Lākuliśvara theology,¹ as trustee (ll. 33-44).

The second part (ll. 44 to 47) tells us that in Śaka 1103 Irmāḍi-Rāchamalla, i.e. Rāchamalla II, made an endowment, comprising the village of Jintegrāma and certain other concessions, to the same temple and trustee.

The third part (l. 48 to the end) records a grant of some land at Kurugōḍu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when Bēchirāja was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, his wives Baiḷiyakka and Malpāṇiyakka entered the fire, that is, immolated themselves with his corpse by the rite of Suttee, and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple.²

The inscription contains two dates, regarding which Dr. Fleet has given me the following remarks:—"In the first date (l. 38 f.) the details are: the cyclic year Vijaya, being the Śaka year 1095 (expired, = A.D. 1173-74); the new-moon *tithi* of Mārgaśīra; Sōmavāra (Monday); an eclipse of the sun. This date is an irregular one, in that the given *tithi* had no connection with a Monday: it answers to Thursday, 6 December, A.D. 1173, on which day it ended at about 20 h. 16 m. after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

"In the second date (l. 45) the details are: the cyclic year Plava, being the Śaka year 1103 (expired, = A.D. 1181-82); the full-moon *tithi* of Kārttika; Sōmavāra; an eclipse of the moon. This date, also, is irregular, as the given *tithi* here again had no connection with a Monday: it answers to Saturday, 24 October, A.D. 1181, on which day it ended at about 6 h. 18 m. after mean sunrise (for Ujjain); and there was no eclipse."

Geographical names are fairly numerous in this record. The chief are: Kuntala (ll. 14, 17); the *nele-viḍu* Kalyāṇa (l. 16); the country of Ballakunde (ll. 17, 19, 41, 47); Kurugōḍu (ll. 20-1, 23-4, 39, 48); the rivers Nirahalla (l. 39) and Uppuvala (l. 48); Bāḍanahattī (l. 41); Biyanahattī (l. 42); Arakere (ll. 42, 48); Doṁḍavattī (l. 43); Śripura (l. 45); Tekkekāl (l. 46); Araḷiyahāḷu (l. 47); Haṁgave (l. 47); Goṛanahāḷu (l. 47); Jintegrāma (l. 47); Orvāyalūr (l. 48); Maṇivūr (l. 49); and Sūgūr (l. 49). Of the site of Kurugōḍu, the modern Kurgōḍ, we have already spoken. The Ballakunde district, in which it lay, is mentioned as a three-hundred district in an inscription of A.D. 1107 at Huvvinamaḍagu in Mysore (*Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 128; cf. *ibid.* 126, and *Progress Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, p. 88), and evidently was a division of the Sindavāḍi country, on which see Dr. Fleet's note in *Ind. Ant.*, Vol. XXX, p. 257.³ It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat. 15° 32', long. 77°, marked on the Indian Atlas sheet 58 (1827) as "Bullakoondy"; it lies about fifteen miles north-east-by-north from Kurgōḍ. Bāḍanahattī appears on the same map as "Badanhutty," about two miles S.S.W. from Kurgōḍ; Orvāyalūr

¹ See *Progress Report of Asst. Archaeol. Supt. for Epigr., Southern Circle*, 1907-8, p. 88, 1914-15, pp. 88, 91, 101, and my remarks on the Yēwūr inscr. G, above, Vol. XII, p. 337.

Another epigraphic record of a case of Suttee, also attended by the making of grants, is found in the Belatūra inscription of A.D. 1057, Vol. VI above, p. 215.

It appears also in *Ep. Carn.*, Vol. XI, Dg. 126, 128.

perhaps as "Woravoy" ("Wórvayee" in the Registration List of Bellary District), some seven miles W. of Kurgōḍ; Mañivūr as "Munnoor" (i.e. Mañūra), on the river Tuṅgabhadra, in lat. 15° 29', long. 76° 47'; Sūgūru as "Soogoor," also on the Tuṅgabhadra,¹ in lat. 15° 29', long. 76° 48'. Goranahālu (if I have read the name aright) may possibly be "Goranhully," some sixteen miles S.W. from Kurgōḍ; and Tekkekāl may be safely identified with Tekkalakōṭe ("Tekkulkota" of the old maps), in lat. 15° 32', long. 77° 1½', the ending *kōṭe*, *kōṭa*, "fort," being a later addition, as in Bāgalkōṭ, the ancient Bāgaḍage.

The Sinda Princes.

The Sinda race² claimed to belong to the Nāga-vamśa, or lineage of the mythical Snakes, and the members of it usually bore the title of "lord of Bhōgāvati." Including the dynasty of Kurgōḍ, we know of several reigning houses of this stock. The earliest branch that appears on record is that which ruled in Bāgaḍage (now Bāgalkōṭ) as feudatories of the Western Chālukyas at the end of the tenth and beginning of the eleventh centuries. Of them we have the pedigree: Kammayyarasa—Pulikāla (Śaka 912)—Nāgātiyarasa (Śaka 955)—Polasinda—Sēvyarasa (see *Ep. Ind.* above, Vol. III, p. 230; Kielhorn's *List*, *ibid.*, Vol. VII, app., Nos. 144 and 156).

Not very long after this we find another and a far more important branch, the Sindas of Erambarage (Yelburga), ruling in the same neighbourhood. The chief of these were Āchugi II, c. A.D. 1122, who governed the Kisukāḍu Seventy and the Nareyaṅgal Twelve as a feudatory of the Western Chālukya Vikramāditya VI; Permāḍi I, c. A.D. 1144, who ruled over the same provinces as well as the Kelavāḍi Three-hundred and the Bāgaḍage Seventy under Vikramāditya VI and Jagadēkamalla II; Chāvunḍa II, c. A.D. 1163-9, originally a feudatory of the Western Chālukya Taila III, who administered the Kisukāḍu Seventy, the Bāgaḍage Seventy, and the Kelavāḍi Three-hundred; and four sons of Chāvunḍa, Āchugi or Āchidēva III, A.D. 1163, Permāḍi II, A.D. 1163, Bijjaḷa, A.D. 1169, and Vikrama, A.D. 1169 (see *J. Bo. B. R. A. S.*, Vol. XI, p. 219 ff.; *PSOI*, Nos. 67, 83; *Ind. Ant.*, Vols. IX, p. 96, and XXX, p. 266; Kielhorn's *List*, *Ep. Ind.*, Vol. VII, app., Nos. 218, 224, 233-4, 243). Āchugi II and Permāḍi I waged successful wars against the Kādambas of Gōve (Gōa) and the Hoysaḷas of Dōrasamudra. But the glory of their dynasty was short-lived: towards the end of the twelfth century the Hoysaḷas consolidated their kingdom to the north of the Tuṅgabhadra, and before their risen star the Sindas of Yelburga apparently faded out of existence.

To this branch belonged a family that has left a record of itself in an inscription at Sūḍi, which will be published with others from that town in this journal. We learn thence that Āchugi or Ācharasa II, the son of Siṅgarasa II (a son of Āchugi I), begot by Siriyā-dēvi Permāḍi-dēva and Chāvunḍa II. Chāvunḍa married another Siriyā-dēvi, a daughter of Bijjaḷa the Kaḷachurya; and their sons were Bijjaḷa and Vikkayya (Vikrama). Vikkayya was ruling over Kisukāḍ, under the suzerainty of his cousin the Kaḷachurya Saṅkama, at the time of the grant (*Dyn. Kan. Distr.*, p. 576).

Yet another branch under the suzerainty of the Western Chālukyas is that represented by the *Mahāmaṇḍalēśvara* Muñja, ruling under Vikramāditya VI over the province of Arasibīḍi in Bijjāpūr; he was the son of Sindarāja, who in turn was the son of Bhīma, governor of the Pratyapḍaka Four-thousand (see above, Vol. III, p. 306; Kielhorn's *List*, *ibid.*, Vol. VII, app., No. 189; *Ind. Ant.*, Vol. XXX, p. 266).

Another section of the same race was that which bore the title "lord of Karahāṭa" (in the Sātārā District); cf. *Ep. Carn.*, Vol. VII, 1, Hl. 20, 50, Vol. XI, Dg. 42. To this belonged

¹ This is proved by the reference to a temple of the river-goddess, l. 49.

² See, generally, *Dynasties of the Kan. Distr.*, pp. 281 n., 299 n., 443, 450, 452, 458, 460, 462 f., 476 f., 485, 488, 497 f., 572-3.

the Sindas of Belagavatti, who at one time ruled over the Edavatte-nād in Bellare, the Mudavalla Thirty, the Narigalige Forty, etc. They were descendants of Chātṭarasa I, whose grandson, Chātṭarasa II, was reigning in 1117 A.D.; the last of them on record is Haravīra or Viradēva, in 1244-7. Of this family was a certain Īśvara at Halavūr, governing parts of the Banavāsi and Sāntalige provinces in 1165-72 A.D. under the suzerainty of the Kaḷachuryas (see *PSOCI*, No. 119; *Mysore Inscr.*, No. 32, p. 60; *Ind. Ant.*, Vol. XXX, p. 378; *Ep. Carn.*, Vol. XI, Dg. 42; Kielhorn's *List*, above, Vol. VII, app., No. 238). In the same connection belong the *Mukhāmaṇḍalēśvara* Īśvara-dēva in Koppale about 1181 A.D., who is said to have conquered the Yādavas, etc. (see *Ep. Carn.* VIII, 2, Sb. No. 276), and Īśvara-dēva of Belagavatti in 1193 A.D. (ib., Sa. No. 4).

We may also mention the following: Mulgunda-Sinda Jātarasa, who was governing the Kadambaḷige Thousand in 992 A.D. (*Ep. Carn.*, XI, Dg. No. 114); the *mahāsīmanta* Sindarasa, administering the *vaḍḍa-rāvuḷa-sūnika* of the Neḷambavāḍi Thirty-two Thousand under the Chālukyas in 1108 A.D. (ib., JI. No. 12); and the *mahāsīmanta* Barmadēvarasa in Arasiḷiḍi (*Ind. Ant.*, Vol. XXX, 1901, p. 266). Some references to minor Sindas in these regions of the Dekhan are to be found in *Ep. Carn.*, Vol. VIII, 2, Sb. Nos. 209, 293, 295, and Vol. XI, Hk. No. 23.

Finally we may notice a branch of the family in the Central Provinces. Here have been found records of a number of kings at Bastar, dating from 1065 A.D. onwards, who claimed to belong to the Chhinda or Chhindaka (i.e. Sinda) branch of the Nāga-vaṁśa, and bore the title "lords of Bhāgavati" (*Ep. Ind.*, Vol. IX, p. 174; Vol. X, pp. 31, 35, 37, and perhaps 40; *Progr. Rept. Asst. Arch. Supt. for Epigr., South. Circle*, 1908-9, p. 111). The family-name as given here, *Chhinda* or *Chhindaka*, supplies us with the true etymology of the word *Sinda*: evidently the two words are identical, *Sinda* being the Dravidian equivalent (cf., e.g., Kanar. *sattige* from *chhatṭrikā*). The Chhinda race is mentioned (under the form *Chhandu*) as one of the thirty-six Agni-kulas in Chand Bardāi's *Prithvirāj Rīśō*, I, p. 54, of the Nāgari-prachārīṇi Sabhā's edition. It would thus seem that the Chhindas or Sindas were originally a family sprung from some Nāga tribe in the Central Provinces or thereabouts, whence some of them migrated towards the west.

Native legend supplies fanciful accounts of the origin of the race and its name. The present record (v. 18) tells us that the eponymous hero Sinda was born from the union of a Snake-king with the flashing sword in Śiva's arm (possibly an attempt to connect etymologically the name *Chhinda* or *Sinda* with the Sanskrit root *chhid*, "cut"); and again it announces in v. 22 (as also does B, v. 11) that his descendant Rāchamalla II was suckled by a tigress and had a cobra's dilated hood as an umbrella, which seems to point to some rites practised in the Sinda family to commemorate miracles supposed to have happened to their eponymous ancestor.¹ Light is thrown upon the two latter verses by a passage in the Bāgaḍage record (*Ep. Ind.*, Vol. III, p. 230 ff., ll. 10 ff.), where we are told that, when the serpent-king Dharapēndra and his wife came upon the earth from the nether world, she gave birth at Ahichohhattra, in the region of the river Sindhu (i.e. in Sindh), to a babe, which was hence named Sinda; the serpent-king gave him into the charge of a tigress, and on his attaining manhood made him king of that country; Sinda then married a Kaḍamba princess, and by her had three sons, from whom the Sinda family was descended. Here the birth of Sinda is localised at Ahichohhattra (literally, "Snake-umbrella"), now Rāmnapur in the Bareilly District, apparently for no other reason than because popular etymology found in its name an allusion to the device of a Nāga on the state-umbrellas of the Sinda princes. We find a similar legend

¹ In the verse of A the suckling by the tigress and the cobra-umbrella may be referred grammatically to Sinda; but in B they are clearly predicated of Rāchamalla.

in the record of Īvara of Halavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to suckle him.

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names: see Dr. Fleet's note on the Sindavāḍi country in *Ind. Ant.*, Vol. XXX, p. 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindunoor" in the Indian Atlas sheet 58 (1827), in lat. 15° 46', long. 76° 49', about twenty-nine miles north-by-west from Kurgōd.

TEXT.¹

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); v. 2, *Mālinī*; vv. 3, 5, 11, *Śardūlavikṛīḍita*; v. 4, *Sragdharā*; v. 6, *Utsāha*; vv. 7, 21, 22, *Mattēbhavikṛīḍita*; vv. 8-10, *Mahāsrāgdharā*; vv. 12, 15-19, 24-26, *Kanda*; vv. 13, 20, *Utpalāmālā*; vv. 14, 23, *Champakamālā*.]

- 1 Śri-Svayāmbhū-nāthāya namaḥ || Namas-tuṅga-śiraś-chūmbi-chaṁdra-chāmara-chāravē
[1*] trailōkya-nagar-ārambha-mūla-stāmbhāya Śāmbhavē || [1*]
- 2 Jayati viśada-kirttiḥ prārthit-ārttha-prapūrttiḥ sakala-bhuvana-vartti dēvatā-ahakra-
vartti | vigata-Ditiya-dāmbhaḥ Pārsvati-pārirāmbhaḥ
- 3 pravinata-vidhu(du)-Śāmbhur-ddēva-dēva-Svayāmbhūḥ || [2*] Yasy-odvṛitta-pura-
trayasya vijayē bhāḥ-ekshaṇ-āgny-archchishā svidyach-chaṁdra-kalā-sravadbhir-amṛi-
tair-ujjivitaḥ sa stuvan || (1)
- 4 [mō]dē dēva-śiraś-karōṭi-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yaḥ parirāmbhaṇē
smita-mukhas=tasmai namaḥ Śāmbhavē || [3*] ³Gōri-piṇa-tthapa-ttha-tthagida-
ghuṣiṇa-diṇṇ-ekka-vapṇ-o(u)ggha-vaohchhō
- 5 Kāmdapp-o(u)ddappa-vipphāḷaṇa-ṇia-ṇivupō vichchhuranta-ttiachchhō ! gībhāṇ-
o(u)kkēra-rakkhō tihuvāṇa-bhavaṇ-ārambha-sāmbhanta-khambhō ḷachchhi-ṇāha-
ppiyō sō
- 6 jēai sāi-jāē paṁma-Sāmbhū Sayāmbhū || [4*] Śri-dēvi-ramaṇa-praṁ(pra)ṇṭta-
mahimam Bhūbhṛit-sutā-vallabham pād-ānamra-sur-āsura-Endra-maku-
- 7 t-ōdyat-śōṇa-māṇikya-ruk-prādur-bhbbhūta-diśam manō-mudade Sadyōjāta-vaktram
Svayāmbhū-dēvam namag-āgaḷam kuḍuge bha-
- 8 kti-sriyumaṁ śriyumaṁ || [5*] Utsāham || ³Vīlasad-Amara-rāja-Rāja-rāja-Ditiya-
rāja-saṁkula-viśāḷa-maṇi-ghriṣṭa-chaḷana-naḷina-yuga-
- 9 ḷakam | saḷiḷa-dharāṇi-pavana-gagana-dahana-tarapi-śasādhara-ātma-lasad-ashta-mūrtti
Śāmbhu kuḍuge namag-abhishtamam || [6*] Padināḷkum bhu-
- 10 vanamḷalam paḍadu tann-ichchh-ādi-śakti-tray-āspadadindam paripāḷisutt-akhiḷa-
bhūta-brātadoḷ=jivit-ābhayudayam māḍida Śāmbhu bhakta-
- 11 janatā-chēta[s*]-sthan-āg-irddu sammadadin=tamṇane tōrut-ikke satatam man-
mānas-āmbhōjadoḷ || [7*] Mahāsrāgdhare || Himavad-dhāttri-dha-
- 12 rēmdr-ātmaḷe kiṛu pereyam nōḍe jūta-sthamam tām kamaṇiy-āḷōkadim tannaya
pere-nosalol nīḷda beḷ-dimḷalim pūṛṇṇimey-āgal dēva | bāḷ-ēndu-
- 13 v-akaleyy-atipūṛṇ-ēmduvimḍ-ādud=emb=uttama-mugdhatvakke mechch-irdd-atīḷaya-
mahimam Śāmbhu rakshikke nammam || [8*] Kaḷal-ēḷum dvipav-ēḷum kuḷa-
naga-chayav-ēḷum samāvēṣṭiṣal cheluv-eḍe Jam-

¹ From the ink-impression.

² The corresponding Sanskrit of this verse would be: Gauri-piṇa-stana-stha-sthagita-ghuṣiṇa-datt-aika-varṇ-
ōdgha-vakshāḥ Kāmdarp-ōddarpa-viṣphāḷaṇa-ṇija-nipupō vichchhureṭ-tryakṣō | gīrvāṇ-ōtkārya-rakshas-
tribhuvana-bhavan-ārambha-sāmbhrānta-akambhō Lakṣmi-nātha-priyāḥ sa jayati sātī-jayē narma-Śāmbhūḥ
Svayāmbhūḥ ||

³ Metre: Utsāha (see Nāgavarma's Kannada *Chāṇḍasaṁ*, Kittel's ed., p. 126). The *prāsa* is imperfect, be-
cause in *vīḷasād*, *samkṣāḷa*, and *saḷiḷa* being answered by *ḷ* in *lasad*.

- 14 būdvipav-ā dvipada Bharata-mahī-bhāgadol=nādeyam nōrppade¹ kaṅg-atyamta-śōbh-
āvaham=ene negald-i Kumtala-kshmatāla-śrig-oḍeyam Chālukya-vaṁś-ōtpala-
vikasana-chāmdram vilā-
- 15 lās²-Āmarēndram || [9*] Mattam tat-prasastiy=ent=emdaḍe || Svasti
Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham mahārājādhirājam paramēśvara
paramabhaṭṭāarakam Satyāśraya-
- 16 kuḷa-tilakam Chālukya-ābharanam śrīmat-Tribhuvanamalla-Vira-Sōmēśvara-dēvan=
uttarōttar-ābhividdhi-pravarddhamānam-ā-chāmdr-ārka-tāram Kalyānada
nele-vidinol=sukha-samkathā-vinōdadim rā-
- 17 jyam geyuttam=iral=ittal || Vṛi || ³Jaladhi-byāvēshtit-ōrvvi-mahilege vilasal-lōla-
bhāla-ethali-Kumtala-dēśan=tān=enipp=amnt=iral=esava lasat-Kuntala-kshōṇig=udyat-
tilakam tām Ballakundā-vishaya-
- 18 m=adhika-lakshmi-samāsēvitam bhū-lalanā-lilā-vilāsa-sphurita-kabarikā-kundad=ant=oppi
tōrkum || [10*] Ad=ent=emdaḍe || Ūr-ūr-ddappade pūta-bhūta-lateyim
matt-āliyiṁ śāliyiṁd=ūr-ūr-ddappade gam-
- 19 garim kuḍiyarim śrīmanitarim kāntarim=ūr-ūr-ddappade dēvatā-nīlayadim sad-
bhaktarim chelvu-vett=ūr-ūr-ddappade Ballakumde-naḍu-nāl=santam basantam
karam || [11*] Antu nāda naḍuve || Kam || ⁴Kela-balada jala-
- 20 da durggaṁgaḷan=alevudu nereya horeya taru-giri-durggaṁgaḷan=iḷisi tanna⁵
meravudu kuḷa-giri Kurugōḍa durggav-ā[r]ggum durggam || [12*] Vṛi ||
Chōlanan=ālav-aḍuvudu Gūrjjaranam sale tarjjikum
- 21 karam Lālanan=āli māḍuvudu Pāṁḍyanan=aṇḍalegum Telunga-bhūpālānan=ēlid-
irkkeyane māḍuvud=i Kurugōḍa kōṭe tām kāḷegav=endaḍ=ēlu-maḍi perohchuvud=
achchariy-āro kāḍuvar || [13*] Ā
- 22 kōṭeya pora-voḷal=ent=endaḍe || Tilaka-tamāla-tāla-kadaḷi-vakuḷ-āvali-pāṭal-āli-
pippaḷa-dala-māṭuḷunga-ghanasāraka-kēsara-karṇṇikāra-sālmali(li)-lavaḷi-lavanga-saha-
kāra-kimśuka-nālikēra-
- 23 samkuḷa-sakaḷa-rttu-nandanadin=oppugum=i Kurugōḍa suttalum || [14*] Mattav-
ā paṭṭanadol || Kam || Dhanadanam=iḷipar-ddhanikar-vvanadhipanam naguvar-
alli ratna-vivēkar=Mmanuvam pōlvar=jjanapar=jjana-nutav-idu pōlkuv-alte Bhō-
- 24 gāvatiyam || [15*] Bhaktiya mane bhaktiya nele bhaktiy-avati(te)⁶ bhaktiy-
ēlge bhaktiya rājyam bhaktiya bhaṇḍāram Śiva-bhaktiya siri bāṁdu nelasit-
i Kurugōḍol || [16*] Ā nagarakk=adhinātham Śrī-nāri-kucha-vilōla-kam-
- 25 kuma-vaksham bhū-nutan=esedaṁ nisadan=tān-Irmaḍi-Rāchamallān=apratimallān ||
[17*] Va || Ā nripan-anvayam=ent=emdaḍe || Kam || Mṛidāna niḍu-dōla
bālina kaḍu-vogarina pōlapan=uragi gett=uragēndramn-to-
- 26 ḍardalli bhāva-ratiyind=odaṁ=ogedaṁ Sindan=akhila-bhuvan-ānanda[m] || [18*]
Ant=ante Sinda-bhūpana santatiy=aḍagunti perchohe perchohidan=ativikrāntam
Jaya-kāntam Śrī-kāntam śrī-Rāchamalla-dharapī-kāntam || [19*] Śrī-vanit-ē-
- 27 ēvarāṅge Śiva-pāda-sikhāmaṇi Rāchamalla-dēv-āvanipālakaṅge sati Sōvala-dēvige
puṭṭidam yaśah-śrī-varan-artthigal-g-ereda pōṅgaḷan-iṣṭakaraṭṭigalaḷam samast-
āvanibhṛit-sa-maṅgaḷan-Irūṅgaḷan=ivan-u-

¹ For nōlpaḍe.² This second lā is superfluous.³ The prāsa is imperfect, unless we correct lalanā to laḷanā.⁴ The prāsa is irregular, the alliteration being on the words kōla, durggaḍaḷan (twice).⁵ See above, p. 266.⁶ The reading of this word is not certain; but I can think of nothing better.

- 28 dātta-maṅgalaṁ || [20*] Mudadira śrīmad-Irūṅguḷa-kṣhiti-vadhū-nāthaṅgav=
udyad-guṇ-āspadey=appe(ppa) Bala-dēvigan=tanayar=ādar=Bhṛṣmanuṁ Pārthanuṁ
toḍal=ill=embinegaṁ kram-ōnnatiyol=ā-
- 29 śā-varṭti-sat-kīrtti-saṁpadan=int=Irmmaḍi-Rāchamalla-nṛipanuṁ śrī-Sōma-bhūpālanuṁ
|| [21*] Ā yirvvarol tad-agrajana mahimey=em̄t=em̄daḍe || Vṛi || ¹Puli-
vālaṁ naliḍ=unḍa śaktiy=ahiy=ēka-
- 30 chh[ch]attrav²=āg-irdda peṁp=ala-vatt=ā chamari-mṛigaṁ chamara-jam tad-bhadra-
jāt-ibha-saṁkuḷa-bhadr-āsana-rājya-chihna-sahitaṁ śrī-Sinda-Gōvīndan=ār=aḷav=all=
Irmmaḍi-Rāchamalla=adaṭim Bhōgindra-vam̄s-ōdbhavaṁ || [22*] Dhṛita-
mahimaṁ
- 31 mahi-nuta-sukh-ābhinaṁ-ātisayaṁ yaśah-prakāśita-bhuvanaṁ nav-Ābja-nayanaṁ
naya-nandana-saṁnutam̄ tanūkṛita-Kaḷi-kāḷimaṁ malina-dūritan=Irmmaḍi-
Rāchamalla-bhūpati-tilakaṁ kalā-
- 32 kuśalan=āhava-chakkradol=ā Ttrivikkramaṁ || [23*] Kaṁ || Poḍaviya samasta-
bhaktara naḍave Mṛiḍam̄ mechchi nichcha-varavaṁ kuḍal=Irmmaḍi-Rācha-
malla-dēvaṁ paḍedaṁ nitya-prāsada-rājya-śrīyaṁ || [24*] Va || Am̄t=enisi ne-
galda śrīman-mahāmaṇḍalēśvaraṁ=Irmmaḍi-Rāchamalla-dēvaṁ rājyam=uttarōttaraṁ
susthiram=āgntt-ire | tat-pāda-padm-ōpajivi Śiv-aika-bhāvi Kaśyapa-gōtra-pavitram̄
Āchharasana putram̄ sarvv-ādhi-
- 34 kārī Telgara māri pati-kāryya-dhurandharan=abhinava-yugandharaṁ Vājasanēya-
kul-āmbara-dyumaṇi mantri-chūḍāmaṇi Svayambhu-dēva-labdhā-vara-prasādam̄
śrīman-mahā-pradhānaṁ haḍapava-
- 35 ¹am̄ Bēchirājana mahimey=em̄t=em̄daḍe || Ka || Oḍaveyan=oḍalam̄ dēvargg=oḍan-
oḍane nivēdisutt[u*] Śīva-saṁnidhiyaṁ paḍedaṁ lōkadol=orvvane haḍapavaḷam̄
daṇḍanāyakaṁ Bēcharasaṁ || [25*] Va || Ant=ā Bēchara-
- 36 saṁ śrī-Svayambhu-dēvargge dēv-ālayaman=ettisi nija-patige dharmma-kāryyamaṁ
vijñāpisaḷu śrīman-mahāmaṇḍalēśvaraṁ Piriya-Rāchamalla-dēvarasar śrī-
Svayambhu-dēvar=am̄ga-bhōga-raṁga-bhōgakkam̄
- 37 alliya sthān-āchāryyaru svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-
ānushṭhāna-Śīva-pūjā-tatparar=app=avara mahimey=em̄t=em̄daḍe || Ka || Ā
Lākuḷiśvar-āgama-Kāḷā(lā)mukha-
- 38 darśanaṁgaḷan=tāḷdi tapō-lilege muyv-ānt-irppam̄ Bāla-Śivāchāryya varyyan=
agaṇita-dhairyam̄ || [26*] Va || Am̄t=enisida Bāla-Śivāchāryyara kālām̄
karchchi vā(dhā)rā-pūrvvakam̄ māḍi Sa(sa)ka-va-
- 39 rsha³ 1095neya Vije(ja)ya-saṁvatsaradha(da) Mārggaśirad=amāvāsye Sōmavāra
sūryya-grahana-tā(ta)t-kāladandu śrī-Svayambhu-dēvargge koṭṭa keyi
Kurugōḍim̄ mūḍa-voladalli Nira-
- 40 haḷḷadim̄ paḍuval takkila mattaru 3 arasara kammatadim̄ paḍuval sauḷ
mattar 1 Puṁḍarikāna keṛeyim̄ mūḍaṇa pū-dōm̄ta 1 dēvara montana gāṇa
2 Hāhe-kall⁴ mū-
- 41 ḍa-volada Ballakumdeya holc-vēreyim̄ paḍuval takkil mattar 12 ā vāra
Eraḍa keṛeyim̄ teṁkalu kisu-vattar¹ 5 Bāḍanahattiyalu dliarmmētada
sthaḷadim̄ teṁkalu takkila ma 1

¹ The *prāsa* in this verse is imperfect ; the alliterative words are *puli*, *saṁkuḷa*, *aḷa*, *aḷav*.

² Read *ēka-chchattrav*.

³ It is to be noted that neither here nor in the second date in l. 45 below does the original contain the word *Śālivāhana* ; see remarks on p. 265 above.

⁴ Possibly, but less probably, *mattar* ; see l. 48.

[illegible]

- 42 **alli Biyanahattiya** dāriyīm temkaṇa kisu kammaṁ 450 **Biyanahattiy=ūrim**
temka Bhīmanūtha-dēvara keyyīm mūḍaṇa takkila mattar 1 kammaṁ 450
Arakereyalu
- 43 **Domḍavattiya** dāriyīm mūḍaṇa sthalav=eraḍakkam kisu kamma 700 **alliya**
bādumbeyanīm badagara gadde-kaṭṭu 5 Puṇḍarikana kereya keḷage gadde-
kaṭṭu 3 int=iv=initum
- 44 **Hiriya-Rāchamalla-dēvaru** munuam koṭṭ-irddavul¹ [||*] **Mattam Simda-Gōvinda**
sita[ga*]ra gaṇḍam Pātāla-chakravartti Bhōgāvati-puravar-ādhiśvaram śri-
Vira-Kalidēva-nitya-prasādam śri-
- 45 **man-mahāmaṇḍalōśvaram** Yirmmaḍi-Rāchamalla-dēvarasaru Śaka-varsha 1103
neya² **Flava-samvatsu(tsa)rada** Kāttika-puṇṇami Sōmavāra sōma-grahanadamdu
Śripuravan=agrahāravam māḍuva kāladaḷu **Bāla-Śiva-dēva-**
- 46 **ra** kālam kaṭṭechi dhārā-pūrvvakam śri-Svayambhu-dēvar-aṅga-bhōgam(ga)-raṅga-
bhōga-naivēdya-jirṇa-ōddhāra-Chaitra-pavitra-svādhyāya-Vaiśṣhika-byākhyāna-khaṇḍi-
ka-Śiva-dharma-purāṇa-paṭhanav=anna-dānav=int=initakkam **Tekkekala**
- 47 **hole-vēreyīm** mūḍal **Araliyahāla** simeyīm temkal **Hamgaveyīm** paḍuval
Goranahāla³ simeyīm baḍagal **Ballakumde-nāḍa** baḷiya pūrvva-sim-ānyitav=āgi-
koṭṭal **Jintegrāma** 1⁴ [||*]
- 48 **Mattam Kurugōḍa** boladaḷu **Uppuvalḷadiṁ** mūḍaṇa kisu-vattar 3 **Or**
vāyalūrim⁵ mūḍal **Arakereya** hole-vēreyīm paḍuval takkil ma 1 kamma
300 [||*] **Mattam Bēchaiyan=odaḷe** Kailāsakke hōha
- 49 **same(ma)yaḍal=agni-pravēśavam** māḍuvalli dharmma-patni patibrate **Baḷiyak-**
kanuṁ **Malpāṇiyakkanuṁ** śrīmad-arasaram bēḷi koindu **Manivūra** sthaladaḷu
Tuṅgabhadā-dēviyīm temkal **Sūgūra** hole-vēre-
- 50 **yīm** mūḍuval⁶ koṭṭa takkilu mattar 2 chinnageykada-nakḥoraṅgaluṁ kāḍi
achchina moḷeyalli koṭṭa dalakke viśa 2 kāpi 2 mattav=avaru koṭṭa(nḍa)lli
so 2 koṭṭalli so 2 **mattam aṅgaḍiyalu** saṭṭ[u*]g-āyam 1

TRANSLATION.

(Line 1.) Homage to the blessed Lord Svayambhū !

(Verse 1.) Homage to Śambhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city that is the threefold world !

(Verse 2.) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvati, Śambhu to whom sages bow, the Svayambhū who is god of gods.

(Verse 3.) Homage to that Śambhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digit, and praised him in delight ; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence.

(Verse 4.) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

¹ After this word there are three *śaṅkhas* on the stone, marking the end of that part of the record.

² The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully.

The syllable *Go* is somewhat doubtful.

Instead of *Or vāyalūrim* as two words, read *Orvāyalūrim*.

⁴ After this figure is the sign of a *śaṅkha*.

⁶ Read *mūḍalu*.

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmi's Lord [Vishnu], Śaṁbhu engaged in sport,¹ the Svayaṁbhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishnu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,² the god Svayaṁbhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6.) May Śaṁbhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishnu],³ and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,⁴ grant us (our) desire.

(Verse 7.) May Śaṁbhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc.,⁵ creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8.) May Śaṁbhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his looks, (and) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried: "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9.) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains; as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of Kuntala, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the Chālukya race, an Indra of bright semblance.

¹ I understand *namma-Saṁbhū* as *narma-Saṁbhū*, comparing such expressions as *Nṛṭṭa-Gaṇapati*, *Gīta-Gōvinda*, etc.

² This is one of the *pañcha-mukha* or five faces or phases of Śiva. The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e. Taitt. Āraṇyaka X. 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpuruṣa, and Īśāna are worshipped; Śāyana *in loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpuruṣa the eastern. This is elaborated in the *Pañcha-brahma Upaniṣad* (especially § 7); and the *Bṛīhaj-Jābāla Upaniṣad* i. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛtti Kālā, etc. The Southern Śaivas teach that Īśāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrti* ("embodied"); Tatpuruṣa, termed "mouth" (*vaktra*), with the function of concealment (*śirodhāna*), pervades all souls as *antaryāmi* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu; Aghōra, termed "heart" (*hrīdaya*), has the function of dissolution (*saṁhāra*); Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and educes discriminate perception (*vijñāna*), etc., from the Bindu; and Sadyōjāta, termed "body" (*mūrti*), with the function of creation (*śrīṣṭi*), unites bodies to souls. Cf. Nallasvami Pillai's translation of Arunāṇḍi's *Śiva-tāma-siddhigār*, p. 156 n. The formula quoted in *Sarva-darśana-saṅgraha* (Calcutta edn., 1872, p. 96) identifies Īśāna with the head, Tatpuruṣa with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet; cf. Cowell and Gough's translation, p. 117. Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 64, 97 f., 366 f., 375-9, 384, 388, 404. See also *Mṛgēndra Āgama* iii. 8, and also on the ritual *Kāraṇa Āgama* i. 64.

³ *Rāja-rāja*: cf. Śabara-śākhara-vilāsa ii. 29, *asaṁta-bhūṣhitān=īlādharma-rājan*.

⁴ Cf. *Mahābhārata* VII. cii. 67 (Pratapchandra Ray's edn.), the opening stanzas of *Abhijñāna-sakuntala* and *Mālavikāgnimitra*, etc.; see also Nallasvami Pillai's *Studies in Saiva-siddhānta*, p. 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 403 ff.

⁵ Namely, Thought (*jñāna*), Will (*icchā*), and Action (*kriyā*).

(Lines 15-17.) And as regards his titles : Hail ! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Śatyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Śōmēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāṇa in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18.) If it be asked how this is :—

(Verse 11.) Adorned with pure creeping-plants, eager bees, (and) rice-crops, never a village failing; with *gaṅgas*, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing; with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12.) The stronghold of Kuṛugōḍu puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13.) This fortress of Kuṛugōḍu holds in control the Chōla; it verily threatens the Gūrjara; truly it rules over the Lāḷa¹; it presses sorely upon the Pāṇḍya; it confronts with opposition the monarch of the Telugus; in the matter of warfare it waxes seven times greater—a marvel ! who can disturb it ?

(Lines 21-22.) As regards the outer town of this fastness :—

(Verse 14.) It is resplendent around this Kuṛugōḍu with rows of *tilakas* [*symplocos racemosa*], *tamālas* [*xanthochymus pictorius*], palmyras [*borassus flabelliformis*], plantains, *vakulas* [*mimusops elengi*]; with lines of trumpet-flowers [*bignonia suaveolens*]; with clumps of fig-trees [*figus religiosa*]; with multitudes of citron-trees [*citrus medica*], camphor-trees, *kēsaras*,² *karṇikāras* [*pterosperrum acerifolium*], silk-cotton trees, *lavalis*,³ clove-trees [*myristica caryophyllata*], mangoes, *kimtukas* [*butea frondosa*], and cocoanut palms; and with parks of all seasons.

(Line 23.) Furthermore, in this town—

(Verse 15.) The wealthy make naught of the Wealth-giver [Kubēra]; the jewellers there laugh at the Lord of the Ocean [Varuṇa]; the rulers resemble Manu; famed among men, it is verily like Bhōgāvati.

(Verse 16.) A home of devotion; a site of devotion; an established order (?) of devotion; a (*seat of*) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṛugōḍu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmāḍi-Rāchamalla [i.e. Rāchamalla II].

(Line 25.) With regard to this king's lineage :—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world.

¹ Scil., the natives of Lāṭa, Southern Gujarat.

² Either the *Morus ferrea* or *Rottleria tinctoria*.

³ The *Averrhoa acida* or *Cicca disticha*.

(Verse 19.) When thus the line of king Sinda's descendants had waxed great, there grew to greatness the blessed Rāchamalla [I], a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune.

(Verse 20.) To king Rāchamalla-dēva [I], lord of the damsel Fortune, who bore a crest-jewel Śiva's feet, and to the good lady Sōvala-dēvi was born a wooer of the goddess Fame, (*namely*) Iruṅḡa, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors.

(Verse 21.) To (*their*) joy there were born to the blessed Iruṅḡa, lord of the damsel Earth, and to Bala-dēvi, who was a seat of lofty virtues, sons who were in respective distinction a Bhīma and a Pārtha [Arjuna], as one may aver without untruth: to wit, king Irmaḍi-Rāchamalla [i.e. Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king Sōma.

(Line 29.) As regards the greatness of the elder of these two:—

(Verse 22.) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (*and*) had the unique umbrella of a Snake,¹ and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest Gōvinda of the Sindas, Rāchamalla II, scion of the lineage of the Snake-lords?

(Verse 23.) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishṇu], renowned in the Nandana-park of polity, reducing the impurity of the Kali (*Age*), far removed from impurity, is the ornament of kings Rāchamalla II, skilful in arts, that Trivikrama² in the circle of battle.

(Verse 24.) As the Gracious [Śiva], approving of him among all votaries of the earth, granted him a lasting boon, Rāchamalla-dēva II obtained royal fortune as a constant gift of grace.

(Lines 32-35.) As the kingdom of the Mahāmaṇḍalēśvara Rāchamalla-dēva II, who is thus renowned, was continuing in increasing security:—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Śiva, purifying the Gotra of Kaśyapa, son of Āchharasa, a General Officer, destroyer of Telugus, manager of his lord's affairs, a modern *yugandhara*,³ a sun in the sky of the Vājasanēya race, crest-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-bag, Bēchirāja:

(Verse 25.) The Bearer of the Betel-bag, the General Bēcharasa, having offered immediately substance and body⁴ to the god, alone in the world was favoured with a revelation of Śiva.

(Lines 35-36.) So this Bēcharasa having raised a temple to the god Svayambhū and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.) The Mahāmaṇḍalēśvara Piriya-Rāchamalla-dēvarasa [i.e. Rāchamalla I] for the personal enjoyment and theatrical entertainment of the god Svayambhū,—the local Āchārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (*the vow of*) silence, and worship of Śiva, as regards whose greatness—

¹ See above, p. 269.

² This epithet is chosen to indicate (1) that the king has the attributes of Vishṇu, and (2) that he is extremely valiant (*tri-vikrama*, "triple prowess").

³ Literally, "supporter of the age." The title has been given to some ancient Jain teachers of supposed catholic importance.

⁴ Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26.) The excellent **Bāla Śivāchārya**, immeasurable in strength of will, maintaining the **Lākūṭisvara** traditional lore and **Kālāmukha** doctrines, applies himself to ascetic devotion as to a sport—

(Lines 38-44.) Having washed the feet of this **Bāla Śivāchārya**, with pouring of water, on Monday, the new-moon day of **Mārgaśīra** of the 1095th **Śaka** year, the cyclic year **Vijaya**, on the occasion of an eclipse of the sun, granted an estate to the god **Svayambhū**: viz. in the field east of **Kurugōḍu**, west of the **Nirahalla** stream, 3 *mattar* of unploughed land; on the west of the king's *kammata*¹, 1 *mattar* of *sauḷ*²; to the east of **Puṇḍarika's** Tank, 1 flower-garden; in front of (the temple of) the god, 2 oil-mills; of the eastern field of **Hāhe-kallu** [the Doll's Stone], west of the boundary of the dry-lands³ of **Ballakunde**, 12 *mattar* of unploughed land; on the south of the **Jujube-tree** Tank of that town, 5 *mattar* of red land (*kisu*); in **Bāḍanahatti**, south of the grounds of the *dharmēta*, 1 *mattar* of unploughed land; in the same, to the south of the road to **Biyanahatti**, 450 *kamma* of red land; to the south of the village of **Biyanahatti**, east of the field of the god **Bhīmanātha**, 1 *mattar* 450 *kamma* of unploughed land; in **Arakere**, of the two grounds on the east of the road to **Doṇḍavatti**, 700 *kamma* of red land; on the north of the *bādumbeya* of the same place, 5 paddy-fields⁴; below **Puṇḍarika's** Tank, 3 paddy-fields: this much was formerly granted by **Rāchamalla-dēva I**.

(Lines 44-45.) Furthermore, the **Gōvinda** of the **Sindas**, warrior to the wanton emperor of **Pātāla**, lord of **Bhōgāvati** best of cities, endowed with constant boons from **Vira Kalidēva**, the **Mahāmaṇḍalēśvara Rāchamalla-dēvarasa II**,

(Lines 45-48.) on Monday, the full-moon day of **Kārttika** of the 1103rd **Śaka** year, the cyclic year **Plava**, during an eclipse of the moon, on the occasion of making **Śrīpura** an **Agrahāra**, after washing the feet of **Bāla Śiva-dēva**, with pouring of water, granted for the god **Svayambhū's** personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (buildings), the *Chaitra* and *pavitra*,⁵ scriptural study, lectures on the **Vaiśeṣika**, class-reading⁶ of the *Śiva-dharma-purāṇa*,⁷ and charitable gifts of food, the one [entire] village of **Jintegrāma** with its former bounds, within the county of **Ballakunde**, situate on the east of the boundary of the dry-lands⁸ of **Tekkēkal**, south of the bound of **Araḷiyahālu**, west of **Haṁgave**, north of the bound of **Gorānahālu** (?). Likewise, in the fields of **Kurugōḍu**, to the east of the **Uppuvalla** stream, 3 *mattar* of red land; to the east of **Orvāyalūr**, west of the boundary of the dry-lands of **Arakere**, 1 *mattar* 300 *kamma* of unploughed land.

(Lines 48-50.) Furthermore, when they were entering the fire on the occasion when **Bēchaiya** was going to **Kailāsa** in bodily form [lit. by his body⁹], his lawful wives the

¹ Possibly this is the same as the modern *kamata* (see Kittel, s.v.), but I doubt it.

² This would seem to be connected with *savūḷu*, *sauḷu*, "brackishness," also "muriate of lime."

³ *Hole*, dry land unsuitable for growing rice.

⁴ *Gadde-kattu*, ground suitable for growing paddy.

⁵ See *Ind. Ant.*, Vol. XXXVIII, p. 52.

⁶ Cf. *khaṇḍikada dharmā*, *Ep. Carn.* VII. 1, Hl. No. 66. A *khaṇḍika* is a class of students (ib. III. 1, TN. No. 27; VII. 1, Sk. No. 185; IX. Ba. No. 6; III. 1, TN. 27).

⁷ A book called *Śiva-dharma*, perhaps the same as this, is mentioned in *Ep. Carn.* Vol. VII. 1, Sk. No. 185. Cf. *Aufrecht's Catal. Catal.* s.v.

⁸ *Hole*: Mr. Narasimhaçhar suggests however that this is a variant for *hola*.

⁹ *Odāle*: Mr. R. Narasimhaçhar in a letter to me has kindly pointed out that this is the instrumental case of *odāl* with suffix *-e*. "Though *Kēśirāja*," he adds, "limits the suffix *-e* to neuter words ending in *-a* (*Śrībdamanī-darpaṇa*, s. 107), we have examples of the suffix used in words of other genders and endings: *aḷṭiye* ('with affection'), *Ajita-purāṇa* i. 77-8; *muni-patiye pēle-paṭṭuḍu* ('it was stated by the lord of sages'); *aḷkare taḷke-geydu* ('having embraced with affection'), *lileye nunguva mṛityu* ('Death which swallows with ease').

devoted Baiḷiyakka and Malpāṇiyakka made a request to the king, and (*with his permission*) granted in the grounds of Maṇivūr, south of (*the sanctuary of*) the goddess Tuṅgabhadrā, east of the boundary of the dry-lands of Sūgūr, 2 *matṭar* of unploughed land. On the (?) mintage,¹ jointly with the goldsmith-burgesses, there was granted on the *daḷa* 2 *viśa* 2 *kāṇi*; also on their buying 2 *so[llage?]* and on their selling 2 *so[llage]*; also in the shops a tax of one ladleful.²

B.—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft. 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text; and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The character is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ¾ in. The scribe is fond of flourishes. In line 1 the first word, *Śrī*, is almost as ornate as in A; the *r* in *chamdra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest: for instance, *vē* in *Śambhavē* (l. 1), *ṭha* in *kaṁṭhaṁ* (l. 4), *ḷa* in *Mahakḷa* (l. 16), *kaṁaḷa* (l. 27), and *dhavaḷa* (l. 28), and *ṭha* in *nāṭha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times; the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The language is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *uddṛigu* (l. 3), *unmuktā* (l. 4), *unmantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive; but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahākḷa* (l. 16), *kaṁaḷa* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The record refers itself to the same reign as A. It opens with an invocation of Udbhava-Rāchamallēśvara, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata-kṣhētra, and in the latter is the province of Kuntala, the reigning sovereign of which is Tribhuvanamalla Vira-Sōmēśvara-dēva (IV). In Kuntala is the county of Ballakunde (v. 4), and in Ballakunde is the hill-fortress of Kuṛugōḍu, which is described in glowing terms (ll. 8-12). The Sinda Rāchamalla (I), Mahāmaṇḍalēśvara of Kuṛugōḍu, is then eulogised with due fulness (ll. 12-14); and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18); he accordingly rose to exceedingly high estate in life, and after death was translated to *śilōkya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a self-created Liṅga³

¹ Mr. Narasimhachar suggests that this may mean a place or shop.

² For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

³ The Śaiva Āgamas recognise six kinds of Liṅgas, viz. (1) *svayambhūva*, self-created, (2) *dāya-liṅga*, prepared by Śiva, (3) *daiva*, set up by gods, (4) *āṛka*, prepared by Rishis, (5) *gāṇava* or *gāṇavat*, set up by Śiva's Gāṇas or goblin troop, and (6) *māṇava*, prepared by godly and instructed men (*Kāṇika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kurugōdu, where a sanctuary was raised and worship paid to him under the name of Udbhava-Rāchamallēśvara, "the god Īśvara of Rāchamalla in (miraculous) revelation" (ll. 18-21). We then learn that Rāchamalla I begot by Sōvala-dēvi Iruṅgōla (not Iruṅgula, as in A), who by Ēchala-dēvi begot Rāchamalla II (ll. 21-22); and upon the power and blessed estate of the last-named our poet dilates in ll. 23-26. We may note the statement that his hero was subkled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v. 11); on this see above, p. 269. It is then announced that in his reign there was a high minister, the royal treasurer Rēchirāja, the son of Sāyidēva (Sāvidēva or Svāmidēva) and Savitri, and Sāyidēva was the son of an elder Rēchirāja by Rēkāmbikā-dēvi (ll. 30-35). The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmaṇḍalēśvara at the instance of the younger Rēchirāja.

TEXT.¹

[Metres: v. 1, *Ślōka* (*Anuṣṭubh*); vv. 2, 13-15, *Sragdharā*; vv. 3, 6, 7, 9, *Mahāśragdharā*; v. 4, *Utpalāmālā*; v. 5, *Kanda*; vv. 8, 10, *Mattēbhavikrīḍita*; v. 11, *Champakumālā*; v. 12, *Śārdūlatikrīḍitā*.]

- 1 *Śrīmad-Udbhava-Rāchamallēśvarāya [namaḥ **] Namas=tuṅga-śiraś-chumbi-
chāmdra-chāmara-chāravē [*] trailōkya-nagar-ārambha-mūla-stambhāya Śambhāvē ||
[1*]
- 2 Śrīmat-śailēmdra³-putri-pati namag=abhivāṁchchh-ārtthamam māḷke tēja[s*]-stōmam
prastutya-nity-ōdbhavav=esar(v)-esav=i Rāchamallēśvar-ā-
- 3 khy-ōddāmam nissima-nāmam stuvad-akbila-lasat-sāman=ātm-ābhirāmam bhīmam jūṭ-
āgra-sōmam viṇṭa-jana-manah-prēman=uddṛigu-lalāmam || [2*] Jala-kalloḷ-āḷi
bāhā-
- 4 yugala | v=esevi(va) kūrmmam padaṁ | bāḷa-mīm kaṇ | poḷev=unmuktāphaḷam
pal | kuḷisame nakha | v=ā kaṁbu kaṁṭham | suniḷam viḷasat-kēs-āvakāśam |
tolasuva pavaḷam bāy | ka[ra]m
- 5 padmarāgam taḷam=āgal | rēji ratnākarana vol=esaguṁ rāja-chadrram⁴
samudram || [3*] Ant=enisida gambhirara⁵-ratnākaranim parivṛitav=āda
Jambūdvīpada Bharataksheṭradolū
- 6 Kumtala-vishayam=umt=alli || Svasti Samasta-bhuvan-āśrayam Śrī-Prithvi-vallabham
mahārājadhīrājām paramēśvaram paramabhaṭṭarakam Satyāśraya-kuḷa(ḷa)-tiḷakam
Chāluky-ābharanam
- 7 śrīmat-Tribhuvanamalla-Vīra-Sōmēśvara-dēvana rājyam=uttarōttarav=āgutt-iral=ittal ||
Vri || Ant=enis-irdda Bhārata-mahī-mahilā-mahaniya-bhāḷadolū kumtala-
- 8 [d=ante] sōbhisuva Kumtala-bhūṭala-bhāmeg=ō(ā)vagam kāmṭa-mukh-āntadol=pidida
kaṁṇaḍiy-anname chennan=āgi vōr-ant=ire Ballakumde naḍu-nāḷ=karam=
oppugum=etta nōḷpadaṁ || [4*] Va || Ant=ā nā-
- 9 ḍa naḍuve rājad-rāja-nagara-ramaṇi-ramaṇiya-maṇidarppaṇāyamānam=enise Bhargg-
ādriy=ānt=ārggav=ari-durggamam=āda Kurugōḍa giri-durggada poṛa-voḷala
viḷasam=ēmt=ēmdaḍe || Kaṁ ||

¹ From the ink-impressions.

Read *Śrīmach-chhailēmdra*.

² This word is preceded by the *saṅkha* symbol.

⁴ Read *rāja-mudram*; cf. the inscription *PSOCI*. No. 83 (*Ind. Ant.*, Vol. IX, pp. 96 f.), v. 2, and the *Sabara-saṅkara-vilāsa*, i. 30.

⁵ Read *gambhīra*.

- 26 yuma[m] bhāgado | rārājan-mukhadol | bhujā-yugaladol | dik-chakradol |
varttisal viraṅg-Irmaḍi-Rāchamalla-mahipaṅg=inn=ārppar=ēm baṁdapar ||
[12*] Imtu negaḷtegam pogalṭegam
- 27 neley=enisi | Svasti Samadhigata-paṁcha-mahā-śabda-mahāmaṇḍalēśvaranum
Ballakumḍā-dēś-ādhiśvaranum Bhōgāvati-puravar-ādhiśvaranum Simḍa-kuḷa-
kamaḷa(ḷa)-mārttaṁḍanum sitagara gaṁḍanum śārddū-
- 28 ḷa-vijaya-patākanum samuddaṁḍa-maṇḍali(li)ka-bhayamkara-chaturamg-ānikanum
daśa-diśa-varttita-dhavaḷa(ḷa)-kirttiyum Pātāḷa-chakravarttiyum śrī-Vira-Kalidēva-
dibya-śrī-pāda-
- 29 padma-nitya-prasād-āsādit-ātma-prabhāvanum saṁgaḍada maṇḍalikara taleyam
kāvanum bēḍidargg=ill=ennad=ivanum=enisi negaḷda śrīmad-Irmaḍi-Rāchamalla-
dēvam Kurugōḍa paṭṭa-
- 30 ṇadol sukha-saṁkathā-vinōdadim rājyam-geyyuttam=ire-yire tat-pāda-padm-ōpajivi
mahā-pradhānam vibudh-aika-bāṁdhavam śrīkaraṇam Rēchirājan=anvayav=ent=
emdaḍe || Vri || Svasti śrī-¹
- 31 Chamdra-vamś-ōdbhava-Harita-kuḷam Kamme-sat-kirtti-valli vistār-ā-tāra-tārāchaḷa-
bhuvana-taḷam tān=enal sat-kavindra-prastutyam Rēchirājamg=anuvāśe guṇi
Rēkāmbikā-dēvigam samtra-
- 32 st-ārāti pradhānam sutan=udayisidam Sāyidēva-pradhānam || [13*] Rāmaṅg=
ā Rāmey=ent=amt=Amara-patige Pauḷōmiy=ent=amte Lakshmi-dhāmaṅg=ā
Lakshmi(kshmi)y=ent=amt=Atanu-ripug=U-
- 33 mādēviy=ent=ante Tārā-rāmaṅge Rōhiṇi-prēyasi sogayipaḷ=ent=amt=amāty-
[— ∪ —]²ōddāmaṁ śrī-Sāyidēvaṅg=ati-pati-hite Sāvitre(tri)y=amt=oppuṭ-irddal ||
[14*] Ant=ā śrī-
- 34 Svāmidēvaṅgam Sāvitrī-dēvige || Vri(vri) || Rājat śrī³-Svāmicēvaṅg=anuvāśe
guṇi Sāvitrīgāṁ puṭṭidam śrī-bhājam tigmāṁśu-tējam gata-bhaya-hṛidha(da)y-
āmbhōjan=ā pu-
- 35 ṇya-bijam bhrājat-kāmtā-Manōjam vibudha-vibudha-bhūjam yaśaḥ-śrī-samājam
naij-ōnmaṁtr-ābdhi-rājam suvibhava-Sumanō-rājan=I Rēchirājam || [15*]

TRANSLATION.

(Line 1.) To the blessed Udbhava-Rāchamallēśvara (*homage*) !

(Verse 1.) (Identical with v. 1 of inscription A.)

(Verse 2.) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,⁴ who has famous eternal birth, that most illustrious one who is glorious with the name of Rāchamallēśvara, whose name is boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire !

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kulīśa* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

¹ After *śrī* is written the syllable *ri*, projecting beyond the line.

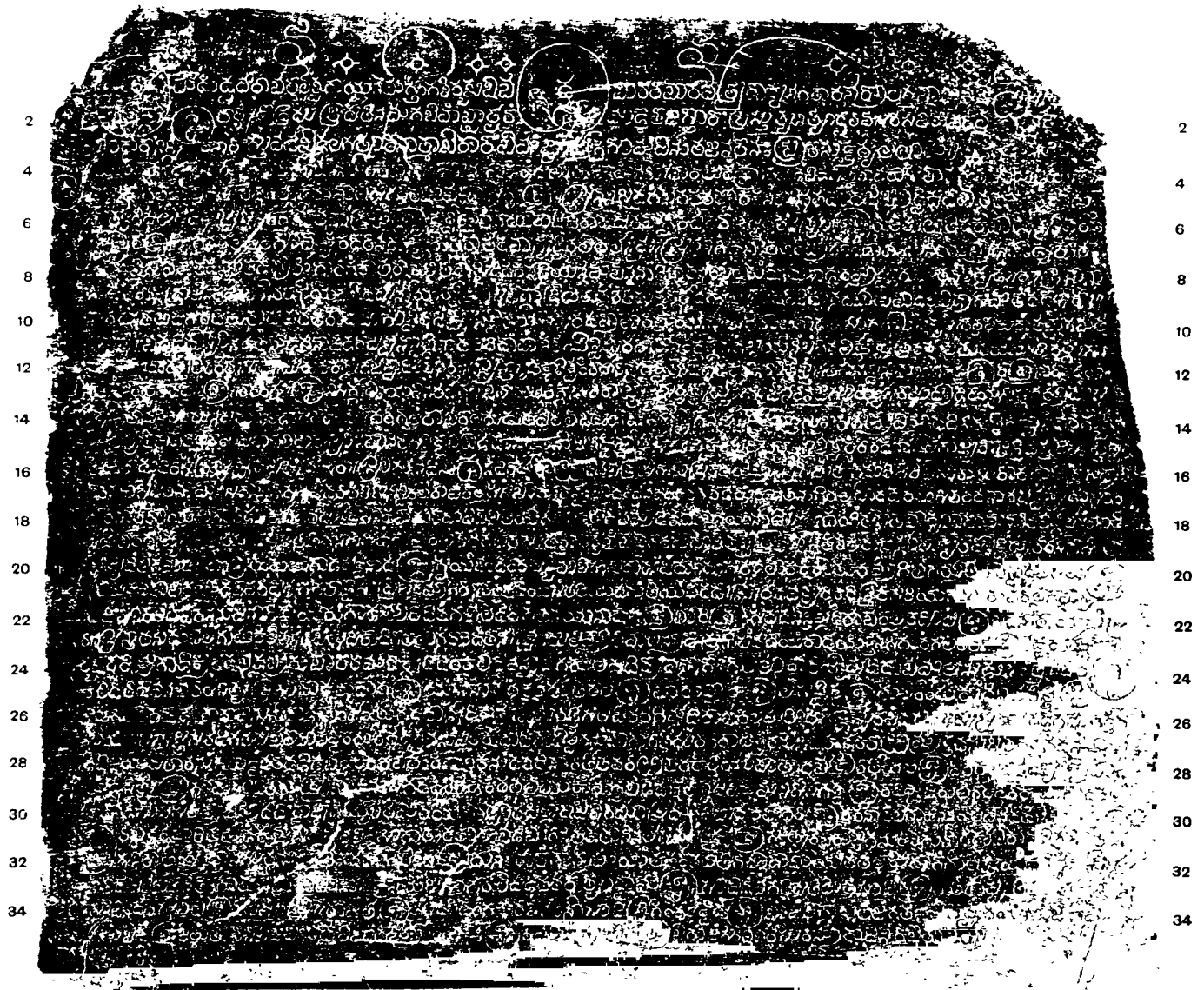
² The engraver has left out these three syllables without marking the omission.

³ Read *Rājach-chāri*.

⁴ Perhaps a reference to the revelation of Śiva in the form of a fiery Linga, the Lingōdbhava (*see above*, Vol. XIII, p. 158 n.).

- 10 Nāradaṇa torade saradim tārā-pathad=ante rāja-hams-ānvitadim kshir-ābḍh
śayanān=urada vol=ārameyin=turugi pora=volalu sā(so)gayisugum || [5*]
Mattam=ā pur-āntarbbhāgam=em̐t=e-
- 11 [ndaḍe || Vri] || Bharadim̐d=Aurvv-ānalām taṁn=olagaṇa jalamam pīrvvan=end=
Abdhi-nātham pīrid=om̐d=āsamkeyind=i puradole nava-ratnamgaḷam baytan=em̐b=
am̐t=iral=irkkum kshatra-ratnam | chatura-yuvati-ratnam | sa-
- 12 [— — ∪ ra]tnam | vara-ratnam | vira-ratnam | sujana-purusha-ratnam | gaj-
āśv-ādi-ratnam || [6*] Va || Ant=ā purakk=adhīśvaram mahāmaṇḍalēśvaram
Sim̐da-kula-kamala-mārttaṇḍam sitagara gaṇḍanum=enisi negaḷda śrīmad-
Rāchamalla-dēvana
- 13 mahimey=em̐t=em̐daḍe || Vri(vri) || Vara-mārggam | śrī-nisarggam | vinaya-vinata-
Bharggam | jit-ārāti-varggam | sthira-kāryam | Mēru-dhairyam | sujana-
vana-śūryyam | mahipāla-varyyam | Smara-rūpaṁ | sa-
- 14 pratāpaṁ kṛita-ripa-nṛipa-tāpaṁ kaḷ-āli-kaḷāpaṁ | dhareg=ellam Rāchamallaṁ
kuḍuta-virale ballam yaśah-śrige nallam || [7*] Ant=ā sukha-sam̐kathā-
vinodadin=irutt-ire || Vri || Dhareg=āścha-
- 15 ryyade Rāchamalla-mahipa[m̐] gō-bhū-hirany-āṁna-pāna-ras-ādy-ākṣhila-dānadim
tanipi śisṭ-ēṣṭ-ārttha-sadu-bhaktaram pīridum mannisal=īśvaram varadan=āgaḷ
rājyaman=tāḷdi vistarisutt=opp-i-
- 16 re dēvar=om̐du diva=am̐ pratyakshadim be(ba)rppudhu(du)m || [8*] Va || Āgaḷ
Nam̐dinātha - Nam̐di-Mahākāḷa[ḷa] - Virabhadra-pramukha-pramatha-yūtha-sam̐etanum
Hari-Virim̐chi-sur-āsura-ādi-prasiddh-ā-
- 17 mara-gaṇa-sēvitanum=enisi Pārvati-pati bāṁd=avatarisi nind-iral Rāchamallarasam
bhom̐kane kaṇḍu poḍa=vaṭṭ-ānam̐dadim kara-kamala-mukulitan=āg-iral
Hara[m̐*] dara-hasita-vadan-āravindam̐ Kaiḷās-āva-
- 18 lōkan-ārithav=abhaya-hast-āvalambakan=āge mahā-prasādam=em̐du mahā-vibhūtiyam
gaṇ-āḍambaravam̐ māḍi Śiv-ārchechaneyan=ādi || Vri || Dhareg=im̐t=atyam̐ta-
chōdy-āvaham=ene Śiva-līng-ārchechanam̐ māḍi
- 19 prithvi-bhara-rājya-śrīyuman̐ sam̐tatige nilisidam̐ Rāchamallaṁ śarīram̐ beras=
uttum̐g-āśva-cham̐chach-chamara-ruhe(ha)-śi(si)ta-chchhatra-chihn-ānvitam̐ Śam̐-
karanol=sālōkyaman̐ porddiyum=avanige sāyu-
- 20 jjadim̐ līṁgav=āḍe || [9*] Va || Am̐tu Kurugōḍa patṭaṇada śrī-
Svayambhūḍēvara paśchim-ābhimukhadolu bāṁdu nim̐du sakāḷa-lōkakke
kaṭukam=āgi līṁga-mūrttiyind=udbhavisalu śrī-
- 21 mad-Udbhava-Rāchamallēśvara-dēvar=em̐ba pesaram̐ tāḷdi suprasiddham=āg-
ire || mattam̐ tādīya-sam̐tatiy=āḍagum̐tiy=em̐t=em̐daḍe || Vri || Madavad-
vaiṛi-karindra-kēsariy=enipp=ā Rāchamallaṁgav=āspa-
- 22 dadim̐ Sōvala-dēvigan=tanujan=āg-irdd=ā Yirum̐gōḷa-bhū-viditam̐g=Ēchala-dēvigam̐
tanayan=ādam̐ kshatra-chāritra-sampadan=int=Irm̐maḍi-Rāchamalla-mahipaṁ śrī-
Sim̐da-Nārāyaṇam̐ || [10*]
- 23 Va || Ant=ātanolu bilam̐-gom̐du kalita-Nāḷa-balupim̐ kādi gelal=ārggam=arid=
em̐t=ene || Vri || Puli mole-vālan=āḍe | phanipaṁ peḍeyam̐ koḍey=ette
sim̐dhuram̐ sa-lalita-bhadra-viṣṭaram=ad=āge | cha-
- 24 mach-chamari-mṛig-āḷi-kōmaḷa-chaḷa-chāru-chāmaraman=ikk̐ | diṭam̐ Kalidēvan=
āvagam̐ kulad=adhidaivav=āge | gelal=ār=ddorey=Irm̐maḍi-Rāchamallanolu ||
[11*] Mattam̐ || Vira-śrī-
- 25 Kalidēvadēvan=Abhavam̐ nitya-prasād-ōdbhav-ōḍāra-śrīyan=anāratam̐ kuḍut-iral Śrī-
chāru-vāk-śrī-iasad vira-śrī-ruchir-em̐du-kum̐dha(da)-nibha-kirtti-śrī-

Kurgod inscription B.



(Lines 5-6.) In the realm of Bharata (*forming part*) of Jambū-dvīpa, which is surrounded by the deep Ocean thus described, there is the province of Kuntala ; in it—

(Lines 6-7.) Hail ! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chālukyas, the fortunate Tribhuvanamalla Vira-Sōmēśvara-dēva [IV], was advancing in increase, then—

(Verse 4.) The mid-county of Ballakunde is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the Kuntala-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described.

(Lines 8-9.) So as regards the beauty of the outer town of the mountain-fortress of Kuṇṇōḍu in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes :—

(Verse 5.) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,¹ (*or*) like the (*dark blue*) breast of (*Vishṇu*) lying in the Milk-Ocean.

(Lines 10-11.) Moreover, as regards the interior of this town—

(Verse 6.) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things.²

(Lines 12-13.) Now, as regards the greatness of Rāchamalla-dēva, who is renowned as the ruler of this town, the Mahāmaṇḍalēśvara, sun to the lotuses of the Sinda race, warrior to the wanton :

(Verse 7.) As Rāchamalla was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mēru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goddess Fame :—

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8.) As amidst the wondering admiration of the earth king Rāchamalla, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Viśṇu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation :—

(Lines 16-18.) Then the Lord of Pārvatī [Śiva], accompanied by Nandinātha, Nandi, Mahākāla, Virabhadra, and the rest of the goblin troop, and attended by Hari, Viriñchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down ; and king Rāchamalla, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud³ ; and Hara, the lotus of his face gently smiling, held

¹ Cf. *Māgā-dūta* i. 12.

² With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma-saṅgraha*, cōg 85, with the references given there.

³ That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa¹; and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, Rāchamalla established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas; (*and*) even after attaining a place in the world of Śiva, he formed a Liṅga for the earth by union therewith.

(Lines 20-21.) So having come and stood at the western side of (*the temple of*) the god Svayambhū of the town of Kuṛugōḍu, and arisen in the form of a Liṅga so as to delight the whole world, he became very famous under the title of “The God Udbhava-Rāchamallaśvara.” Moreover, as regards the line of his descendants—

(Verse 10.) To this Rāchamalla, who was a lion to the mighty elephants his furious foes, and to Sōvala-dēvi was (*born*) in their estate a son, the world-renowned Iruṅgōḷa; and to him and to Ēchala-dēvi was (*born*) a son perfect in chivalrous conduct, king Rāchamalla II, a blest Nārāyaṇa of the Sindas.

(Line 23.) So, if it be said: “why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Nala?”—

(Verse 11.) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome Rāchamalla II?

(Line 24.) Moreover—

(Verse 12.) As the god Vira-Kalidēva, (*who is*) Abhava [Śiva], constantly grants (*to him*) noble fortune by the rise of continual boons; as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)²; can there come now any who are able to prevail against the warrior king Rāchamalla II?

(Lines 26-30.) Being thus a subject of glory and praise—Hail! Rāchamalla-dēva II, renowned as “the Mahāmaṇḍalēśvara who has attained the five *mahā-sābdas*, lord of the Ballakundā land, lord of Bhōgāvati best of towns, sun to the lotuses of the Sinda race, warrior to the wanton, having the victorious banner (*with the device*) of a tiger and a host of four divisions³ inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, the emperor of Pātāla, he who has attained his power by the constant grace of Vira-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants,” being in control of the kingdom at the town of Kuṛugōḍu with enjoyment of pleasant conversations,—

(Line 30.) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer Rēchirāja :—

(Verse 13.) Hail! To Rēchirāja, who was sprung from the blest Lunar race and belonged to the Harita family, a creeping-plant of goodly fame to the Kamme caste, celebrated by the

¹ That is, Śiva held out a hand in the *abhaya-mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva's paradise.

² An instance of the rhetorical figure *yathā-samāhāra*.

³ Namely, infantry, cavalry, horse, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain¹ of dignity, and to the devoted virtuous Rēkām̐bikā-dēvi was born a son, the minister Sāyidēva, a minister who terrified foes.

(Verse 14.) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmi, as with the Home of Fortune [Vishnu] Lakshmi, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhipi, so with the blest Sāvidēva, majestic among ministers (?) was Sāvitri, exceedingly faithful to her lord, conspicuous.

(Lines 33-34.) So to this Svāmidēva and Sāvitri-dēvi—

(Verse 15.) To the brilliant blest Svāmidēva and to the devoted virtuous Sāvitri was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of rightcousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,² this Rēchirāja.

NO. 20.—TAXILA INSCRIPTION OF THE YEAR 136.

By STEN KONOW.

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,³ with additions and a plate in the same Journal for 1915.⁴ Valuable remarks have further been published by Messrs. Thomas,⁵ Fleet,⁶ Boyer,⁷ and Bhandarkar,⁸ and the record has been utilised in my Indo-Scythian Contributions.⁹ It is of such importance that it is advisable to record it in the pages of the Epigraphia.

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa*. The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A.D. and lasted for about a hundred years. Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only 6½ inches long by 1½ inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase; moreover, the metal of which it is composed is silver alloyed

¹ This seems to be the Kishkindha-parvata in Ōdra-dēśa, on which Dēvi was worshipped by the name of Tārā (*Matsya Purāna*, xiii. 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyana*, IV. 15 ff.; *Mahābhārata*, Prat. Ray's edn. III. 279).

² Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*.

³ Pp. 973 ff.

⁴ Pp. 191 ff.; compare also *Archaeological Survey of India, Annual Report*, 1912-13, pp. 18 ff.

⁵ *JRAS.*, 1914, pp. 987 ff. 1915, pp. 155 ff.

⁶ *JRAS.*, 1914, pp. 992 ff.; 1915, pp. 314 ff.

⁷ *Jo. Asiat.*, XI, v, pp. 281 ff.

⁸ *Ind. Asiat.*, 1916, pp. 120 ff.

⁹ *SBANW.*, 1916, pp. 787 ff.

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription. In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first." Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription.

The characters are Kharōṣṭhī of the early Kushāṇa type. As in other Kharōṣṭhī inscriptions, the length of vowels and diphthongs has not been marked. In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u*. *E* and *o* are, of course, always long in Sanskrit; in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels. I shall therefore write *e* and *o* throughout, though most of the *o*-s and all the *e*-s occurring in the inscription are probably long. With regard to individual letters we may note the sign for *ṇa* in *-ṇati*, l. 4, and *f* in *Imdafria*, l. 2. The voiced and voiceless dentals are carefully distinguished; compare *pradisthāvita*, ll. 1 and 2; *rajaṭirajasa*, l. 3, etc. The compound letter *tva* occurs in *bodhisatva*, l. 3. The same sign has hitherto been transliterated *tm* in *atmano*, l. 5. The only reason for this latter writing is that the corresponding Sanskrit word *ātmanah* contains a *tma*. If that had not been the case, nobody would have thought of reading otherwise than *tva*. Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvano*. In the first place we know from the Ara inscription¹ that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them. Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *satta* as well as *sappa*. Another compound occurs in *pradisthāvita*, ll. 1 and 2; *vasthavana*, l. 2. It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha*. As a rule, it can be stated that the compound is rarely used in Kharōṣṭhī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords.² *St* as well as *sth* regularly became *tth* in the dialect. It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth*. Similarly we find *stth* in the Iranian name *Hashthuna* in the Wardak vase inscription.³ It is therefore just as natural to transliterate the compound *stha* as *sta*; and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *ta*. I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect.

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5. The writing is not over careful. Thus we find *a* for *e* in *putraṇa*, l. 2, *prachaga*, l. 4, and perhaps in *ma*, l. 5. Syllables have been left out in *Tachhasis* for *Tachhasilae*, l. 3; *arahana*, for *arahantana*, l. 4; *sarvasana*, for *sarvasatvana*, l. 4, and *-salohina*, for *-salohidana*, l. 4.

¹ Above, p. 143.

² Cf. Lüders, *SBZW.*, 1914, p. 416.

³ Cf. Senart, *J. Asiat.*, XI, iv, p. 574. Konow, *SBZW.*, 1916, p. 808. Mr. Parguer reads *Hashthuna*.

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l. 1. Sir John considered it as the gen. of *Aya*, or *Azes*, and explained it to mean that the record was dated in an era founded by *Azes*, and this era he identified with the *Vikrama* era. Messrs. Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used. They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushana* mentioned in l. 3. Dr. Thomas propounded the possibility of considering *ayasa* as the gen. of a demonstrative pronoun, and Dr. Fleet adopted the explanation and translated¹: "In the year 136 : on the day 15 of this (present) month *Āshāḍha*," or "In the year 136 : on the day 15 of the month *Āshāḍha* of this (year)."

A form *ayasa* of the base which we know from Sanskrit *ayam* is, of course, possible, though I do not think it a likely one. But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions. The use of *atra*, *etaye*, etc., in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *īsa divase* in the present record.

M. Boyer agrees with Messrs. Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, *Azes*. He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya*. The month *Āshāḍha* he thinks may have been called *ādyā* because the year was *āshāḍhādi*. I do not know any old date which might be compared. Mr. Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, *Āshāḍha*.²

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate where we read *samvatsaraye ahasatatimae 78 maharayasa mahamtasa Mogasa Panemasa masasa divase pañchame 5*. I do not know of any other old inscription where we find a similar addition between the mention of the year and the month. If, however, *Ayasa* is the name of a ruler, the inscription must, as urged by Messrs. Thomas and Fleet, be dated during the reign of this king.

Dr. Fleet further remarks that, if *Ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the *Kushana* king referred to in line 3. Such an inference is not, however, necessary. The so-called Takht-i-Bahi inscription is dated during the reign of *Gudufara*, but in honour of another prince, and the same can very well be the case in the Taxila record.

The chief difficulty in explaining *Ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name. I have thought of the possibility of explaining this anomaly by assuming that *Aya* was the ruler, not of Taxila, but of the donor's home *Noacha*, and that *Azes* II might have spent his last days as a local ruler of *Noacha*. Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether.

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier. In the *Shābāzgarhī* and *Mansehra* versions of the *Aśoka* edicts *dy* becomes *j* in *aja*, Skr. *adya*, but in *uyana*, Skr. *udyāna*, it becomes *y* as in *Pāli*. It is possible that the same development

¹ *JRAS.*, 1915, pp. 317 f.

² Cf. Fleet, *JRAS.*, 1914, p. 998.

has taken place in *ādya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it.

Urasakēna I take to be the name of the donor. The correct reading of this word is due to Dr. Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M. Boyer is of the same opinion, I prefer to explain *Bahaliēna* as the national name, Sanskrit *Bahlīkēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraasa*,¹ *mahasaghiana*, *kusulaasa*, but *Padika*, *Miyika*, *horaka*; in the record under discussion we have *prachaga* and *Bahaliēna*, but *Urasakēna*. *Urasaka* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian.²

The reading of the word after *Urasakēna* is not certain. Sir John, who originally read *Dhitaphria*, has finally adopted the reading *Lotaphria*. Dr. Thomas suggests *Intaphria* or *Vintaphria* and sees in this name a variant of *Vindapharna*, *Undopherres*, *Gondophernes*, etc. So far as I can judge from the photograph the reading *Intaphria*, or, as remarked by M. Boyer, rather *Intafria* is the most likely one. The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The anusvāra at the bottom of the letter seems to be certain, and the top is also different from *lo*, *l*. 5. I would therefore provisionally read *Indafria*, though I admit that *Loṃdafria* is also possible. At all events the form is certainly the genitive sing. of a name ending in *fri*. Compare *Ayasia* in the Mathurā lion capital; *Datia* in the Kaldarra inscription; *Kavīśia* in the Mānikīāla bronze inscription³; *Kamagulya* in the Wardak vase inscription.

Dhamaraie may be the oblique form of a *dhamaraī*, which would represent a Sanskrit *dharmarājī*. This again might be a shorter form of the word *dharmarājikā*, a stūpa. M. Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaīle agadhamaraie*, which seems to represent a Sanskrit *Tākshasīlā agradharmarājikā*. It is, therefore, more probable that we have to assume a form *dharmarājika* with the same meaning as *dharmarājikā*, though it is impossible to make any definite statement.

According to Professor Vogel⁴ *dharmarājikā* is more especially a stūpa the erection of which was ascribed to king Aśoka, the *dharmarāja*. M. Boyer⁵ has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraia* must denote the Chir stūpa itself, and this stūpa M. Boyer is inclined to identify with the Kunāla stūpa mentioned by Hsüan-tsang.

Tachhasie is, of course, miswritten for *Tachhasīlāe*, the oblique form of *Tachhasīla*, Sanskrit *Takshasīlā*.

Taxuvae was explained by Sir John as the name of some locality at Taxila. M. Boyer thinks that the word represents a Sanskrit *tanuvaya*, "sacrifice of the body," and is the name of the Bōddhisattva chapel mentioned in the next word. He compares the *Vyāghriṇṇātaka*. To me the dropping of the *ya* makes some difficulty. Though I admit the ingenuity of the explana-

¹ The compound *kra* in these words certainly denotes a guttural spirant.

² See Justi, *Iranisches Namenbuch*, p. 509.

³ Mr. Pargiter reads *kavotia* and does not consider the form as a genitive. I read *Kavīśia chhatrapasa G(r)anāfryaka chhatrapa-putrasa dāṣamukho*, "gift of the Kshatrpa Kavisi, the son of the Kshatrpa Granāfryaka." Cf. *SBW.*, 1916, p. 798.

⁴ *Archæological Survey of India, Annual Report, 1903-04*, p. 223.

⁵ *loc. cit.*, p. 294.

tion, I prefer to see in *tanuvae* the genitive of a female name *Tanuva* which would then signify the founder of the Bôdhisattva chapel.

The various forms of the name which is here written *khushanasa* have been discussed by Dr. Fleet,¹ who did not then know the present record. The initial aspirate reminds us of the χ in the Greek legend of some of the coins of Kujula-Kadphises; and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushanasa* in the Panjtâr inscription and *gushana* in the Mānikiala record, a voiced one. I have no doubt that Count Staël Holstein² is right in combining the name *kushana* with Chinese *yüe-chi*, older *güt-shi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yüe-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors. Dr. Fleet³ considers this *koshano* as an adjective in the nom. sing. I hope, however, to have proved⁴ that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotani. The only exception would, if Dr. Fleet were right, be the word *koshano*. In old Khotani this form can only be the genitive plural of a *koshi*; it cannot by any means be explained as a nominative singular of an old *a*-base. In that case it would have sounded *koshani*. Dr. Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken." In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No. 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No. 1182, *Yavanasa Chitasa Gatāna*, "of the Yavana Chita, of the Goths," where the Yavanas (i.e. Europeans) Irila and Chita are evidently described as belonging to the people of the Gatas, i.e. Goths.⁵

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushana* or *kushāna*. The new Taxila inscription proves, as remarked by Dr. Thomas,⁶ the existence of such a word, which is in itself a very likely one. Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first *a* of this word is short or long. This question would be solved if the reading *kushānaputrō* in the Māt inscription were certain. There is, however, a mark above the *na* in this word, and Count Staël Holstein reads *kushānam putrō*. I therefore prefer to read *kushana*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivanae*, as stated by Dr. Thomas. M. Boyer explains *a-de* as Sanskrit *agratah*, principally, and *samaparichago* as Pāli *sammāparichāgō*. Instead of the latter it would be possible to assume *sa me parichago*, "this my gift."

The most important questions connected with this record are its date and the identity of the Kushana ruler mentioned in it.

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i.e. older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadphises kings is meant. He says,⁷ "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtâr record of fourteen years earlier, is probable;

¹ *JRAS.*, 1914, pp. 369 ff.

² *loc. cit.*, p. 379.

³ See Konow, *JRAS.*, 1912, pp. 380 ff.

⁴ *JRAS.*, 1914, pp. 977 f.

⁵ *SBAW.*, 1914, pp. 645 ff.

⁶ *ZDMG.*, 68, pp. 93 ff.

⁷ *JRAS.*, 1914, p. 990.

and here, again, I think Dr. Fleet may be correct in identifying the latter with Vima-Kadphises.¹ On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor. Again, the title *maharajasa rajatirajasa* also suggests Vima-Kadphises; indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga=jabgou*), never 'a king of kings,' like his successor. But this assertion is erroneous. On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraja*, and, according to Cunningham, *devaputra* also. That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II. Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises. For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names. Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before *circa* A.D. 50; and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i.e., approximately, in A.D. 65 and 79."

Dr. Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises. The era is, he maintains,² the same as in the Takht-i-Bahi and Panjtār records and probably an old Śaka era, which was continued by the first Kushana rulers, at least as late as the years 122 and 136. He goes on to remark: "If Gondophernes died about A.D. 50 after forty years of rule, the year 136 would correspond to A.D. 50 + 33 + 14 = *circa* A.D. 70, which approximates to A.D. 78, the beginning of the so-called Śaka era. And A.D. 78—twenty-eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes. This would fit the commencement of Kanishka's reign . . . in A.D. 78. We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka; (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka. On the other hand, if 136 + = A.D. 78, the commencement of the era is not B.C. 58, but a few years earlier. If, however, the + = 0, we arrive actually at B.C. 58. Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp. 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval; for the Śakas in question may have overturned a ruling dynasty in Ujjain."

So far as I can see, there cannot be much doubt that the Kushana emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushana.

We learn from Chinese sources that the Yüe-chi, after their defeat by the Hiung-nu in the second century B.C., proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin. Later on, about 160 B.C., the Yüe-chi were attacked by the

¹ See, however, Dr. Fleet's remarks, *JEAS.*, 1914, p. 993 and note 1.

² *JEAS.*, 1914, pp. 989 ff.

Wu-sun and continued their march towards the west. In Bactria they settled down under the rule of several *hi-hous*. More than hundred years later the *hi-hou* of Kuei-shuang K'iu-tsiu-k'io conquered the other *hi-hous*, established himself as king and adopted the dynastic title "King of Kuei-shuang." He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin. He died at the age of eighty years and was succeeded by his son Yen-kao-chên, who "again" conquered India and appointed a governor of that country.

It is now generally recognised that K'iu-tsiu-k'io is identical with Kujula-Kadphises and Yen-kao-chên with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-muruṇḍas.¹ The information which can be gathered from Chinese tradition is accordingly to the following effect :—

The Śakas conquered the country which the Chinese called Ki-pin. Here they were later on replaced by the Kushana chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India. We are not told whether the Śakas extended their conquest beyond Ki-pin. The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i.e. the country drained by the northern tributaries of the Kabul river.² There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes,³ as follows,—

(1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen Kie-pi-sho-ye, i.e. Kapiśa, is given as a synonym of Ki-pin ;

(2) Hsüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i.e. Kapiśa, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi* ;

(3) From the T'ang-shu we learn that in the days of Hsüan-tsang the dominions of the Tu-küe extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to *Kia-pi-shi*, i.e. to the southern limit of his empire.

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.⁴

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,⁵ though it is by no means certain that such be the case.

Kapiśa seems to have been an old country. Lassen⁶ has identified it with *Kapissa* which, according to Pliny VI. 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B.C.

¹ Cf. *SBAW.*, 1916, pp. 787 ff.

² Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens*. Berlin, 1904, p. 80.

³ *Documents sur les Tou-kiue (Turcs) occidentaux*. St. Pétersbourg, 1903, p. 52¹.

⁴ Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

⁵ Lévi, *Jo. As.*, IX, vii, pp. 161 ff. According to a note added to the Ming edition of the *Na-sien-king* (Milindaprasna), Ki-pin is a *fan*, i.e. Indian word, meaning "mean fellow." Cf. Lévi, *Jo. As.*, IX, x, p. 529² ; Schlegel, *T'oung-pao*, II, i, pp. 329 f. Perhaps this means that *Kapisa* was explained as *ka* (or *ku*)-*pētas*.

⁶ *Indische Altertumskunde*, Vol. I, pp. 859 f.

In the T'ang period Kapiśa was a considerable power. In Hsuan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i.e. Uḍabhaṇḍa on the Indus, was one of the residence towns of its king. Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna. Takshasilā, which had formerly belonged to Kapiśa, on the other hand, had recently passed into the possession of the Kashmir kings.¹

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing. According to M. Lévi² they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'eng and the Hsiao-kuo-t'u-chi, Ki-pin and Kashmir are identified ;

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul ;

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south ;

Finally *Ki-pin* can very well be a rendering of an Indian word *Kapira* ; cf. the transliteration of *Rāhula* as *Lo-yun*. This *Kapira* can be compared with Ptolemy's *Kaspēria*, *Kaspeiraioi*, and may represent a Sanskrit *Kaspīra*=*Kāśmīra*. Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharma-kōśa* always renders *Kāśmīra* by *Ki-pin*,³ while Hsuan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia-shi-mi-lo*.

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushānas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin may be a rendering of *Kāśmīra* does not prove that such is actually the case. Ptolemy's *Kaspeiraioi* are located between the country of the Pāṇḍavas and the Vindhya hills,⁴ and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case.

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources.⁵

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B.C.). The country was then in the possession of the Sai, i.e. the Śakas. Later on it was conquered by the Kushānas, and the first Kushāna ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 B.C.) ambassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Śakas, passed Hien-tu on their way to Ki-pin.

According to M. Specht, Hien-tu was situated to the east of Badakshan. Professor Franke,⁶ on the other hand locates it at a short distance to the west of Skardu. He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna. After crossing the passes he arrived at Kie-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes. This description seems to suit the famous gorge near Skardu. From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

¹ Chavannes, *loc. cit.*, p. 174 ; Lévi, *Jo. As.*, IX, x, p. 529².

² *Jo. As.*, IX, vi, pp. 371 ff.

³ *Ibidem*, p. 384.

⁴ Lassen, *loc. cit.*, Vol. III, p. 146.

⁵ Cf. Franke, pp. 59 ff. ; Specht, *Jo. As.* VIII, ii, pp. 323 ff. ; IX, x, pp. 162 ff. ; Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

⁶ *Loc. cit.*, pp. 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time. His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources. According to the Han annals Ki-pin was bounded towards the south-west by Wu-i-shan-li, towards the north-west by the Bactrian empire of the Yüe-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha. In another place Ki-pin is mentioned between An-si, i.e. Parthia and Wu-i-shan. Wu-i-shan-li is, as shown by Professor Marquardt,¹ a rendering of the Greek Alexandria, i.e. Kandahar, or, according to M. Chavannes,² Herat, and according to Cunningham³ it comprised the whole of South-western Afghanistan. This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush. Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear⁴ that it sometimes belonged to Ki-pin and sometimes to T'ien-chu. Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,⁵ to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i.e. territories which we have found formed part of Kapiśa. Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb. These must be added, because we learn about Ki-pin that it was a flat and hot country, a designation which does not at all suit Kashmir. I think that we cannot get nearer at the truth. The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir. On the other hand it is possible that it extended a little further towards the west and the south-west.

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses. It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant. The reasons brought forward against this identification are little convincing. M. Lévi⁶ thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up. Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz. Kōphēs. I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Ki-pin, which is in itself much more likely than the supposed renderings of Kapiśa and Kāśmīra by Ki-pin. The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Kōphēn, the country on the Kōphēn. The fact that the Chinese later on used the name Kapiśa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapiśa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin.

In support of my location of ancient Ki-pin I may mention a small detail. I hope to have proved in another place⁷ that the so-called Maruṇḍas who ruled in the Ganges valley in

¹ *Untersuchungen zur Geschichte von Eran*, H. 2, Leipzig, 1905, p. 176.

² *T'oung pao*, II, vi, p. 514.

³ *Specht, Jo. As.*, VIII, ii, p. 325.

⁴ *Jo. As.*, IX, vi, pp. 371 ff.

⁵ *Ancient Geography of India*, Vol. I, p. 39.

⁶ Franke, p. 77.

⁷ *SBAW.*, 1916, pp. 790 ff.

the second and third centuries A.D. were in reality the Kushanas, and that the word *murunḍa* itself is not the name of a tribe, but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushanas, while the Kshatrapas translated it by the corresponding Indian word *svāmin*. Wherever we meet with the designation *murunḍa*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Sakas. Now Lassen has long ago¹ drawn attention to the statement in Hēmachandra's *Abhidhānachintāmaṇi*, v. 960, *Lampākās tu Muranḍāḥ syuḥ*, "the Lampākas would be (called) Muranḍas." Lassen inferred that the *Muranḍas*, who must be identical with the *Murunḍas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the *Murunḍas* which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley. If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayaḥ syuḥ*, "the Turushkas would be called Sākhis." It has long ago been recognised that this *sākhī* is nothing else than the title *shāhi*, and we are quite justified in looking for a title in *murunḍa* as well. Now that we know that *murunḍa* was actually a Śaka title, the natural inference is that the Lampākas had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Ki-pin.

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushanas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me. The support of his great authority makes me confident that I am right.

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India. Now I have shown in my *Indo-Scythian Contributions* that the Kushanas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *murunḍa*, and that it would be nothing extraordinary if a Kushana ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work *Kālakāchāryakathānaka*.²

We there learn how the king of Ujjayini, Gardabhillā, abducted the sister of Kālaka, who went to the country of the Śakas (*sagakūla*) and prevailed upon some of the *sāhis*, i.e. chiefs, to accompany him to India (*Hindugadēsa*). They first proceeded to Surat (*Suratṭha*) and thence, in the autumn, to Ujjayini, where Gardabhillā was made prisoner. A *Sāhi* was made overking, and thus the dynasty of the Śaka-kings originated. After some time, however, Vikramāditya, the king of Mālava, ousted the Sakas and became king, whereafter he established his own era. After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era.

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India; and, if that is admitted, the Jain tale at once acquiesces

¹ *Loc. cit.*, I, p. 548¹.

² *ZDMG.*, 37, pp. 247 ff.

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the *Kālakāchāryakathānaka* I see no reason whatever why we should disbelieve it. I have shown elsewhere¹ that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and² that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōshthī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."³

The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōshthī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming⁴ that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the *Kālakāchāryakathānaka* founded by the Śaka ruler who ousted the dynasty of Vikramāditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Śurat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhūmaka-Ysamōtika.⁵ It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke⁶ the consolidation of the Kushana empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahi inscription I read *erjhuna Kapśasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises; and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushana king.

¹ *SBAN*, 1916, p. 812.

² *JRAS.*, 1914, p. 414.

³ *SBAN*, 1916, p. 814.

⁴ *Above*, pp. 135 ff.

⁵ *JRAS.*, 1913, p. 637.

⁶ *Beiträge*, p. 72.

TEXT.

- 1 Sa 100 20 10 4 1 1 ayasa Ashaḍasa masasa divase 10 4 1 iśa divase
pradisthāvita bhagavato dhatu[o] Ura[sa]-
2 keṇa Imdafria putr[e*]ṇa Bahaliṇa Noachae nagare vasthaveṇa Teṇa ime
pradisthāvita bhagavato dhatuo dhamara-
3 ie Tachhaśi[la*]ṇe Tanuvae bosī(dbi)satva-gahami maharajasa rajatirajasa
devaputrāsa Khushaṇasa arogadachhiṇae
4 sarvabudhāna puyae prach[e*]gabudhāna puyae araha[nta*]ṇa puyae
sarvasa[tva*]ṇa puyae matapitu puyae mitr-amacha-ñati-sa-
5 lohi[da*]ṇa puyae atvaṇo arogadachhiṇae ni[va]ṇae hotu a . . de sama-
parichago

TRANSLATION.

In the year 136, on the 15 day of the first month of Āshāḍha, on this day relics of the Venerable One were enshrined by Urasaka, the son of Imdafri, a man from Balkh, a resident of the town Noacha. By him the relics of the Venerable One were enshrined in the Dharmarajika (*stūpa*) in Takshaśilā, in the Bōdhisattva-chapel of Tanuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the Khushaṇa; in honour of all the Buddhas; in honour of the individual Buddhas; in honour of the Arhats; in honour of all beings; in honour of (*his*) parents; in honour of (*his*) friends, ministers, kinsmen and blood-relations; for the bestowal of health upon himself; to Nirvāṇa may this proper gift lead hereafter (?).

No. 21.—ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA:
VIKRAMA-SAMVAT 1136.

By LIONEL D. BARNETT.

The village of Arthūṇā lies about 28 miles in a westerly direction from Bānswārā in Rājputānā; it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat. 23° 29½', long. 74° 9½'. About a mile to the east of Arthūṇā is a temple of Maṇḍalēśvara Mahādēva (Śiva); the present inscription, which records its foundation and endowment, is on a slab on the right side of its śikhara. According to local tradition, the place formerly bore the name of Amarāvati. An abstract of this record was published by Professor Kielhorn in *Ind. Ant.*, Vol. 22 (1893), p. 80. Recently Mr. Shyama Shankar Har Chaudhuri, M.A., with great kindness obtained for me from the Antiquarian Department of His Highness the Maharaja of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text. Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony; but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty.—The character is Northern, of a type common in Rājputānā during the period; the letters are on the average about ⅔" in height. They are for the most part fairly well preserved. The area covered by the writing is 2 ft. 6¼" wide and 2 ft. 2' high.—The language is throughout Sanskrit, all verse, with the exception of the colophon on l. 53. The spelling throughout shews a tendency to confuse ś and s (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after r. In the somewhat ambitious *prasaṣti* occupying ll. 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest; we may note the words *tūṇīra* (for *tūṇīra*, l. 5), *kaṇḍūla* (l. 12), and *uchch[u*]lumpichakāra* (l. 40). But in the business part of the record, comprising the articles of the endowment (l. 45 to end), there is a fair number of

rare words, mostly of a homely kind, viz. *prati* (ll. 45, 46), *haṭṭa* (l. 46), *mūṭaka* (ll. 46, 50), *pūḷaka* (l. 47), *jāla* (ib.), *utthapanaka* (ib.), *vuṇvaka* (l. 48), *laḡaḡā* (ll. 48, 50), *saṃta* (l. 48), (?)*pāṇaka* (ib.), *vṛisha-viṃśōpaka* (l. 49), *tavaṇi* (ib.), *araghaṭṭa* (ib.), *hāraka* (ib.), *chhaṇḡa* (l. 50), *vāpa* (ib.), and *āṭavika* (ib.).

The subject of the inscription is the foundation and endowment of the temple of **Maṇḍalēśa** (Śiva) at Arthūpā by the **Paramāra** king **Chāmunda**rāja. After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the **Paramāras**. First Mount **Arbuda** (Ābū) is described (v. 3); here the saint **Vasishṭha** performed his holy rites (v. 4), in company with his wife **Arundhatī** (v. 5) and the Cow of Desire (v. 6). **Viśvāmitra**, son of **Gādhi**, stole the cow (v. 7). To recover her **Vasishṭha** miraculously created a warrior, who defeated the enemy and brought her back (vv. 8-10). **Vasishṭha** blessed him and gave him the name **Paramāra**, "Destroyer of Foes" (v. 11). In his lineage was the warrior king **Vairisimha** (v. 12), who, despising common glory, became master of the earth (vv. 13, 14). Next his younger brother **Ḍambarasimha**, a valiant and charming prince, is introduced (vv. 15-16). In his lineage was **Kamkadēva** (probably an error for **Kakkadēva**), a brave warrior (vv. 17-18), who in a battle on the banks of the **Narmadā** overthrew the army of the king of **Karṇāṭa**, and in fighting on the side of **Śriharsha** of **Mālava** died a hero's death (v. 19). We are then told of the glories of his son **Chañḍapa** (vv. 20-21), **Chañḍapa**'s son **Satya**rāja (vv. 22-24), **Satya**rāja's son **Maṇḍana**dēva (vv. 25-45), and **Maṇḍana**dēva's son **Chāmunda**rāja (vv. 46-54). He (apparently **Chāmunda**rāja) gloriously overcame **Sindhurāja** (v. 55); his splendours are further described (vv. 56-61). He established religion in an unprecedented degree (v. 62), and dispensed rich bounties to **Brāhmanas** and others (vv. 63-65). He caused the temple of **Maṇḍalēśa** to be built (v. 66); may his fame endure for ever (v. 67). Then follow the details of the endowment (vv. 68-81), and comminatory stanzas (vv. 82-83). In the **Sādhāra** family was the learned poet **Sumati-Sādhāra** (v. 84); his son was **Vijaya-Sādhāra** (v. 85), whose younger brother was **Chandra**, the author of this poem (v. 86). The fair copy was written by **Āsara**ja, son of the **Kāyastha** **Śridhara** (v. 87).

The family of kings introduced to us by this *prasasti* is a junior branch of the **Paramāra** dynasty. The point at which they branched off from the main stock (as represented by the family ruling **Mālwa** from **Kṛishṇa-Upēndra** down to **Arjunavarman**: above, Vol. I, p. 224, *Ind. Ant.*, Vol. XIX, pp. 345 ff.) is not clear: it may be from **Vairisimha** and his brother **Ḍambarasimha**, for conceivably the former may be identical with the **Vairisimha** I of the **Mālwa** dynasty.¹ Some generations after these we find **Kakkadēva** fighting for the cause of "Śriharsha" of **Mālwa** against the "Lord of **Karṇāṭa**." This "Śriharsha" is most probably **Harshadēva-Siyaka** II of **Mālwa**; and the "Lord of **Karṇāṭa**" may be the **Rāshtrakūṭa** **Khottiga**, against whom **Siyaka** II waged a successful war about 970 A.D. Accordingly we may assign **Chañḍapa** to about 1000 A.D., **Satya**rāja to about 1025, **Maṇḍana**dēva to about 1050, and **Chāmunda**rāja to 1080, which was the actual year in which the present inscription was set up. Some difficulty, however, arises from the obscurity of the verses 47 ff. To all appearance they refer to **Chāmunda**rāja, and we should naturally gather from them that it was he who conquered **Sindhurāja** (v. 55), patronised religion (v. 62), and built the temple of **Maṇḍalēśa** (v. 66). But immediately afterwards we find a prayer for the continuance of the glory of **Maṇḍana**dēva (v. 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v. 70). The most natural conclusion is that vv. 47-66 do refer to **Chāmunda**rāja; that the temple of **Maṇḍalēśa** built by him was a new structure taking the place of an older sanctuary to which his father **Maṇḍana**dēva had

¹ Considerations of chronology forbid us to identify him with **Vairisimha** II of **Mālwa**.

previously granted an endowment¹; and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son.

Who *Sindhurāja* (v. 55) can be is not clear. He cannot be the well-known *Sindhurāja* of *Mālwā*, whose period is about 990-1010 A.D.; for, even if we refer v. 55 to *Maṇḍanādēva*, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly *Sindhurāja* is to be understood as meaning "a king of Sindh."

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is: *Samvat* 1136;² *Phālguna śuddha*, the 3rd day; Friday. On this Mr. R. Sewell has kindly supplied to me the following remarks: "Since the month is *Phālguna*, the beginning of the year, whether *Chaitra*, *Kārttika*, or *Āshāḍha*, makes no difference in the year's number; and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon. Hence the only question is whether the year was current or expired. Take the *expired* case first. In that case *Samvat* 1136=A.D. 1079-80. The lunar year began 7 March 1079, and 3 śukla *Phālguna* corresponded with Tuesday, 28 January, A.D. 1080. This, therefore, does not fit. Now take the *current* *Samvat* 1136. This=A.D. 1078-79, which began in lunar reckoning on 17 March 1078. 3 śukla *Phālguna* of that year must have been coupled with a civil day 327 days later, viz. with Thursday, 7 February, A.D. 1079. On that day, 3 śukla *Phālguna* ended about 11 h. 24 m. before mean sunrise on the Friday next day, and it could not be coupled with that Friday. However, this is nearer than the Tuesday of the former case."

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as Friday, 31 January, A.D. 1080, when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h. 3 m. after mean sunrise. Mr. Sewell has pointed out to me that this is a satisfactory solution. "Only," he adds, "Kielhorn made a slip about the end of the *tithi*, so it seems to me. My work shews that the 7th śukla *tithi* of *Phālguna* in *Samvat* 1136 *expired* was current at mean sunrise on Friday, 31 January, A.D. 1080. It had begun 2 h. 25 m. before that mean sunrise, and was coupled with the civil day Friday . . . Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different? I think not. In Northern India true sunrise on Jan. 31 would take place *after*, not *before*, mean sunrise. Hence, since the 7th śukla *tithi* had begun 2 h. 25 m. before mean sunrise, it would have run a still longer time at the moment of true sunrise." Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3.

The only places mentioned are: Mount Arbuda, now Ābū (v. 3), *Karṇāṭa*, the *Narmadā*, and *Mālava* (v. 19).

TEXT.³

[Metres: vv. 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Śārdūlavikrīḍita*; vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anuṣṭubh*; vv. 8, 48, *Drutavilambita*; vv. 9, 10, 38, 51, 56, *Sragdharā*; vv. 11, 36, 71, *Śvāgatā*; vv. 12, 15, 17, 22, 25, *Vasantatilaka*; vv. 20, 86, *Triṣṭubh*; vv. 50, 59, 60, *Mandākrāntā*; vv. 54, 66, *Mālinī*; v. 85, *Āryā*. V. 55 is compounded of a *Rathōddhata* (pāda 1) and *Śvāgatā* (pādas 2-4).]

1 Ōm⁴ Ōm Namaḥ Si(śi)vāya | Pāpau va(ba)ddha-bhujamga-phūtkṛiti-bhayāt-
sainkōchayatyaḥ karam vyākṛiṣṭam jarati-janēna rabhasās(ch)=Chhambhōr=

¹ Possibly the name *Mandāṭa* was intentionally chosen to commemorate the name of *Maṇḍanādēva* by likeness of sound.

² Curiously enough, the poet in v. 86 gives the year as *Śaka* 1136; chronological considerations prove this to be an error.

³ From the ink-impression

⁴ Denoted by a symbol.

- drīdhaṁ grīhna(hṇa)taḥ | bhrāntāḥ sambhramataḥ sukhān=mukulitā visphāritāḥ
kantukāta(d) vridhā-mamvāratā¹ vivāha-samayē Dēvyā dṛiṣa[h*]
- 2 pāntu vaḥ || [1*] Indum mūrddhni dadha[t*] kshīṇam pātu vaḥ Sasi-
sēkharah² | khēdād=iva sad-āsanna-Gauri-mukha-parājayāt || [2*] Asty-
nchchair=gagan-āvalamva(ba[bi ?—Ed.])-si(śi)kharah kshōṇibhrīd=asyām bhuvi
khyātō Mēru-mukh-ōchchhrit-ād[r*]ishu pāṣm kōṭim gatō=py=Arvvu(rbbu)daḥ |
yatra sphāṭika-pushpa-rāga-kira-
- 3 p-āliḍh-ārka-chamdrau kṣhaṇam dṛiṣṭvā siddha-janair-amanyata divā rātris(ś)=cha
naktam dinam || [3*] Tasmims=tyakta-bhavas(ś)=charitra-vibhavas=tathyam tapo-
tapyata vra(bra)hma-jñāna-nidhir=guṇē(nai)r=niravadhiḥ srē(śrē)shṭhō Vasiashṭhō
munih | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r-jātāḥ
sammilitās(ś)=chirēṇa haritās=tē
- 4 Hāridasvā(śvā) hayāḥ | (||) [4*] Munēs=tasy=āntikē rējē nirmmalā dēvy-
Arumhati | sthira-vasy(śy)-ēmdriya-grāmā tapaḥ-śrīr=iva jaṁgamā || [5*]
Ananya-sulabhā dhēnuḥ kāma-pūrvv=āsyā sannidhau | dadati vāmchchhitān=
kāṁs[m*]s=tapaḥ-siddhir=iva sthitā || [6*] Tataḥ kshatra-mad-ōdvṛittō Gādhi-
rāja-suta-
- 5 ch(ś)=chhalāt | dhēnum jar(ja)brē=sya duḥprāpyām³ vighnam siddhim=iv=
ōdyatām || [7*] Atha parābhava-sambhavā-manyunā jvalana-chamḍa-ruchā
munin=āmunā | ripu-vadham prati vira-vidhitsayā hutabhuji sphuṭa-mantra-
yutam hutam || [8*] Prishṭhē tōṇira-yugmam dadhad=atha cha karē
chamḍa-kō-
- 6 daṇḍa-daṇḍam va(ba)dhnan=jūṭam jāṭanām=atinividataram pāṇinā dakṣiṇēna |
kruddhō yajñōpavitī nija-vishama-dṛiṣā bhāyayañ=jīva-lōkam tasmād=uddāma-
dhāmā prativa(ba)la-dalanō nirggataḥ kō=pi viraḥ || [9*] Ādishtas=tēna yātō
raṇam=amara-gaṇair=mmam-
- 7 galē gīyamānē vā(bā)ḍham vyāpt-āmtarālair=dinakara-kiraṇa-chhāḍakair=vvā(bbā)ṇa-
varshe(rshai)ḥ || (|) kṛtvā bhaṁgam ripūṇām prava(ba)la-bhuja-va(ba)lāḥ
kāma-dhēnum grīhītvā bhaktyā tasy=āmhri(ghri)-padma-dvaya-lulita-si(śi)rāḥ
sō=vatasthau purastāt || [10*] Ānatasya jayinaḥ paritusṭhō vām-
- 8 chchhit-āśisham=asāv=abhidhāya | tasya nāma Paramāra it=ittham tathyam=śva
munir=āsu(su) chakāra || [11*] Tasy=ānvayē krama-vaśād=udapādi viraḥ
śrī-Vairisimha⁴ iti sambhṛitāsana⁴-nādaḥ | durvvāra-vairi-vara-vāraṇa-kumbha-
kūṭa-bhēd-ōdyat-āsi-nakha-
- 9 r-ōḍḍamarah kshitindrah || [12*] Kirtim tāvad=avēkshā(kshya) bhāva-chapalām
sambhōga-vṛiddh-āpriyām n[i*]tyam māṁgala-sadmanā su(su)bha-chatur-ddik-
kumbhi-kumbha-prabhē(hau) | dōr-ddaṇḍa-dvaya-śālinā kshitubhujām=āsā(śā)-
chatushk-āntarē yēn=ākāri kara-grahō vasudhayā gāḍa(dha)m guṇ-āśa(sa)-
- 10 ktayā || [13*] Gata-śrīḥ śrī-nidhānēna sa-va(ba)mdhah samyat-ārīṇā | na yēna
samatām dhattē jadadbiḥ paṭu-vu(bu)ddhinā || [14*] ⁵Tasy=ānujō
Ḍamva(mba)rasī[m*]ha iti prachanda-dōr-ddamḍa-chamḍima-vaśikṛita-vairi-vṛim-
daḥ [1*] śrī(śrī)ṅgāra-sāra-tarunī-jana-lōchan-āsi(li)-pumj-ōparu-
- 11 ddha-vadan-āmvu(bu)ruhō va(ba)bhāva || [15*] Chamḍrik=āpi katham-kāram
yasya kīrtiyā samam samā | ēkā dōsh[ā*]kar-ōḍbhūtā guṇ-ōtkara-bhav-āparā ||

¹ Read *mantharita*.² Read *Śasi-sēkharah*.³ Read *duḥprāpyām*.⁴ Read *sambhṛita-simha*.⁵ Metre: Vasantatilaka; the metre of *pāda* 1 is wrong. [The reading *Ḍamara*⁵ would make it right.—
H. K. S.]

- [16*] Tasy=ānvayē kari-kar-ōddhura-vā(bā)hu-daṇḍaḥ śrī-Kaṁkadēva¹ iti lavdha(bdha)-jayō va(ba)bhūva | darpp-āmdha-vairi-vanitā-kucha-patra-valli- ||²
- 12 samdōha-dāha-dahana-jvalita-pratāpah || [17*] Yuddha-kamḍūla-dōr-ddamḍa-dvayē yah samaram prati | mēnē ripu-sa(śa)r-āghāta-nakha-kamḍūyanaiḥ sukhām || [18*] Ārūdhō gaja-prishṭha vāhuta(āhata?)-sa(śa)r-āsārai ranē sarvvataḥ Karṇnāt-ādhipatēr=vva(bba)lam • vidalayams=tan=Narmmadāyās=ta-
- 13 tē³ [1*] śrī-Śrīharsha-nṛpasya Mālava-patēḥ kṛitvā tath=āri-kshayam yah svarggam subhātō yayau sura-vadhū-nētr-ōtpalair=archchitah || [19*] Tasy=ātmajaś(ś)=Chamḍapa-nāmadhēyō vra(bra)hmāmḍa-vē(vi)bhrānta-yasā(śā) va(ba)-bhūva [1*] sāmanta-kāntā-jana-hāsa-haṁsa-śrēṇī-pravās-aika-payōda-kā-
- 14 lah | (||) [20*] Vra(bra)hma-stamva(ba)sya yat-kirttir=mmamjar=iv=ōpari sthitā | sasvat⁴=kinnara-bhring-ō(au)ghair=upagit=ādhiakam va(ba)bhaui || [21*] Saty-āspadam dahana-duḥsaha-vāma-dhāmā śrī-Satyaarāja iti tasya suto va(ba)bhūva | sāmanta-dūra-nati-samgi-lalāṭa-paṭṭa-lagn-ōllasat-tilaka-pāda-na-
- 15 kh-āmsu-jālah || [22*] Vana-mālā-dharā nityam hi(bhi)yā yasy=āchyasā⁵ api | ripavō na cha vijñām(jñā)tā na lakshmi-patayah katham || [23*] Nirvyā-jam karuṇ-ārdrito=pi sataś⁶ nistṛi(stri)mśa-karm-ōdyataḥ samjāta-prasarō=pi vikrama-śatair=amtaḥ sadā samyataḥ | ā-mūlam guṇa-varddhitō=
- 16 pi va(ba)hudhā dōsh-ārjjita-śrī-harō yō=py=ēvam niyatam viruddha-charitō lōk-āviruddō(ddhō)=bhavat ||⁷ [24*] Tasmād=abhūd=iha nayād=iva vṛiddhi-yōgaḥ puṇyas=trilōka-tilakō vipul-ōnnat-āmśa(sa)ḥ | gīrvāṇa-chāru-charit-ārppita-karṇṇa-pūrah Śrī-mamdiram jagati Maṇḍanadēva- ||⁸
- 17 nāmā || [25*] Viśāl-ōra[h*]-sthalam kā[m*]tam manyē Śrīr=utthit-ōditam | na vavamḍha⁹ yam-āsādyā purāṇa-purushē ratim | (||) [26*] Anavachchhinna-dān-aughō yah pralamva(ba)-kar-ōddhuraḥ | kul-aika-dhavalō bhadraḥ sura-dvipa iv=āvahau¹⁰ || [27*] Visphūrjan-nakha-chandra-didhiti lasal-lāvanya-
- 18 nīr-ōchchayam susnigdha-sphuṭa-dīrgha-rāji-ruchi-bhrit sat-sa(śa)mka-mīn-āmkitam | vāhinyā[h*] prapatitva-yōgyam=atulam khyāva(ta)m śriyah kāraṇam yasy=ādhatta kar-āmhrī(ghri)-padma-yugalam sāmudrikam lakṣhaṇam || [28*] Va(ba)ddhvā kautukam=anvay-ōttha-ruchirā sarvv-āṁga-pūṇṇ=ādhiakam yēn=ātra Smara-rū-
- 19 piṇā dīrgha-bhujā-damḍ-ōllasan-mamḍapē | vairi-śrīr=nṛi-varēṇa bhavya-divas-āvāptau parair=ihiṇā(tā) datt=ēyam nija-vikramēṇa mahav(t)=ē(ai)v-ōchchhair=udūna¹¹ svayam || [29*] Dhṛita-viśvambbharā-bhārah khamḍi[t-ā*]rāti-vigrahaḥ | asi[r*]=mmamtr=iva satatam yasy=āvarddhayataḥ(ta) śriyam || [30*] Yasy=ārē-
- 20 ti-vadhū-janasya saralaih svā(śvā)s-ānilaih sō(śō)ka-jair=ushṇ-ōshṇaiḥ paritō yug-āmāta-pavana-prasparddhiri(bhi)ḥ kānanē | dagdhē nila-triṇ-āmkuṛ-ōtkara-bharē nīrē-dhikam śōshitē ||¹² kṛichebhreṇ-āsana-pāna-vṛitti-rahītaiḥ khinnair=mrigaiḥ sthityatē || [31*] Dīpyamānaḥ sadā sarvva-vāhin-īśa-

¹ Read -Kakkadēva.² This syllable is engraved outside the line, in front of śrī.³ Corrupt. The transcription of Pandit Gopal Lal Vyas gives *achyutā*, which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression.⁴ Read *sasvat*.⁵ The *daṇḍa* is followed by a rosette and another *daṇḍa*.⁶ Read *baḥmāha*.⁷ Apparently a mistake for *udūdhā*.⁸ Delete this *daṇḍa*.⁹ Read *sasvat*.¹⁰ Delete this *daṇḍa*.¹¹ Read *ābābhau*.¹² Delete this *daṇḍa*.

- 21 kshay-ōlla(lba)ṇaḥ | pratāpō yasya jajvāla Vā(bā)ḍavō=gnir-iv=āparaḥ || [32*]
Kirtti-nirggamanāth(d)=ēva śrīṅkhal=ēva ripu-śriyām | yasy=āsiḥ samarē bhām-
(bhā)ti vēṇik=ēva jaya-śriyaḥ || [33*] Valabhid=va(ba)la-yuktēna Gōtrahā
gōtra-naṁdinā | na yēna kṛtinā dhattē sō=pi sāmyam Puraṁdaraḥ || [34*]
- 22 Tasy=āsti hṛidayē Lakshmiḥ sa cha Śrī-hṛidayam-gamaḥ sparddhā[m*]
pē(tē)na katham-kāram karōti¹ Garuḍa-dhvajaḥ || [35*] Yam pratāpa-
nava-pallava-kāntam kirtti-nirmala-dhrit-ākshata-dēham [*] Śrīḥ sadā na hi
mumōcha day-āmbhaḥ-pūritam vijaya-maṁgala-kumbham || [36*] Nirvyājam
sura-māmdirē=tivima-
- 23 lair=vṛiddhair=guṇaiḥ sthāpitā muktānām ruchi-dhāriṇi su-mahitā loka-traya-
vyāpini | prati-āsām prati-kānanam prati-puram gēham prati prastutām(tā)
yasy=aish=ādbhuta-dēvat=ēva satatam kirttir=jjauaiḥ * stu(stū)yatē || [37*]
Lakshmyā yasminn=upātām jananam=atha yaśaḥ-pāṁḍu-piyūṣha-pūrai=yatr=
ōdbhūtam
- 24 samantād=akhila-bhṛita-lasad-bhūtal-ās(ś)-āntarālah | kshir-āmbhōdhir=guṇ-aughō
niravadhir=abhavad=yasya chāritra-sīmnaḥ sītāmsu²-śrīr=yad-utth=āchchhurayati
gaganam kirtti-kallōla-mālā || [38*] Kharvā kv=āpi na³ kuttra-chin=na
hi tathā lōkē gatā śēshatām na prāptā viratīm sphuṭam na hi
- 25 vṛisha-dhvams-ōday-āviḥ(sh)kṛitā | nō pūrṇa-aika-pad-ālpaka-tribhuvan-ākṛōḍikṛitā
na kva-chid=yat-kirttir=vvisi(śi)nashti kumda-dhavalā kṛishṇām tanum Śrī-patēḥ
|| [39*] Yasy=ōḍḍāna(ma)ra-vā(bā)hu-daṇḍa-yugalasy=ōdyad=va(ba)lōn=ādhikam
samchchhannēna rajō-bharaiḥ prachalataḥ pratyarthi-vṛimdam prati | tē-
- 26 jas=tyaktam=abō svakam bhagavatām(tā) Chamḍ-āmsun=āpi sphuṭam prati-āsām
bhaya-sā(sa)dma sā(śā)ttravajanasy⁴=ānyasya tat=kā kathā || [40*] Yasy=
āsā(śā)-vijay-ōdyatasya nikhila-kshmapāla-chṇḍāmaṇēr=vvairi-śrī-hṛiti-lampatasya
chalatas=tir[ē*]shu vārām-nidhēḥ | kruḍdh-ādhōraṇa-tarjjitair=api muhur=mā-
- 27 n-ōnnataiḥ piyatē majja[d*]-dig-gaja-dāna-gandhi salilam duḥkhēna sēnā-gajaiḥ ||
[41*] Uchchair=dhṛita-vṛishō nityam sama-darśi gat-āhitaḥ | jin(t)=a(ā)sam-
khyā-puraḥ ptijyō yō=paraḥ Paramēśvaraḥ || [42*] Vikhyāt=āchapal=ēti [—]⁵
priyatam=āsau sāmkit=ēva Śriyā gatv=Ādi-
- 28 tya-bhuvam surair=api nutā nityam visu(śu)ddhā sati | mānēn=ō(ai)va tath=āpi
kirttir=amalēn=āṁgikṛit=āpi svayam |⁶ yēn=ēyam yaśasā sah=aiva saha-jēn=
ētham jagad=bhṛāmyati || [43*] Dhanur-vvidyā-vidā yēna sat[t*]va-saty-aika-
sadmanā | raṇē samvā(dhā)nam=āniya katham nu ripavō hatāḥ || [44*]
- 29 Ālānō vijaya-dvipasya ruchirā vēṇi nu kirtti-striyō dōr-ddaṇḍa-priya-nirbhar-
aika-vasatēs=chhāyā sphuranti Śriyaḥ | vā(bā)ḍham vairi-vadh-ōdyataḥ prati-
raṇam Kāl-ōgra-daṁḍō gurur=yasy=āsiḥ susubhā⁷ parākrama-bhṛitō dṛipt-āri-
darppa-chchhidaḥ || [45*] Śūrah prauḍha=va(ba)lah
- 30 kul-aika-tilakō durvvāra-vir-āmtakō vairi-śrī-haraṇ-aika-lampāṭa-lasach-chamḍ-āsi-
daṁḍ-ōlva(lba)ṇaḥ | kāntā-lōla-kataksha-pūmja-nilayaḥ śrīṁgāra-Mīna-dhvajō
jātō yasya ravi-dyutēr=ggūṇa-nidhi=Chāmumdarājah sutaḥ || [46*] Guru-
duḥkh-ōshṇa-niśya(śvā)sair=aśru-pūrai-

¹ The *ō* is wrongly formed, an *i* being written for the first *mātrā* and an *ā* for the second.

² Read *sītāmsu*.

³ Written *na*, with the *u* erased.

⁴ The corrections here are suggested by the Editor.

⁵ This syllable appears to be illegible on the stone.

⁶ Delete this *daṇḍa*. [In what precedes I should prefer to retain *mānēn=ēva*.—Ed.]

⁷ Read *susubhā*.

- 31 ś=cha samtatam | kṛitam yasy=āri-kāntābhir=ddagdha-pallavitam vanam ||
[47*] Ahita-dosha-gu(ga)ṇair=udit-ōditair=jagati lavdha(bdha)-jayair=iva
vihṛitāḥ | sakala-loka-nikāya-nirākṛitā yam=iha sarvva-guṇāḥ śaraṇam yayuḥ ||
[48*] Durvvār-āri-vē(vi)dāriṇā hari-khura-kshunn(ṇṇ)-āntarā-
- 32 lē bhṛisam tikshṇ-āstra-kshata-vānta-śōṇita-payah-pūra-plutē sarvvataḥ | nistṛi-
(stri)mś-āhata-kumbhi-kumbha-vigalan-muktāphalānām gaṇāḥ kshiptā vira-varēṇa
yēna samara-kshētrē yaśō-vi(bi)javat || [49*] ¹Vāram vāram prakṛiti-sumbha-
gām² van(dhau)ta-nistṛi(stri)mśa-pāṇim yuddhē yuddhē satata-
- 33 vijaya-śrī-priyam khēchariṇām | tat-kāl-ōttha-smara-bhaya-vaśād=yam prati sparddhay=
aitā maṇḍam maṇḍam chakita-chakitam dṛiṣṭayāḥ sampatamti || [50*]
Krōdhād=yasy=ātibhitā diśi diśi vihat-ānamta-sāmanta-kāntāḥ kāntārēshu
pravishṭāḥ śrama-vaśa-vivaśāḥ saṁsri(śrī)tā duḥkha-nidrām [*]
- 34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya sambhōgam=ētā(tya) jāgratyē(tyo)=
py=āsu(śu) n=ēttham rati-rasa-rasikās(ś)=chakshur=unmilayamti || [51*] Śatrasaś=
chamḍa-kōpēna yēna sva-sthāna-chālītāḥ ³nija-kāntā-manō muktā sthitim=
anyatra nō gatāḥ | (||) [52*] Sasvatannadako⁴ vā(bā)ḍham Va(ba)li-
va(ba)mḍh-ōdit-ōdi-
- 35 taḥ | Trivikrama iv=ōdārām yā(yō) Lakshmiṁ satatam davau(dhau) || [53*]
Dṛiḍhataram=abhisa(sha)ktyā bhavya-sambhōga-ramyā vidhṛita-vimala-paksha-
dvamdvam=ānamda-hētuḥ | kshapam=api na mumōcha prāpya yam rāja-
hamsam kuvalaya-rati-pātram rāja-hams=iva Lakshmiṁ || [54*] Simdhurājam=
ati-
- 36 mathya hēlayā khaḍga-Maṇḍara-bhṛitā yudhi yēna | uttamēna purushēshu vi⁵
lēbhē śrīr=yasō(śō)-bhuvana-pāvana-samkhaḥ || [55*] Viśvam vairi-pratāpam
jhaṭiti kavalayan lilayā jāṁgal-ābham chamḍ-āmsōs=tivra-śōchir-mmilana-kapilit-
ārechis-chhaṭā-kēsara-śrīḥ | dhārā-dam-
- 37 shṭrā-karālō vilasati samarē jāta-ghāt-ōchcha-nāḍō yasy=ārāt-ibha-kumbha-sthala-
dalana-paṭuḥ prauḍha-nistṛi(stri)mśa-simhaḥ ||⁶ [56*] Yasya sarvv-āṁga-
saumḍarya-prativimvam⁷=apaśyatā | praśamsitā Smarēṇ=āpi nijā chiram=
ana[m*]gatā || [57*] Stribhir=yatra griham pratipravi-
- 38 śati svasthē sva-hṛin-maṇḍalē harsh-ōttalatay=aiva hāra-kiraṇān sambhāvya sa-
svastikam | uttama-stana-kumbha-saṁga-ruchira-śrī-kaṇṭha-kamvu(bu)-sphurad-
vak[*]r-āmbhōja-vibhūshitam nija-vapuś=chakrē svayam maṁgalam || [58*]
Dātīm dṛiṣṭv=ōtsukānām vadanam=abhibhavat=[-?—Ed.]saurabhāt=kāmi-
- 39 nīnām n=āyāty=āyāti v=ēti sva-vachana uditē yat-kṛitē duḥkha-saukhyaiḥ | jā-
t-ōshṇam(shṇa)-svā(śvā)sa-dāhān=madhukara-paṭalāny=śśru-sampāta-sēkātā(d) vai-
kalpya-svāsthya-bhāmji tvaritana(ta)ram=adhaḥ samprataty=ū(ō)tpatamti⁸ || [59*]
Gēhē gēhē=nurāgāt=pathi pathi suchiram prām-
- 40 gaṇē prāṁgaṇē vā vāram vāram nītāntam yuta-yuvati-janō jāta-tṛishṇā-bhar-
ārttaḥ | utkallōlam sāmāntād=ahamahamikayā yasya Kamdarppa-kāntē[r*]=lāvany-
āmbhas=tanu-stham sva-nayana-chulukair=uchch[u*]lumpichakāra || [60*]
Anāṁgaḥ sa Smarō' yuktam viraha-jvalitē hṛidi |

¹ The verse imitates the style of the Mēgha-dūta.

² Read -*subhagā*, or (less probably) -*subhagam*.

³ The engraver has put this *daṣḍa* before the final *h* of *chālītāḥ*.

⁴ Apparently to be corrected to *sa-Śatānamadako* [*śatvad-unnati-gō* (?)—H. K. S.].

⁵ Apparently to be emended to *purushāśv=iva*.

⁶ After this *daṣḍa* is a four-armed figure and another *daṣḍa*.

⁷ Read -*pratibimbam*.

⁸ [Read *sampatamti=utpatamti* ?—Ed.]

- 41 *tasthau yad=iha kāmānām chitram yō vasat=iti mē* || [61*] *Yēna dharmmo mahi-prishthē kō=py=apūrvvaḥ prakāśitah | yasy=ōnnama[ya*]tō=py=ōva gupa[h] kōṭim parām gataḥ* || [62*] *Dattvā kāmchana-ratna-dānam=atulan dharmm-aika-rāgān(t)=tathā yēn=aisvaryam=atiprapaṇchitam=ahō punya-dvijāḥ*
- 42 *prāpitāḥ | jātam māndira-mālikāsu timiram dipair=vin=ō[j*]jimbhitam jiv=ō[d*]dyōtam=ahar-nisam vidadhatē ratnah(tna)-pradip-āmkurāḥ* || [63*] *Yēna Svarṇagiri[—]r=virāchatāḥ¹ s[v*]arṇṇēna sapt-ānvayaḥ svarṇṇāḥ kalpa-taruḥ samasta-vasudhā svarṇṇyām sahasram gavām | ity-ādi dvi-*
- 43 *ja-samchayāya dadatā sphūrjad-yasā(śō)-hāsataḥ s-ollāsam hāsatā vāla-prabhṛitayaḥ² sarvvē=py=ami pārthivāḥ* || [64*] *Kāma-dh[ē*]nur=akām=ābhūch=chi * * **
* * *³ *pi | vikalpaḥ kalpa-vṛikshasya śrutvā yad-dānam=adbhuta[m*]* || [65*] *Nata-ripu-dhṛita-chūdā-lagna-nīl-ēddha-sō(śō)chi[r*]-madhukara-*
- 44 *nikuramva(ba)-chchhanna-pād-āmva(bu)jēna [i*] ruchiram=idam-udāram kārītam dharmma-dhāmā vi(tri)daśa-grīham=iha śrī-Maṇḍalēśāsya tēna* || [66*] **Yāval=lō[cha*]na-dhūma-daṇḍa-militam chchhatra-chchhav-i[m*]dum dāvu(dhan) bhōg-i(m)ndram nava-yōga-paṭṭa-sadṛīsam yāvach=cha maulau Harah | yāvat=kaustubha ē-*
- 45 *sha bhāti hṛidayē Viṣṇoḥ Śrīyē⁵ rāgavat (i) śrīman-Maṇḍana-kirttanam kshiti-talē tāvat=sthiram tishṭhatu* || [67*] *Atha Chaitra-chaturddasām Yasō(śō)dēv-ādi-k[i*]mkaraiḥ | Kirttirāja-mukhair=anyair=dēvasy=aishā kṛitā pratiḥ* || [68*] *Vanijām khaṇḍa-guḍayōr=bharakam prati varṇi-*
- 46 *kā | mānjishṭhā-sūtra-karppāsa-bharakēshu cha rūpakāḥ* || [69*] *Tathā śrī-Maṇḍanēn=ēyam śāsānēna mahātmanā | haṭṭē vikriyatē yat=tu t[asy=ā]pi rachitā pratiḥ* || [70*] *Nālikēra-bharakē phalam=ēkam mānakam lavaṇa-mūṭaka-mathā⁷ [i*] pūm(pū)gam=ēkam=api pūga-sahasrā-*
- 47 *d=ājya-taila-ghaṭakē palik=aikā | (ii) [71*] Dāpitō rūpakāḥ s-ārdḍhaḥ prati karppaṭa-kōṭikām | pūlaka-dvitayam jālād=anna-chchhadmē cha pā iti⁸* || [72*] *Tatth-ōtthapanakē tēna vanijām prati māndiram | Chaitryām drammaḥ pavitryām cha dramma ēkaḥ pradāpitāḥ* || [73*] *Sā(śā)lāsu kām-*
- 48 *syakārāṇām māsē drammaḥ kṛitas=tathā | vumvakē kalyapālānām rūpakāṇām chatuṣṭayam* || [74*] *Prakṛitā(ti)nām ra(cha) sarvvāsām tayā sthity-ānu-māndiram | dāpitō dramma ēkaikō dyūtē=smim(n) rūpaka-dvayam* || [75*] *Lagaḍē yatra samtē dvē taila-karabhō(rshē) nu pānakam⁹ | dāpitā¹⁰ pashu(śu)-śākē*
- 49 *chchhā¹¹ vṛisha-vimśōpakas=tathā* || [76*] *Drammas=tēna tathā dattō vanig-maṇḍalikām prati | sa[r*]vv-āvartta-yutā māsam prati su(śu)klā chaturddasī*

¹ Read *virachitāḥ*; the next words are more or less corrupt.

² Read *haritā Pa(ba)li-prabhṛitayaḥ*.

³ These six syllables are illegible on the ink-impression; the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmanēr=api*.

⁴ See further the translation below, p. 309 and note.

⁵ Perhaps to be corrected to *Śrīyō*.

⁶ After this *daṇḍa* there is a four-armed ornament and another *daṇḍa*.

⁷ Corrupt; perhaps *-madhyāt*.

⁸ Uncertain; perhaps we should read *pāḷi* or *pāḷā* (i.e. *pāyalī*, *pāyalā*), or we may take *pā* as an abbreviation of one of these words: cf. above, Vol. XI, pp. 41, 56.

⁹ Possibly a mistake for *mānakam*.

¹⁰ The ending *ā* is wrong.

¹¹ Corrupt; possibly *cha*.

- || [77*] Arddhā^{*1} ma-satē diśe vyārg̃ha-dōraka-sambhavē | tath-ākahu-
tavanīm drammo=raghattē yava-hārah || [78*] Dānē cha bhāmda-
vā(dhā)nyānām bharaka[h*] su(śu)ddha-
- 50 vi[m*]śatan | tēna datta[h*] sva-dharmmēna bharakas²=chhaṅga ēva cha ||
[79*] Sa-vāṭikam tathā tēna puram dhavala-maṁdiram | kṛitam bhūh
pradattā cha dēvāy=āghāṭa-sammitā || [80*] Vi(bi)japūrakam=śkam tu
lagadāyās=cha dāpitam [i*] yavānām mūtakē(ka)sy=aisha vāpas=ch=ātavikē
tathā || [81*] Śrūyatām bhu-
- 51 vi bhūpālāḥ pradattam śāsanam mayā | pālyatām=anyathā n=ātra maulau
va(ba)ddhō=yam=amjalih || [82*] Prithu-prabhṛtibhir=bhūpair=bhuktōkaiḥkēna³
mēdini | tair=apy=ēshā punaḥ sārddham yatō n=aika-padam gatā || [83*]
Kaviḥ Sumati-Sādhārō vamsē Sādhāra-sambhavē | va(ba)bhūva kramaśo
vidv[ā]-
- 52 n Bhārati-karṇa-kumḍalam || [84*] Tasya sut[o*] guṇa-chamdana-sundara-
samjāta-dig-vadhū-tilakah | kavi-jana-mukha-kumuda-sasi⁴ jayatā[m*] śrī-Vijaya-
Sādhārah || [85*] Tasy=ānujēn=ābhīhitā prasastiś=Chamdrēṇa chamdr-
o[j*]jvala-kirtti-bhājā | Sa(śa)kā[t*] sahasr-aika-sa(śa)tē prayā[tē
shad-u]-
- 53 [tta]rē trimśa(śa)ti yāti kālē || [86*] Vā(bā)lasya jāti-kāyastha-Śridharasy-
ēha sūnūnā | likhitā Āsarājēna prasastiḥ svastha-chētasā || [87*]
Utkirṇā vijñ * *⁵ mupkēna | sūtradhārō * * * * *
* *⁶ Samvat 1136 Phālguna śu di 3 Sukrē || maṅgalam⁷

TRANSLATION.⁸

(Line 1.) Ōm ! Ōm ! homage to Śiva !

(Verse 1.) May the glances of Dēvi at the time of her marriage protect you—(*glances*) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty, as in terror at the hissing of the snakes clinging to his arm she clenched her hand; which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp !

(Verse 2.) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gauri's face that is ever present !

(Verse 3.) There is in this land a famous mountain, Arbuda, the summit of which supports the heaven on high, (*and*) which stands in the highest rank among the lofty mountains beginning with Mēru; upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon licked by rays (*respectively*) of crystals and topazes.

(Verse 4.) Upon it the excellent saint Vasishṭha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification; through being long in contact with the smoke flaring up from his *agni-hōtra* rites, (*and*) passing through the sky, as it were, the horses of the Sun were coloured bay.⁹

¹ For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *śāś*. Much of the rest of the verse is corrupt.

² Apparently corrupt; should we read *bharakē* ?

³ Read *bhukt=aikāikēna*.

⁴ Read *-sasi*.

⁵ One *akshara* is here illegible.

⁶ About 12 *aksharas* here are almost illegible, of which nos. 6-10 look like *Gumḍāka-sūtradhārāḥ*.

⁷ The transcription of Pandit Gopal Lal Vyas adds here *makā-śrī* ||.

⁸ [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition. But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

⁹ The meaning of this *uprākṣhā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices.

(Verse 5.) In company with this saint shone the stainless lady Arundhati, having the whole of her organs strictly under control; like the embodied spirit of mortification. *

(Verse 6.) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification.

(Verse 7.) Then the son of king Gādhi [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (*to a religious act removes its*) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (*his*) foes.

(Verse 9.) There issued thence a certain warrior, bearing on his back a pair of quivers and in (*his*) hand a terrible bow, fastening exceedingly tightly the mass of (*his*) braided locks with (*his*) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents.

(Verse 10.) He, who had most puissant strength of arm, being instructed by that (*saint*), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (*and*) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (*the saint*), with head quivering upon the pair of lotuses that were his feet.

(Verse 11.) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of Paramāra [Destroyer of Foes].

(Verse 12.) In his lineage in due course arose a warrior named the blest Vairisimha because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes.

(Verse 13.) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (*and*) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [*or, levied tribute upon*] the earth of (*other*) kings, who was deeply enamoured of his virtues, within the area of the four regions of space.¹

(Verse 14.) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint; it is unintelligent,² and he was shrewd of wit.

(Verse 15.) His younger brother Dambarasimha subdued multitudes of foes by the awfulness of his terrible long arms, (*and*) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment.

(Verse 16.) How could even moonlight be compared to his glory? The one arises from *dōshākara* [the moon, *or* a mine of faults], the other is produced from a multitude of virtues.

(Verse 17.) In his lineage was the blest Kakkadōva, whose long arms were solid as an elephant's trunk, (*and*) whose blazing splendour was a consuming fire to the multitudes of *patra-valāḥi*³ on the breasts of the wives of his pride-blinded foes.

(Verse 18.) In (*his*) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19.) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the Lord of Karnaṭa upon the banks of the Narmadā.

¹ Despising ordinary glory, he aspired to and quickly won the earth. [*kumbhā* also = 'bowl' of water, an auspicious object in the wedding marriage.—Ed.]

² There is a play on the double meaning of *jaḍadhi*, "ocean" (= *jaladhi*) and "dull-witted" (*jaḍa-dhi*: cf. Whitney's Grammar, § 354a).

³ Lines drawn with fragrant pigments.

slaying thus the foes of the blest king Śrīharsha the lord of Mālwā, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods.

(Verse 20.) His son, Chāṇḍapa by name, had fame wandering free through the universe, (and) was a peculiar cloudy season (causing) the departure of the swans that are the smiles of princes' mistresses.

(Verse 21.) Exceedingly brilliant was his fame, standing like a flower-bunch over (the universe comprising everything from) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees.

(Verse 22.) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (who made) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeisances.

(Verse 23.) From dread of him his enemies, though . . . constantly wore wild flowers: how surely are the lords of fortune known!¹

(Verse 24.) Being in a hundred ways active in the works of the sword, yet withal sincerely tender² with mercy; always controlled inwardly, though obtaining extension³ by hundreds of valiant deeds; in many ways winning fortune earned by his arms [or, without guilt]⁴ though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [discrepant] in his conduct, but not *viruddha* [inimical] to the world.

(Verse 25.) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (a son) named Maṇḍanadēva.

(Verse 26.) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (more) amorous commerce with her ancient husband.

(Verse 27.) Giving out constant streams of *dāna* [largesse, or rutting ichor], stout in his long arm [or, trunk], uniquely *dhavala* [white with fame, or a bull] in his race, *bhadra* [brilliant, or a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28.) The pairs of lotuses that were his hands and feet bore the tokens of cheiromancy, having moonbeams from the glittering nails, (being surrounded by) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cause of fortune.⁵

(Verse 29.) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (formed) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (as a bride) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess.

(Verse 30.) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes.

(Verse 31.) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

¹ There is a play on words, designed to suggest that the king was the equal of Viṣṇu (Lakṣmīpati) or Kṛiṣṇa (Vanamālīn); it would be improved if we adopted Pandit Gopal Lal Vyas's reading *achyutā*. ['How are his enemies neither recognized, nor lords of Fortune?'—Ed.]

² Literally, "moistened." [*nītrīṃśa* also = 'cruel.'—Ed.]

³ Scil. of territory or of fame.

⁴ If we take *dōṣha* in the sense of "arm," we must divide *vahudhā dōṣh*^o; if in the sense of "guilt," we must divide *vahudhā=ādōṣh*^o.

⁵ For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success; that of a conch, lordship over millions of men. [*sāmuḍrikāṃ lakṣaṇam*, as also *vāḥinyāḥ*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the æon, (*and*) the water is utterly dried up (*by them*), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32.) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [*or*, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (*their*) glory, like a braided lock of the goddess of victory.

(Verse 34.) Parandara [Indra] himself does not bear a resemblance to this skilful man— (*the former being*) a destroyer of (*the demon*) Vala, (*the latter*) a possessor of *vala* [strength]; (*the former being*) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)]—H. K. S., (*the latter*) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune: how can he whose device is Garuḍa [Vishṇu] rival him?

(Verse 36.) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37.) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38.) The boundless stream of the virtues of this man, who was a seat¹ of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (*his*) glory, radiant as the moon, spread over the heavens.

(Verse 39.) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishṇu].

(Verse 40.) Wholly covered up by the masses of dust (*caused*) by the mighty host of this (*king*), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . . what need then to speak of other beings?

(Verse 41.) When this crest-jewel of all monarchs, ready to conquer the (*various*) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (*his*) army, lofty in pride, although they are threatened again and again by the angry drivers.²

(Verse 42.) Bearing aloft the *vrishā* [rule of righteousness, *or* bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, *or* Śiva].³

¹ Literally, "bound."

² The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean.

³ The king is greater than Śiva. For he bears the *vrishā* ("righteousness," *or* "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is *a-sama-dṛishṭi* ("three-eyed"); he has no foes, but Śiva has the foe Kāma; he conquers innumerable cities, but Śiva conquered only the Three Cities. The figure is an *adhikābhāṣa*.

(Verse 43.) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of "The Unfickle" (*and therefore*) regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure.¹

(Verse 44.) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him !

(Verse 45.) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on (*his*) long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies.

(Verse 46.) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmundaṛāja.

(Verse 47.) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud.

(Verse 48.) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up² and attained victory in this world, (*and as if*) rejected by all classes of beings in the universe, came for refuge.

(Verse 49.) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles.

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing (*goddesses*), (*inspired*) by immediate love and fear, in mutual rivalry.

(Verse 51.) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, (*and*) falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open (*their*) eyes.

(Verse 52.) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts.

(Verse 53.) Verily endowed with a hundred delights [*or, attended by Brahman*], succeeding again and again in imprisoning the mighty [*or, arising to his dismay*³ from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [*or, Lakshmi*].

(Verse 54.) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan (*quits not*) the

¹ The idea of this is that though the king's adacitious fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Viṣṇu and Śrī (Fortune), but they have a point of superiority: Fortune is fickle, the king's fame is not. [I would take *amalēna* not with *mānēnēva* 'as if through temper,' but with *yēna* and *yasasā sahaiva sahaṇēna* as—'with her brother, prestige.' In the next verse *sandhānam ānīya riparō hatāḥ*—his enemies were annihilated by his making friends with them.—Ed.]

² I understand the reduplication in *udīt-pḍitair* in accordance with Pāṇini VIII. i. 10 (*Siddhānta-kaumudī* 2145).

³ For this meaning of the reduplication, see the previous note.

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double lineage¹ [*or*, bearing a stainless pair of wings], an object of the love of the encircling earth [*or*, a performer of amorous sport amidst the lotuses].

(Verse 55.) He, who in battle bears a sword like Mandara, with which he has utterly shattered Sindhurāja [*or*, has completely churned the ocean] in sport, has found like Purushōt-tama Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame.

(Verse 56.) That lion his mighty sword, instantly devouring in sport all majesty of foemen as if it were a partridge, having a splendid mane of rays reddened by commixture of the intense radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, making a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57.) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anaṅgatā* [bodilessness, *or* character of Cupid].²

(Verse 58.) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces.

(Verse 59.) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,³ the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming.

(Verse 60.) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [stole (?)—H. K. S.] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god.

(Verse 61.) The Love-god is naturally *Anaṅga* ["Bodiless"] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation.⁴

(Verse 62.) By him a certain unprecedented religion has been displayed on the face of the earth ; his merit in maintaining it has reached the highest degree.

(Verse 63.) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brāhman to most abounding dignity ; overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night.

(Verse 64.)⁵ as he gave largesse of such degree to the multitude of Brāhman, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Balin have been conspicuously outshone.

¹ Cf. above, Vol. XIII, p. 32 and note 1.

² The king is in the perfect beauty of his every limb an image of Cupid (Kāma, Smara, or Anaṅga). The jatter has hitherto boasted of being Anaṅga ("bodiless one"), but that was because he had not yet seen the king : he was "bodiless" only so long as the king, his image in beauty, was not yet visible. It is thus suggested that the king himself is the true Love-god. [Or does *prafāṁsita* imply 'congratulated himself upon' ?—Ed.]

³ *Dūṭim* : if this is correct (and the reading seems to be certain), it must mean the mango-tree ; but possibly it should be emended to *ekūṭam*. [But should we not render 'owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between' and later *sva-vacana udīṭe* 'as their own lips pronounce the words' ?—Ed.]

⁴ The latter half of this verse is unintelligible to me, and is perhaps corrupt. [I would translate the verse 'That the bodiless Kāma remained in a heart [sc. that of Rati] on fire with the pain of separation was meet : but when he dwells in the hearts of us who have a [living] lover ["are loved," *kāntānām*] that is surprising to me.' The next verse refers (*guṇa*, *kōṭi*, etc.) to the bending of a bow : *dharma* = 'fashion.'—Ed.]

⁵ [The omitted passage seems to contain a list of *mahādānas* ; cf. e.g. Vol. XIII, p. 128, v. 17.—Ed.]

(Verse 65.) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone¹ and the conception of the tree of desire.

(Verse 66.) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest Maṇḍalēśa.

(Verse 67.) As long as Hara bears on his coronet² the moon with the hue of a white umbrella joined to the fire³ of his (*frontal*) eye and as long as he bears the snake-king like a new *yōga-paṭṭa*,⁴ as long as that Kaustubha shines on Viṣṇu's breast like (*his*) love⁵ for Fortune, so long may the praise of the blest Maṇḍana abide on the face of the earth !

(Verse 68.) Now on the fourteenth of Chaitra this list of dues of the god was made by Yaśōdēva and other servants, (*likewise*) by others headed by Kirttirāja.

(Verse 69.) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varṇikā* ; and on each *bharaka* of Bengal madder,⁶ thread, and cotton, one *rūpaka*.

(Verse 70.) Likewise the blest Maṇḍana, great of soul, by edict made out this list of dues on what is sold in the bazaar.

(Verse 71.) On every *bharaka* of cocoanuts, one¹ fruit ; on each *mūṭaka*⁷ of salt, a *mānaka* ; from every thousand areca-nuts, one nut ; on every *ghaṭaka* of butter and sesam oil, one *palikā*.

(Verse 72.) On each *kōṭikā* of clothing fabric were assigned one and a half *rūpakas* ; on a *jāla*,⁸ two *pūlakas*⁹

(Verse 73.) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*¹⁰ on the Chaitra festival and the festival of the sacred thread.¹¹

(Verse 74.) On the shops of the braziers was likewise imposed a *dramma* for the month ; on (*each*) *vuṃvaka* of the distillers four *rūpakas*.

(Verse 75.) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (*-house*) two *rūpakas*.

(Verse 76.) On each *lagaḍā*¹² were assigned two *santas*, on each *karsha* of oil a *pāṇaka* ; and similarly on each load of cattle-fodder a *vrisha-vimśōpaka*.¹³

¹ See above, p. 302, note 3.

² If *maṣṭan* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation. Possibly, however, it should be corrected to *maṣṇi*.

³ *Dhūma-danḍa*, literally "smoke-staff." There is apparently a play on words : *danḍa* is suggested by *chhatra*.

⁴ The band used by Yōgins to keep their limbs in a position of rigidity.

⁵ A play on the primary meaning of *rāga*, "colour," is intended.

⁶ *Rubia munjistia*, Roxb.

⁷ Apparently "bullock's load" ; cf. Marathi *mūṭhā*, "bullock's pack-saddle," and Telugu *mūṭa*, "bundle," "pack."

⁸ This is perhaps connected with Sanskrit *jāḷaka*, "bunch of buds."

⁹ This in Sanskrit usually means "bundle" ; it is the Hindi *pūṭā*, "a small bundle of sticks or plants."

¹⁰ See on this particularly the *Progress Reports of Asst. Arch. Supt. for Epigr., Southern Circle*, 1909, p. 80, 1910, p. 97, 1915, p. 102.

¹¹ See *Ind. Ant.*, 1909, p. 52.

¹² This seems to be connected with Marathi *lagaḍ*, "a bar of gold, silver, or other metal ; a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagaḍum*, "a coarse bag put on an ass in which the burden is placed."

¹³ See above, Vol. I, p. 166 ; Vol. XI, pp. 41, 59.

(Verse 77.) He likewise gave a *dramma* on each traders' association; the fourteenth day of the bright fortnight in each month was attached to every recurrence.¹

(Verse 78.) and on a pile of sugar² a *dramma*, on a water-wheel³ a *hāraka*⁴ of barley.

(Verse 79.) In (*his*) bounty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (*of the same*) one *chhaṅga* (?).

(Verse 80.) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access.

(Verse 81.) He moreover assigned one citron from each *laṅgāḍā*, and the *vāpa*⁵ from a *mūṭaka* of barley and likewise on *āṭavika*.

(Verse 82.) O kings on earth, hearken to the edict granted by me : observe it : for no other purpose are these my hands clasped upon this coronet.

(Verse 83.) Prithu and other kings have severally enjoyed the earth ; whence the latter together with them has again passed through various conditions.

(Verse 84.) There was born in due succession in the family sprung from Sādhāra the learned poet Sumati-Sādhāra, an ear-ring of the Muse.

(Verse 85.) Success be to his son the blest Vijaya-Sādhāra, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,⁶ a moon to the lotuses of poets' faces !

(Verse 86.) His younger brother Chandra, having fame bright as the moon, pronounced this panegyric when a period of one thousand, one hundred, and thirty-six years was elapsing since the Śaka (*king*).

(Verse 87.) Āsarāja, son of the junior Śrīdhara of the Kāyastha race, happy of mind, wrote out here the panegyric.

(Line 53.) Engraved by Samvat 1136, on Friday, the 3rd day of the bright fortnight of Phālguna. Good luck !

No. 22.—KADALADI PLATES OF ACHYUTA-RAYA : SAKA 1451.

By PROF. S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBakonam.

These plates belong to Mr. Yegnaswāmi Ayyar, son of Rāmachandra Dikshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dikshitar. He is the village munsiff of Kaḍalāḍi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śaṅkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on five copper plates bored at the top and held together by a ring. The plates bear inscriptions on both sides, excepting the first and the last, which are engraved on one side only. They are numbered with Telugu-Kanarese numerals on the first side of each

¹ *Sareva-āvarita-yutā*, i.e. assigned as the date of payment as it falls due annually.

² *Tavaṇiṁ* (the ending is perhaps wrong) is connected with Marathi *tavaṇā*, "the heap of sugarcane as cut for the mill" (Molesworth).

³ See above, Vol. XI, p. 29.

⁴ Ibid.

⁵ A hand-cast or handful : cf. above, Vol. I, p. 161 n. Compare *sirevāpa*, above, Vol. XI, p. 56.

⁶ I understand *-śmūdara-samjāta* . . . *tilakakāḥ* as an irregular compound similar in structure to the Prakrit *dhavala-ka-ōvavā* (i.e. *dhavala-kṛit-ōpavā*, for *kṛita-dhavala-ōpavā*): Pischel, *Gramm. d. Prakrit-Spr.*, 603.

plate. They measure 9·2 in. by 7·4 in. Including the arch at the top, the height is 11·7 in. The writing runs across the breadth of the plates and is quite legible. There are 216 lines in all. All the plates have raised rims. The ring with which the plates are fastened is 7 in. in diameter.

The characters are Nandināgari, excepting the words *Śrī-Virūpāksha*, the signature at the bottom, which is in large Kanarese characters. The average height of the letters is 2 in., except in the signature. The language is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrī-Gaṇādhīpatayē namaḥ* at the beginning and *Śrī-Virūpāksha* at the end.

The inscription contains some noteworthy orthographical peculiarities. The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line. These have been pointed out in the footnotes to the text. Here and there we find instances of confusion between long and short *i* and *u*. In these plates, as in others, there is a redundant *anusvāra* before the double consonants *nya* and *nya*. Instances of these are : °*hiraṇya-payō-dhārā* for °*hiraṇya-payō-dhārā* (l. 126), °*aṁnyās=traya*° in the place of *anyās=traya*° in ll. 127-8, °*Śāṁḍily-āṁnvaya* instead of °*Śāṁḍily-āṁvaya* (l. 159). °*Sāmāṁnyō=yaṁ* (l. 214) is a mistake for °*Sāmānyō=yaṁ*. *Anusvāra* is wanting in some places, as it is superfluous in others, e.g. *chadra* for *chandra* (l. 1); °*Kāṁchyā* instead of °*Kāṁchyām* (l. 36). These, we think, are mostly to be attributed to want of care on the part of the engraver. Visargas are likewise redundant. Examples of this may be seen in l. 66, where we have °*gaṁḍaḥs=tōsha*° instead of °*gaṁḍas=tōsha*°; ll. 119-20 °*saṁyuktahm=ēkabhōgyam* for °*saṁyuktam=ēkabhōgyam*. The confusion between the sibilants, palatal, dental and lingual (ॠ, ॡ and ॢ), is as common here as in the other grants of the Vijayanagara kings. Instances of this are :—°*shv=apy=a-sēshēshu* in l. 39 instead of °*shv=apy=a-sēshēshu*; °*saṁsōshya* in l. 54 for °*saṁsōshya*; °*sudhībhi* in l. 72 in the place of °*sudhībhi*; °*a-sēsha* in l. 104; °*kāsiti* in l. 128; °*sēshṭa* in l. 129 and °*śāsanēna* in l. 207 are written instead of °*a-sēsha*, °*kāsiti*, °*sēsh(ṭ)a*, and °*śāsanēna* respectively. A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant. The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. °*āvajya* in l. 34 and °*chatubhuja* in l. 51. In certain cases instead of a double consonant only one of the consonants is written. As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example *Bhāshegetappuvarāyaraṅgaṇḍaḥ*, *Hindurāyasuratrāṇaḥ*, etc. *Rāya* and *Mahārāya* appear frequently in the place of *Rājā* and *Mahārāja*. There are instances also of Tamil usage. °*Tāmbra-sāsanaṁ* in ll. 208 and 209 is evidently the Tamil form of °*tāmra-sāsanaṁ* and *varsha* is usually written in Tamil as *varuṣa*.

The inscription records the grant of the village of Kaḍalāḍi *alias* Paṭendal, by Achyuta-Rāya to Rāma-chandra-Dikshita, son of Nāga-Bhaṭṭa, who in his turn splits up the village granted into 110 *vrittis* and distributes them among other Brāhmins, who are 46 in number. The inscription naturally falls into 4 parts—(1) Vv. 1-3, benedictory verses; (2) Vv. 4-36, the genealogy of the dynasty as far down as Achyuta-Rāya; (3) Vv. 37-104, the terms of the grant, names of donees, etc. etc.; (4) Vv. 105-111, the names of the composer, the engraver and the imprecatory verses at the end. Vv. 1-3 invoke Śambhu, the Varāha incarnation of Viṣṇu and Gajānana. Vv. 4-8 trace the genealogy of the family as far as Narasa Nāyaka. Vv. 9-11 give an account of the gifts made by the king and his exploits; his victory over the kings of the South, Chēra, Chōḷa and Pāṇḍya. Vv. 12 and 13 mention the sons of Narasa, Vira Nṛ-simha and Kṛishṇa-Rāya by Tippāji and Nāgalā. Vv. 14-18 contain the praise of Vira Nṛ-simha as king and his gifts at holy shrines; and the beneficent rule of Vira Nṛ-simha. Vv. 19-23 likewise describe the deeds of valour of, and the gifts made by, Kṛishṇa-dēva-Rāya. Vv. 24-27 describe how Achyuta succeeds Kṛishṇa-Rāya after the latter's death. We have in these a long

list of the *birudas* attached to the name of the king. Vv. 28-36 are in praise of Achyuta-Rāya, who succeeds his brother.

The verse stating that Achyuta was the son of Ōbāmbikā, a step-mother of Kṛishṇa-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Kṛishṇa-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujaṇma*—v. 29). The genealogy thus stops with Vira Nṛi-siṃha; and Kṛishṇa-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is Viriñchipuram, which is a locality in the Vellore *Tāluk*, North Arcot district. It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V. Venkayya has identified Marataka-puri (mistake for Marakata-puri), appearing in the Satyamangalam plates of Dēva-Rāya II¹ and in the Madras Museum plates of Śrīgiri-bhūpālā² with Viriñchipuram. He says that Marakata-puri is derived from Marakatavallī, the goddess of Viriñchipuram.³ The city of Viriñchipuram is mentioned as the capital of the country ruled over by Srigiriśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Viriñchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Viriñchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchi as a place of pilgrimage.

(Vv. 37-42) In the Śaka year 1451 according to the Śālivāhana reckoning, in the year Virōdhi, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday (was made the gift) on the banks of the river Tuṅgabhadra, in the vicinity of Virūpāksha, to the best of Brāhmins, Rāmachandra Dikshita, the son of Nāgā-Bhaṭṭa. Thus the necessary details as regards the date are given.

The date of the grant is of considerable interest to students of history. In the course of his introduction to the Ūnamāñjēri plates of Achyuta-Rāya⁴ Professor Kielhorn has remarked as follows:—“The latest date for Kṛishṇa-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530.” But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., i.e. Jan. 1530 A.D. Dr. Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V. 29 कृतवर्ति⁵ सुरजीकं कृष्णराये. निजांता⁶ तदनु तदनुजन्म⁷ पुण्यकर्माच्चतैः etc.). So the death of Kṛishṇa-Rāya must be placed before January 1530 A.D.

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No. 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vira-pratāpa Kṛishṇa-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Sittirai śu di 10, Attam*. But another inscription in the same temple⁸ records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vira-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛitī, Makara śu di 13, Monday, Pūṣam*. If 1452 Śaka year is Vikṛitī, then 1453 cannot be Virōdhi. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to ‘three’ in Tamil characters is ‘one’.⁹

¹ See *Ep. Ind.*, Vol. III, p. 35.

² *Ep. Ind.*, Vol. III, p. vii.

³ Read मतवर्ति.

⁴ Read जन्मा पुण्यकर्माच्च.

⁵ *oṇṇu* (one); cf. *maṇṇu* (three). [The inscription reads clearly 1453 and not 1451.—H. K. S.]

⁶ *Ep. Ind.*, Vol. VIII, p. 308.

⁷ *Ep. Ind.*, Vol. III, p. 148.

⁸ Read निजांता.

⁹ No. 373 of 1912, *Ep. Sura. Report*.

Vv. 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of **Kaḍalāḍi**, the object of the grant, is situated in **Paḍaviḍu-mahārājya** in **Jayamkonda-chōḷa-maṇḍala**, in **Phalgunna-kōṭaka**, in **Paṅgaḷa-nāḍu**, on the outskirts of **Kaṭṭagara**. It is surrounded on the north by the village of **Śennāripāḍi**; on the east by the village of **Pālapūr**; on the south by the village of **Chiyanēndil**; and on the west by **Skandanadi** and the village named **Haritālāmaṅgala**. Besides the localities noted above there are others mentioned in the grant. Among these are **Siṅgaṇappāḍi**; **Kunnaturu**; **Mām-bākam**, and **Paṭēndal**. Of these **Paḍaviḍu mahārājya** was probably called after a town bearing the name **Paḍaviḍu** in the North Arcot district. This town was very likely the centre round which the **Mahārājya** was situated. **Pālapūr** may be either **Polur** or **Pollilur**. The former is a **Tāluk** in the North Arcot district, in which the town **Paḍaviḍu** is; while the latter is the scene of a battle between the English and **Haidar Ali**.

Vv. 48-53 describe the terms of the grant, such as are usually found in all **Vijayanagara** grants. The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants. With the grant of the village go also the rights over the property therein. The king reserves to himself no right over the village granted. The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however, it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods. Land which is thus enjoyed by 2 or more parties goes by the name of *gaṇa-bhōgya* or *tri-bhōgya*. The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, **Rāmachandra-Dikshita**, who divided the land among the **Brāhmans** of the sect to which he belonged. It is, moreover, not clear whether, as in the original grant, **Rāmachandra-Dikshita** gave to the **Brāhmans** along with the land allotted among them, rights over it also. Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land.

In vv. 54-104 the village granted to **Rāmachandra-Dikshita** is divided into 110 *vrittis*, and the portions allotted among various **Brāhmans**. The donee takes 27 shares for himself (V. 54). He leaves one *vritti* for **Vishṇu** and one likewise for **Śiva** (V. 55). The remaining 81 *vrittis* are divided among 47 **Brāhmans**, the division ranging from $\frac{1}{2}$ *vritti* to 8 *vrittis*. The donees belong to an important sect of **Brāhmans**, the **Poysala Kannaḍa sect**—judging from the names and from the fact that there are two of the **Sāma śākhā** (Nos. 14 and 29 below). The **Poysala Kannaḍa** are, I am told, the only sub-sect of the **Kannaḍa Brāhmans** where we find **Sāma-vēdins**. The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc. are appended below in a table.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
1. Rāmachandra-Dikshita.	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	Āpastamba	27	Vēda-vēdānta purāṇ-āgama-vid, yaśasvin, gaṇa-śālin, dhimat, mahātman. Yajvan.
2 & 3. Hara and Hari	.....	...	.....	...	1+1
4. Tirumala	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	...	8	
5. Nārāyaṇa	Do.	Do.	Do.	...	5	
6. Nāgā-Bhaṭṭa	Do.	Do.	Do.	...	5	

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
7. Manishi Rāma-chandra.	Gōpinātha .	...	Kāśyapa .	...	4	
8. Rāmā-Bhaṭṭa .	Saṅgā-Bhaṭṭa .	...	Do. .	...	2	
9. Timmā-Bhaṭṭa .	Bhānu-Bhaṭṭa .	Bahv-riṣa	Bhāradvāja .	...	2	Mahāmāti.
10. Chandra-Dikshita	Mātha-Bhaṭṭa .	Do. .	Jāmadagnya-vatsa	...	2	
11. Śrī-Virūpāksha .	Rudra-Bhaṭṭa .	Do. .	Harita .	...	2	
12. Kōṇḍu-Bhaṭṭa .	Akkā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	2	Dhīmat.
13. Sōmanātha-Bhaṭṭa	Śrīkanṭhēśvara .	Do. .	Viśvāmītra .	...	2	
14. Śrī-Virūpāksha .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	2	
15. Kālahasti .	Māda-Bhaṭṭa .	Bahv-riṣa .	Jāmadagnya-vatsa	...	1	Adhvarin.
16. Viṭā-Bhaṭṭa .	Rāmā-Bhaṭṭa .	Do. .	Maudgalya .	...	1	
17. Chauḍi-Bhaṭṭa .	Nāgā-Bhaṭṭa .	Do. .	Ātrēya .	...	1	Sudhī.
18. Tirumala .	Bhāskara-Bhaṭṭa	Do. .	Harita .	...	1	Yajvan.
19. Sri-Virūpāksha .	Kāmā-Bhaṭṭa .	Do. .	Bhāradvāja .	...	1	
20. Tippayya .	Mahādēva .	Vājasaneyin (?)	Viśvāmītra .	Bōdhāyana .	1	
21. Tirumala .	Kēśava-Yajvan .	Yajus .	Śāṇḍilya .	...	1	Sūri.
22. Sāditya-Liṅga-Bhaṭṭa.	Kēśav-Ādhvarin	Do. .	Do. .	...	½	
23. Tirumala .	Tirumala .	Bahv-riṣa .	Ātrēya .	...	1	
24. Rāmā-Bhaṭṭa .	Chittī-Bhaṭṭa alias Bhūtanātha.	Do. .	Gautama .	...	2	
25. Timmā-Bhaṭṭa .	Dēvaru-Bhaṭṭa .	Do. .	Kāśyapa .	...	1	Mahāmāti.
26. Vaidyanātha .	Nārasimha .	Do. .	Do. .	...	1	
27. Uppapa-Bhaṭṭa .	Nārasimh-Ādhvarin.	Yajus (?)	Gautama .	Bōdhāyana .	½	
28. Dēvarē-Bhaṭṭa .	Nārasimh-Ādhvarin	...	Do. .	Do. .	1½	Manishin.
29. Dēvarē-Bhaṭṭa .	Chauḍi-Bhaṭṭa .	Sāmaga .	Ātrēya .	...	1	
30. Subrahmaṇya .	Varada-Bhaṭṭa .	Bahv-riṣa	Bhāradvāja .	...	1	
31. Nārasimha .	Tirumala .	Yajus .	Gautama .	Bōdhāyana .	½	
32. Viṭhala .	Timmā-Dikshita	Do. (?)	Do. .	Do. .	½	*
33. Saṅkara .	Nārāyaṇa .	Bahv-riṣa .	Jāmadagnya-vatsa	...	½	Sudhī.
34. Timmaya .	Tippā-Bhaṭṭa .	...	Gārgya .	...	½	Dhīmatām varah.
35. Airru-Bhaṭṭa .	Varada-Bhaṭṭa .	Yajus .	Bhāradvāja .	...	1	
36. Varada-Bhaṭṭa .	Timmāvajjala .	Do. .	Do. .	...	1	Dhīmat.

Donee's name.	Father's name.	Śākha.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
37. Sūrā-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Śrīvatsa	...	1	
38. Venkaṭeśvara	Mahalinga-Bhaṭṭa	Bahv-ṛicha	Viśvāmitra	...	1	
39. Jannaya	Māra-Bhaṭṭa	Do.	Do.	...	1	
40. Yēllā-Bhaṭṭa	Gauri-Bhaṭṭa	Yajus	Śāṇḍilya	...	1	
41. Sri - Virūpāksha-Bhaṭṭa.	Tirumala	...	Kauśika	...	1	
42. Sāndi-Bhaṭṭa	Liṅgā-Bhaṭṭa	...	Gautama	Bōdhāyana	1	Dhīmat.
43. Kāmā-Bhaṭṭa	Maṅgā-Bhaṭṭa	Bahv-ṛicha	Kāśyapa	...	1	
44. Kōṇē[ri]-Bhaṭṭa	Chōḍi-Bhaṭṭa	Do.	Bhāradvāja	...	1	
45. Tirumala	Ananta-Bhaṭṭa	Do.	Kāśyapa	...	1	Sūri.
46. Timmā-Bhaṭṭa	Sri - Vidyānidhi-Bhaṭṭa.	Do.	Kauśika	...	1	
47. Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do.	Bhāradvāja	...	1	Sūri.
48. Vēdaya	Mādhava-Bhaṭṭa	Do.	Kapila	...	1	Vēda-śāstra-vid.
49. Ekāba	Divākara-Bhaṭṭa	Yajus	Parāśara	...	1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were R̥ig-vēdins (Bahv-ṛicha); 15 Yajur-vēdins and 2 Sāmāgas. It is not stated to which Vēda the remaining 6 donees belonged; 10 were of the Kāśyapa gōtra; 8 of the Bhāradvāja; 6 of the Gautama; 4 each of the Viśvāmitra and the Ātrēya; 3 each of the Śāṇḍilya and the Jāmādagnya-vatsa; 2 each of the Kauśika and the Harita; and one each of the gōtras Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara. 6 belonged to the Bōdhāyana sūtra, the rest belonged presumably to the Āpastamba sūtra, though this is distinctly stated only of Rāmachandra-Dikshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dikshita, it appears probable that Nos. 4-6 were his brothers, and No. 7 a cousin of his. No. 21 was apparently a brother of No. 22, and No. 27 of No. 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmins, when totalled up, comes only to 65 *ṛittis* and not to 81, as it should according to the grant (see above). It is not known what became of the remaining 16 *ṛittis*.

After the names of the donees, etc., thus given the record mentions that Paṭṇḍal was another name by which Kaḍalāḍi was known (V. 103). [If it was a grāmagrāsa it must be a separate village.—H. K. S.] Then comes the name of the person who composed the edict of the king. His name was Sabhāpati, the famous rhymester of the Court (V. 105). V. 106 gives the name of the engraver, Virāṇ-āchārya, the son of Mallāṇa, whose family were the hereditary engravers of the grants of the Vijayanagara kings. Under all these is the signature at the bottom of the last plate, Śrī-Virūpāksha, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants.

TEXT.¹

[Metres: vv. 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anuṣṭubh*; vv. 5, 20, 29, 34, *Śārdūlavikrīḍita*; vv. 10, 11, 15, 16, 17, 21-23, 28, *Sragdharā*; v. 9, *Harinī*; v. 24, *Dōdhaka*; vv. 30 & 104, *Āryā*; vv. 31, 111, *Śālinī*.]

¹ From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchipuram plates of Kṛishṇa-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kuḍiyāntaṇḍal grant of Vīra Nṛsiṃha (Vol. XIV, No. 17). The Bēvinahalli grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

- (77) तदनुजम्¹ पुण्यकर्माच्युतैः प्रकटमवनिलोकं
 (78) ²सांशमेत्यातिजेता विलसितचचिवेता विहदिष्टप्रदा-
 (79) ता ।[। २८] यत्कीर्तिचंद्रश्चरति क्षमायां तिथिष्वशेषासु विव-
 (80) र्धते च । तनोति चक्रस्य मुदं समिधे³ दिवा च सायं कुमु-
 (81) दैर्विरुधे ।[। ३०*] मदं मवसि⁴ मारुतं शीथीलयंत्यमेयैर⁵यैर्ध-
 (82) दश्चपटलीखुरैः क्षितिचोभिरुत्थापितैः⁶ । अजोजनद⁷-
 (83) तिक्रथा⁸ किमु विशेषयत्यंबुधीं बलप्रमथनस्य
 (84) नो ⁹रंगविरोधीनं वाजिनं ।[। ३१*] कारागृहाकलितवा-
 (85) सविरोधिभूपदारावलीकरविचालितचामरस्य [।*]
 (86) राजाधिराजपरराजभयंकरैकवीरादिकानि वि-
 (87) रुदानि बह्वानि यस्य ।[। ३२*] गोकर्णसंगमवृत्तिसुवर्ष-
 (88) संसत्क्षोणाद्रि¹⁰पर्वतविरिंचपुरेषु कांथां । श्रीका-
 (89) लहस्तिनगरेपि च कुंभकोणे¹¹ दानानि षोडश बह्व-
 (90) नि कृतानि येन ।[। ३३*] अंभोदेन निर्पायमा¹²नसलिलोगस्ते-

Plate III; Side i.

- (91) न¹³ पीतोष्णि¹⁴तस्तप्तो राघवसायकाम्निशिश्रया स्तंता¹⁵-
 (92) प्यमान सदा¹⁶ । अंतस्त्रैर्बडबामुखानलशो¹⁷खाजालै-
 (93) वशृष्को¹⁸ [ध्रुवं] यद्वावांघुधवांवरंघुधि¹⁹रहो पणं स²⁰सु

¹ Read तदनुजम्भा.

² Read सांशमेत्यातिजेता विलसति चचिवेता.

³ Read समिधे.

⁴ Read मवसि.

⁵ Read त्रिपिखयत्यमेयैर्यैर्ध्वैः.

⁶ The readings in other plates is क्षितिरज्जोभिः.

⁷ & ⁸ Read अजनिदिति कुभा.

⁹ Read रंगविरोधिनं.

¹⁰ Read श्रीकादि.

¹¹ Read कुंभकोणे.

¹² Read निर्पायमान.

¹³ & ¹⁴ Read अंभोजेन पीतोष्णिक्त.

¹⁵ Read स्तंता.

¹⁶ Read सदा चतस्रः.

¹⁷ Read त्रि.

¹⁸ Read विहङ्गो.

¹⁹ Read बह्वानांघुधवांवरंघुधि.

²⁰ Read पणं स.

- (94) द्योतते । [। ३४*] अंगेनापि कलिंगेन वन¹ च परे नृपे² । जय जा-
 (95) व महाराजेल्यनद्रा³ गीयते च य[ः*] । [। ३५*] स जयति नरपालो
 (96) रत्नसिंहासनस्तो⁴ विजयनगरवासी कीर्तिपूर्वा
 (97) विलासी⁵ [।*] नृगनलनहुषादीन् नीकयन्⁶ राजनीत्य⁷
 (98) निरुपमभुजवीर्योदार्य⁸भूरचाताख्यः⁹ । [। ३६*] शकान्दे शालि-
 (99) वाहस्य सहस्रेण चतुःस्तैः¹⁰ । एकाभ्यधिकया पंचाशता
 (100) च गणिते क्रमात् । [। ३७*] विरोधिवत्सरे पुण्यमासे मकरसंक्र-
 (101) मे । कृष्णपक्षे त्रयोदश्यां पुंखायां¹¹ भौमवासरे । [। ३८*] तुंग-
 (102) भद्रापगातीरे श्रीविरूपाक्षसनिधौ¹² श्रीमत्काश्य-
 (103) पगोत्राय वरापस्तंबसूत्रिणे । [। ३९*] यशस्विने यज्ञशास्त्रा-
 (104) ध्यायिने¹³ गुणशालिने । असे¹⁴षवदेवेदान्तपुराणाग-
 (105) मवेदिने । [। ४०*] नागाभट्टमहामोधिपूर्णचंद्राय भूषणवे । भूदा-
 (106) नपात्रभूताय भूमिदेवाग्रया[यि]ने । [। ४१*] धीमते रामचंद्राख्य-
 (107) दीक्षिताय महात्मने । विख्यतश्रीजयंकौडचालमं-¹⁵
 (108) डलभूषणं । [। ४२*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-
 (109) तं । पल्लान्कौडके रम्ये¹⁶ विर्वल्लुपत्तकेपि च । [। ४३*] स्ति(स्थि)-
 (110) तं पंगलनाडौ च स्कन्दहास्य¹⁷ पश्चिमं । श्रीक[ट्*]टगर-
 (111) सोमातभावं¹⁸ चापि समाश्रितं । [। ४४*] पालपूराह्वया[द*] ग्रा-
 (112) मात् प्राचीमाशामुश्रितं¹⁹ । चीयनेन्दिलितिग्रामा-
 (113) त् दक्षिण[।*]माश्रितं दिशं । [। ४५*] पश्चिमाशं हरीतालामं-
 (114) गलां समुपाश्रितं । ग्रामाच्छेनारिपाद्याख्यादुत्त-
 (115) रस्यां दिशि स्थितं । [। ४६*] पुरीषे सिंगणप्पाडिसोमांतर्व-
 (116) र्तिनाड(व)भौ । श्रीकुर्णतुरुमांवाकौ²⁰ ग्रामयाससमा-
 (117) श्रितं । [। ४७*] कडलाडोति विख्यातं²¹नामानं ग्राममुत्तमं । स-

¹ Read वनेन.² Read परैःनृपैः.³ Read राजेल्यनिशं.⁴ Read °स्त्री.

⁵ This pāda appears in other Achyuta plates as विजयनगरराजद्रवसिंहासनस्थः. This is not suited to the reading in this inscription, as रत्नसिंहासनस्थः appears in the previous pāda. But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्वा विलासी.

⁶ Read नीकयन्.⁷ Read त्वा.⁸ Read 'वीर्योदार्य'.⁹ Read °भूरचाताख्यः.¹⁰ Read चतुःस्तैः.¹¹ Read पुंखायां.¹² Read °सनिधौ.¹³ Read यज्ञःशास्त्राध्यायिने.¹⁴ Read श्वे.¹⁵ Read ख्या°; °चीक्ष°.¹⁶ Read श्वे.¹⁷ Read खंदनयास.¹⁸ The right reading here seems to be सोमांतर्भाव.¹⁹ Read समुपाश्रितं.²⁰ Read °कुर्णतुरुमांवाकौ. [The original reads कुर्णतुरुमांवाकौ.—H. K. S.]²¹ Read त.

Plate III; Side ii.

- (118) वैमान्यं चतुसी¹मासंयुतं च समंततः ।[1 ४८*] निधनिचेप-
 (119) पाषाणसिद्धसास्त्रजसाम्बित । चक्षिष्यागामिसंयु-
 (120) त्तः²मेकभोष्यं सभूषणं ।[1 ४९*] वापीकूपतटाकैश्च कहे-
 (121) नापि समन्वितं । पुत्रपौत्रादिभिर्भोष्यं कमादाचंद्र³-
 (122) तारकं ।[1 ५०*] दानस्वाधमनस्वापि विक्रयस्वापि चोचि⁴-
 (123) तः । परीतः प्रयतै स्निग्धैः पुरोहितपुरोगमै⁵ ।[1 ५१*] विवि-
 (124) धैर्विबुधैः श्रेत⁶पयिकैरधिकैर्गिरा । चक्षुर्तेद्रम-
 (125) हारायो माननीयो मनस्विनां ।[1 ५२*] सहिरं⁷स्वपयोधारा-
 (126) पूर्वकं दत्तवाग्मुदा । यजमानोऽत्र वृत्तीनां शतं कृत्वा द-
 (127) स्वीत्तरं⁸ ।[1 ५३*] सप्तविंशतिसंख्याता वृत्ति(त्तीः) स्त्रीया विधाय च । च⁹-
 (128) न्यास्त्रयाधिकासीति¹⁰वृत्तिः पुण्याय भूयसे ।[1 ५४*] विप्रेश्वो न्या-
 (129) कृतासेष्ट¹¹शास्त्रेभ्यो व्यतरन्मुदा । समरैरर्चमानस्य हर-
 (130) स्वापि हरेरपि ।[1 ५५*] एकैका वृत्तिरत्रैव सुधाहाराय कश्चि-
 (131) ता ॥ नागामहात्मजो धीमान् याज्ञुषः काश्यपाग्वयः । चट्टौ
 (132) वृत्ति¹²रिहाप्रोति यज्या तिरुमस्त्रायः ।[1 ५६*] काश्यपाग्वय-
 (133) संभूतो नागामहस्य नंदनः । श्रीनारायणमहास्थो या-
 (134) ज्ञुषः पंचवृत्तिकः ॥ [५७*] नागामहात्मजो धीमान् नागामह-
 (135) तनूजवः । पंचवृत्तिरिहाप्रोति याज्ञुषः काश्यपाग्वयः ॥ [५८*]
 (136) काश्यपाग्वयजस्तु¹³ नोपिनाथस्य याज्ञुषः । म-
 (137) नोषौरामचंद्रस्य¹⁴ चतुर्वृत्ति¹⁵रिहाग्रते ॥ [५९*] काश्यपा-
 (138) ग्वयसंभूतः संगामहतनूजवः [१*] रामामहात्मजो ह-
 (139) स्तिद्वयमत्रैति याज्ञुषः ॥ [६०*] भारद्वाजाग्वयः क्षत्रुमा¹⁶नु-
 (140) भट्स्य बंधूच¹⁷ [१*] वृत्तिद्वयमिहाप्रोति तिमामहो महा-
 (141) मतिः ।[1 ६१*] माठमहात्मजो जामदग्न¹⁸वत्सकुसोदरवः [1] वृत्ति-

¹ Read स्त्री.

Omit the visarga.

² Read कृता.³ The right reading would here be चोदितः.⁴ Read चैः.⁵ Read श्रीत.⁶ Omit anuvāra after र.⁷ Read दृष्टीतरं.⁸ Omit anuvāra after च.⁹ Read चोदीति वृत्ती.¹⁰ Read चैव.¹¹ Read चोदीति here and passim.¹² Read चक्षुः.¹³ Read च ?¹⁴ Read चतुर्वृत्ती.¹⁵ Read मति.¹⁶ Throughout the inscription this word appears wrongly with an anuvāra at the end of the first syllable.¹⁷ Read मति.¹⁸ Read मति.

- (142) इयमिहाप्नोति बंद्चः चंद्रदीक्षितः ॥ [६२*] नंदनो रुद्रभ-
 (143) इत्य बंद्चो हरितान्वयः [1*] वृत्तिइयमिहाप्नोति श्रीवि-
 (144) रुपाक्षदीक्षितः । [1 ६३*] अक्षभट्टात्मजो धोमान् भारद्वाजा-
 (145) न्वयोद्भवः । बंद्चो कौटुभट्टाख्यो वृत्तिइयमिहाप्नोते ॥ [६४*]
 (146) विश्वामित्रान्वयोद्भूतश्रीकंनेश्वरभट्टजः । श्रीसोम-

Plate IV ; Side i.

- (147) श्रीसोम^१नाथभट्टाख्यो बंद्चोव द्विवृत्तिकः । [1 ६५*] आत्रे-
 (148) यगोत्रजसूनु^२ चौडिभट्टस्य सामगः [1*] श्रीविरूपाक्षभ-
 (149) ट्टाख्यो वृत्तिइयमिहाप्नोते ॥ [६६*] मादभट्टसुतो जामद-
 (150) न्न^३वत्सकुलोद्भवः । कालहस्ताध्वरो वृत्तिमेकामत्रे-
 (151) ति बंद्चः ॥ [६७*] मौडस्यगोत्रसंभूतो रामाभट्टस्य नंद-
 (152) नः [1*] वृत्तिमेकामवाप्नोति विट[ट*]टाभट्टोव बंद्चः ॥ [६८*] आ-
 (153) त्रेयगोत्रजसूनुर्नागाभट्टस्य बंद्चः । वृत्तिमेकामि-
 (154) हाप्नोति चौडिभट्टाख्यसुधीः^४ ॥ [६९*] सुनुर्भा^५शक^६भट्टस्य
 (155) बंद्चो हरितान्वयः^७ । यज्वा तिरुमलाभिख्यो वृत्तिमे-
 (156) कामिहाप्नोते ॥ [७०*] भारद्वाजान्वयः सूनुः कामाभट्टस्य बं-
 (157) द्चः [1*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाप्नोते ॥ [७१*] बो-
 (158) ध्नो^{१०} वसंत्वाजि^{११}महादेवस्य नंदनः । विश्वामित्रान्व-
 (159) योत्रैकां तिप्ययो^{१२} वृत्तिमप्नोते ॥ [७२*] सुरिस्त्रिरुमलाभिख्यो
 (160) सूनुः केशवयज्वनः । ग्रांडिस्त्रगोत्रजोत्रैकां वृत्तिमाप्नो-
 (161) ति यासुषः ॥ [६३*] सादित्वालिंगभट्टाख्यो^{१३} केशवाध्वरिनंदनो [1*]
 (162) ग्रांडिस्त्रगोत्रजोत्रैकां^{१४}वृत्तिकावत्र यासुषः^{१५} ॥ [७४*] सुरेस्त्रि-
 (163) रमलाख्यस्य सूनुः^{१६}स्त्रिरुमलाख्यः । बंद्चोवाप्नोते व-
 (164) र्त्तिमेका^{१७}आत्रेयगोत्रजः ॥ [७५*] बंद्चो भूतनाथस्य चिडिभट्ट-
 (165) स्य नंदनः । रामाभट्टा^{१८}प्नोते वृत्तिइयं गौतमगोत्रजः । [1 ७६*]
 (166) सूनु दे^{१९}वरुभट्टस्य बंद्चः काश्यपान्वयः । अत्रैका-

^१ Read श्रीकच्छे उवर^०, as the name in the text seems to have no meaning.

^२ Omit one श्रीसोम.

^३ Read °जसूनुचो^०.

^४ Read न्व.

^५ Read संभूतो.

^६ Read स.

^७ Read °सुचो^०.

^८ Read स.

^९ Read °नान्वयः.

^{१०} Read °भावनी.

^{११} Read राजसूनेवि (??). [वसंत्वाजि is correctly वसंतवाजिन्, the title of a Brahman; S. I. I., Vol. II, p. 519.—H. K. S.]

^{१२} Read तिप्ययो.

^{१३} Read ख्यो.

^{१४} Read °जावर्ध.

^{१५} Read यो.

^{१६} Omit viarga.

^{१७} Read °मेकामा^०.

^{१८} Read इ^०.

^{१९} Read दे.

- (167) मश्रुते वृत्ति¹ तिमाभट्टो महामतिः ॥ [७७*] श्रीनारसिंहभ-
 (168) दस्य नंदनः काश्यपान्वयः [1*] बंधूचो वैद्यनाथाख्यो
 (169) वृत्तिमेकामिहाश्रुते ॥ [७८*] बोधायनोपपणेभट्टो नारसिं-
 (170) ह्यध्वरोद्वजः² । अर्धवृत्तिमिहाप्रोति गौतमान्वयसंभवः [॥ ७९*]
 (171) मनोषो देवरेभट्टः³ श्रीनृसिंहध्वरोद्वजः² । बोधायनोश्रुते
 (172) वृत्ति³ सार्धकां गौतमान्वयः । [1 ८०*] सामकः⁴ श्रौडिभट्टस्य सूनुरा-
 (173) त्रेयगोत्रजः । अत्रैकामश्रुते वृत्ति देवरेभट्टनामकः । [1 ८१*] सूनुर्व-
 (174) रदभट्टस्य भारद्वाजान्वयोद्भवः । सुब्रह्मस्थान्वयोत्रैकां⁵
 (175) वृत्तिमाप्रोति बंधूचः । [1 ८२*] सूनुस्तिरुमलाभिख्यायज्वनो गौत-

Plate IV; Side ii.

- (176) मान्वयः । नारसिंहद्वयो⁶ त्रार्धवृत्तिं बोधायनोश्रुते । [1 ८३*] गौतमा-
 (177) न्वयसंभूतः⁶ स्तिमादीक्षितनंदनः । बोधायन⁷ श्रुते त्रार्धवृ-
 (178) त्तिं विठ⁸ लनामकः । [1 ८४*] नारायणात्मजो जामदग्न्य⁹ वत्सकु-
 (179) लोद्भवः । अर्धवृत्तिमिहाप्रोति संखरो बंधूचः शुधिः¹⁰ । [1 ८५*] बंधू-
 (180) चो गार्ग्यगोत्रस्य तिष्णभट्टस्य नंदनः¹¹ । अर्धवृत्तिमिहा-
 (181) प्रोति तिस्रयो धीमतां वरः । [1 ८६*] सूनुर्वरटु¹² भट्टस्य भारद्वाजा-
 (182) न्वयोद्भवः [1] याजुषो ऐरुभट्टाख्यो वृत्तिमेकामिहाश्रुते । [1 ८७*]
 भार-
 (183) द्वाजान्वयोद्भूतस्तिमावज्जलुनंदनः [1*] धीमान् वरदभट्टा-
 (184) ख्यो याजुषोत्रैकवृत्तिकः । [1 ८८*] सूनुर्वरदभट्टस्य श्रीवत्सान्वय-
 (185) संभवः । अर्धवृत्तिमिहाप्रोति सुराभट्टोत्र याजुषः । [1 ८९*] श्रीमहा-
 (186) लिंगभट्टस्य नंदनो वैकटेश्वरः । विश्वामित्रान्वयोत्रा-
 (187) र्धवृत्तिमाप्रोति बंधूचः । [1 ९०*] नंदनो मारभट्टस्य विश्वामित्रान्वयो-
 (188) द्भवः [1*] अर्धवृत्तिमिहाप्रोति बंधूचो जंनयाद्वयः । [1 ९१*] नंदनो
 गौरिभ-

¹ Read त्ति.

⁴ Omit *visarga*.

⁶ Omit *visarga*.

⁹ Read न्व.

¹² Read द.

² Read नारसिंहाध्वरोद्वजः.

^{4a} Read °स्थान्वयो.

⁷ Read नो.

¹⁰ Read बंधूचो. . सुधीः

⁸ Read त्ति.

⁶ Read °सिंहाध्वो.

⁹ Read द्वि.

¹¹ Read नंदनः.

- (189) दृश्य श्राडित्यान्वयशंभवः¹ । येन्नाभट्टाह्वयोत्रार्धवृत्तिमाप्नोति
 (190) याजुषः ।[। ८३*] सूरिस्तिरुमलाख्यस्य सूनः कौशिकगोत्रजः ।[*] श्रीविह²-
 (191) पाक्षभट्टाख्यो वृत्तिमेकामिहाप्नुते ।[। ८३*] लिंगाभट्टात्मजो धीमान् गौ-
 (192) तमान्वयसंभवः ।[*] सांदिभट्टाह्वयोत्रैकां वृत्तिं बोधायनोप्नुते ॥ [८४*]
 (193) काश्यपान्वयसंभूतो मंगाभट्टस्य नंदनः ।[*] कामाभट्टाह्वयोत्रा-
 (194) र्धवृत्तिमाप्नोति बंद्दिचः[.] ॥ [८५*] नंदनः चोडिभट्टस्य³ भारद्वा[जा *]नयोत्-
 (195) भवः । कोने[रि*]भट्टनामा च बंद्दी(हृ)चोत्रार्धवृत्तिकः[*] ॥ [८६*]
 नंदनोनंतभट्ट(ट्ट)-
 (196) स्य बंद्दचः काश्यपान्वयः । अर्धवृत्तिमिहाप्नोति सूरिस्तिरुमलाह्व-
 (197) यः ।[। ८७*] श्रीविद्यानिधिभट्टस्या⁴ नंदनः कौशिकान्वयः⁵ । तिस्र्याभट्टाह्वयो-
 (198) त्रार्धवृत्तिमाप्नोति बंद्दिचः ।[। ८८*] भारद्वाजान्वयश्र⁶रिरक्काभट्टतनूत्तम-
 (199) वः । वृत्तिमेकामवाप्नोति नागाभट्टा⁷त्र बंद्दिचः ।[। ८९*] सून⁸
 माधवभट्टस्य बंद्दि-
 (200) च[*] कापिलान्वयः । अर्धवृत्तिमिहाप्नोति वेदयो वेदशास्त्रवित् ।[। १००*]
 श्रीदी⁹वाक-
 (201) रभट्टस्य सूनुरेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामवैति या-
 (202) जुषः ।[। १०१*]

Plate V; Side i.

- (203) ¹⁰पुरीशेशिंगणप्याडिसीमांतर्वर्त्तितां .श्रितं । श्रीकौलपुत्रीरे अग-
 (204) रनामानं ¹¹ग्रामप्रासं च संश्रितं ।[। १०१*] अशु¹²तेद्रमहारायः क¹³डलाडिर्मही-
 (205) यसः । पट्टेदलाह्वयंमामां माममासमदानसु¹⁴दा ।[। १०३*] शाशनम-

¹ Omit *anuscāra* after *सुय* and read संभवः.

² Read *नन्दनश्रीडिभट्टस्य* and *नयोद्भवः*.

³ Read *०*.

⁴ Read *दि*.

⁵ Read *रय*.

⁶ Read *दी*.

⁷ The sense is not clear.

⁸ Read *ह*.

⁹ Read *कौशिक*.

¹⁰ Read *सुनुर्मा*.

¹¹ The right reading here would be something like this श्रीकौलपुत्रीरनामानं. The present reading makes no meaning. Nor does it agree with metrical requirements.

¹² Read *शु*.

¹³ Read *क*.

¹⁴ The latter part of the *pāda* is wrong and illegible. The right reading would be, judging from other plates of Vijayanagara kings, ग्रामवासमदानं सुदा. मामां at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for ०लाह्वयं ग्रामं.—H. K. S.]

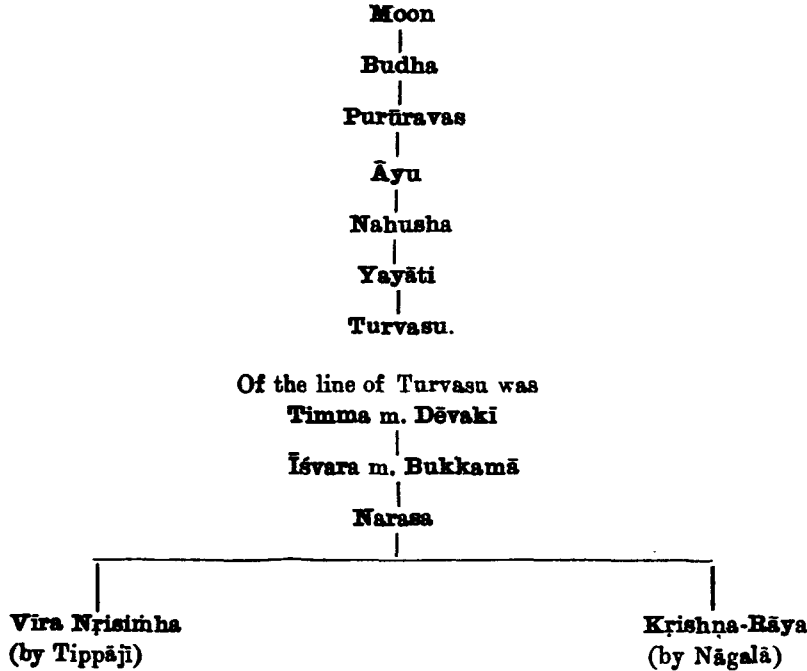
- (206) तिवल्लयाशनं तत्करदानस्य सापदानस्य । अशुतरायनृ-
 (207) पेंदोराननशोभाभिभूतपुंनंदो¹ ।[१०४*] अशुतेद्रमहाराययाशनेन²
 (208) सभापतः³ । अभाषो मद्दुसंदर्भं तदिदं तांत्रयासनं⁴ ।[१०५*] अश्व-
 तेंद्रमहारा-
 (209) ययासना⁷ मङ्गलातमजः । त्वष्टा श्रीवीरवाचार्या व्यसिञ्चक तांत्रया-
 (210) शनं⁸ ।[१०६*] स्वदत्तादि(हि)गचं पुष्पं परदत्तानपास्तं [१] परदत्ता-
 पहारिण स्वदत्तं
 (211) निष्पलं भवेत् ।[१०७*] येकेव⁹ भगिनी खोके सर्वेषामेव भूभुजा ।
 न भोज्या म ग¹⁰-
 (212) रगाद्या विष्वदत्त वसुंदरा¹¹ ।[१०८*] सदत्ता¹² परदत्तां वा यो
 हरेति वसुंदरा¹³ । षष्टि-
 (213) वंरुष¹⁴सहस्राणि विष्टायां जायते क्षिप्रि¹⁵ ।[१०९*] दानपाकन-
 योर्मध्ये दानात्रे¹⁶-
 (214) योनुपालनं [१*] दानात्मगमवाप्नोति¹⁷ पालनाद्वत्तं¹⁸ पदं ।[११०*]
 सामा¹⁹न्वोयं घ-
 (215) मंसतुं नृपांश्च²⁰ काले काले पालनीयोत्²¹ भवत्भिः । सर्वान्(१)नेता²²-
 (216) त्²³ भाविनः पार्थिवेद्रान् भूयो भूयो याचते रामचंद्रः ।[१११*]
 श्रीविरूपाक्ष

ABSTRACT OF CONTENTS.

Vv. 1-3. Invocation to Gaṇādhpati, Śambhu and the boar incarnation of Viṣṇu.

- ¹ Read °जासन, जासनसु, अशुत and पूर्येन्दीः.
² Read अशुतेन्द्र° and °जासनेन. ³ Read सभापतिः.
⁴ Read तात्र°. तात्र is the Dravidian form of the Sanskrit word ताव.
⁵ Read अश्व°. ⁶ Read नायकवात्मजः.
⁷ Read एकेव. ⁸ Read न क°. ⁹ Read त् तासुजासनं.
¹⁰ Read स्वदत्ता. ¹¹ Read वसुंधरा. ¹² Read विप्रदत्ता वसुंधरा.
¹³ Read वंरुष. The reading in the text is the Dravidian way of writing वंरुष.
¹⁴ Read क्षिप्रिः which is the Dravidian form of the Sans. क्षिप्रिः.
¹⁵ Read दानात्रे°. ¹⁶ Read दानात्स्वर्गन°. ¹⁷ Read °द्वयुतं.
¹⁸ Read ना. ¹⁹ Read °सेतुर्ध°. ²⁰ Omit त्.
²¹ & ²² Omit न after सर्वा and read °नेताम्.

Vv. 4-28. Trace the genealogy of the second Vijayanagara dynasty as far down as Achyuta which runs as follows :—



V. 29. After the departure to the other world of Kṛishṇa-Rāya his brother Achyuta-Rāya succeeded him on the throne.

Vv. 30-32. Describe the deeds of valour and greatness of Achyuta.

V. 33. The gifts of Achyuta at the holy shrines of Gokarna, Saṅgama, Chidambaram, Śopāndri, Viriñchi, Kāñchi, Kālahasti, and Kumbhaghōṣa.

Vv. 34-36. Praises of the king.

Vv. 37-39. In the Śaka year 1451 according to the Śālivāhana reckoning, in Virōdhin, in the Pushya month, on the Makara-Saṅkrama, on the 13th day of the dark half of the month, on Tuesday, on the banks of the Tuṅgabhadra, in the vicinity of Śrī-Virūpāksha, (the gift was made)

Vv. 40 and 41. To the great soul Rāmachandra-Dikshita, the best of Brāhmins, who very well deserved the gift of land, the son of Nāga-Bhaṭṭa, of the Yajus-śākhā,

Vv. 42-48. Of Kaḍalāḍi, the ornament of the province of Jayamkoṇḍachōḷa, situated in Paḍaviḍu-rājya, in Phalgunna-kōṭaka, in Virvaḷḷu-pattuka, in Paṅgala-nādu, on the west of Skandanadi, bordering on Kaṭṭagara, to the east of Pālapūr, to the south of Chīyanēndil, to the west of Haritālāmaṅgala and to the north of Sennāripāḍi.

Vv. 49-52. Describe the details of the contents in the village granted and also the terms of the grant, as generally occurring in other Vijayanagara grants.

Vv. 53 and 54. The village is divided into 110 *vrittis* and allotted in small portions to Brahmins of various *gōtras*, *sūtras*, etc.

Vv. 55-104. Give the names of the donees, their *gōtra*, *sūtra*, *śākhā* and the number of shares allotted to each.

Vv. 105 and 106. Give the names of the composer of the decree of Achyuta-Rāya and the engraver of the inscription as Sabhāpati and Virapāchārya.

Vv. 107-111. The admonitory verses above the signature Śrī Virūpāksha.

No. 23.—THE BANGARH GRANT OF MAHI-PALA I : THE 9TH YEAR.

By R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

This grant was discovered among some ruins called Ban Rāja's garh or Bangarh, in the Dinajpur District of the Presidency of Bengal, during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nṛsiṃha Charaṇa Nandī, Zamindār of Nawābbāzār in the same district. In 1886 Mr. Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājendra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A. F. R. Hoernle to the late Dr. F. Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892.¹ The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Baṅgiya Sāhitya Parishad by the late Mr. Nanda Kṛishṇa Basu, C.S., then Collector of Dinajpur. In the Bengali year 1305 (1898 A.D.) Bābū Nāgendra Nātha Vasu Prāchya-vidyā-mahārṇava Siddhānta-vāridhi re-edited the record in the Journal of the Baṅgiya-sāhitya-parishad.²

The new edition of the text was in no way an improved one, but on the contrary was disfigured by mistakes, though the author had the original plate before him. A fresh edition of the record, accompanied by a translation, was published in 1912 by Mr. Akshayakumāra Maitrēya in a book entitled *Gauḍa-lēkha-mālā*, in which the author collected all published records of the Pāla kings of Bengal.³ Though Mr. Maitrēya's translation is an excellent one, yet his version of the text was no improvement. It was a very careless copy of the text published by the late Dr. Kielhorn. The corrections made by Mr. Maitrēya are conjectural in the majority of cases, and he has taken Dr. Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Baṅgiya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgendra Nātha Vasu, who is the present owner of the plate. I obtained a loan of it from the same gentleman, and the new accompanying ink-impressions were prepared by Munshi Wāhid-ud-din Ahmad of the Archaeological Section, Indian Museum. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth. The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr. Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date. Dr. Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities. Bābū Nāgendra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out. Mr. Maitrēya has simply copied this statement without attempting to verify it. After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac-simile, when editing it either in English or in Bengali.

Like all other Pāla grants, this record also is incised on a single plate of copper, measuring $14\frac{1}{2}$ " by $12\frac{1}{4}$ ". It is surmounted by a highly wrought ornament, which was the seal of the Imperial Pālas. It is pointed at the top and bears in the centre a beaded circle with raised

¹ *Beng. Asiat. Soc.'s Jl.*, 1892, pt. 1, p. 77.² *Baṅgiya-sāhitya-parishat-patrikā*, Vol. V, p. 164.³ *Gauḍalēkhamālā*, Vol. I, p. 99.

rim, supported and surrounded by arabesque work. On the top of this circle is a conch (*śaṅkha*). Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-chakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king **Śrī-Mahipāla-Devasya** in raised letters, supported by arabesque work.

The plate bears sixty-two lines of writing, thirty-four on the first side and twenty-eight on the second. After the *Oṃ Svasti* in l. 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the **Pālas** from **Gō-pāla I.** to **Mahī-pāla I.** The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the *dūtaka* and the account of the mason, is in prose. The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record. In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa*. In one or two cases, on the other hand, *sa* is used in the place of *śa*; e.g. in *saila* and *sikhara* in l. 25. The doubling of consonants with a subscript or superscript *r* is rare, e.g. *Maittrīm* (l. 1), *-ātapattrā* (l. 10), *°tair=jjagatīm* (l. 11), *°yair=jjaladhī* (l. 15).

The characters of the inscription show well-developed Bengali forms in the initials of *a* and *u* among vowels and among consonants *ka*, *kha*, *ga*, *cha*, *dha*, *va*, and *ha*. The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A.D. In one case at least the complete Bengali form of *ja* is used, i.e. in *jivā* (l. 3). This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopārā inscription of Vijaya-sēna, which Bühler termed proto-Bengali, is in reality the fully developed Bengali alphabet. Final forms of *ma* and *na* are used, e.g. in *bhūbhṛitām* (l. 7) and *=guṇān* (l. 13). The sign of *avagraha* is inserted in the majority of cases. The language of the record is Sanskrit.

The inscription refers itself to the reign of the Emperor **Mahī-pāla I.** of Bengal, whose titles are *Paramēśvara*, *Parama-bhaṭṭāraka* and *Mahārājādhirāja*, and who mediated on the feet of the *Parama-saṅgata*, *Mahārājādhirāja Vigraha-pāla-dēva* (III.). It records the donation of the village of **Kuraṭa-pallikā**, with the exception of the **Chuṭa-pallikā**, in the **Gōkalikā maṇḍala** of the **Kōṭivarsha** *vishaya* of the **Puṇḍravardhana bhukti**, by the Emperor, after a bath in the Ganges on the occasion of the **Vishuva-saṁkrānti**, to a Brāhmaṇa named **Krishṇā-ditya-śarmman**, son of **Bhaṭṭa-putra Madhusūdana** and grandson of **Bhaṭṭa-putra Hrishikēsa**, who is an immigrant from the village of **Hastipada**, an inhabitant of the village of **Chāvaṭi**, of the **Parāsara gotra**, **Śakti**, **Vasishṭha** and **Parāsara pravara**, a student of **Vājasaneyin** branch of the **Yajur-vēda**, and well-versed in grammar (*vyākaraṇa*), logic (*tarka-vidyā*) and the sacred philosophy (*mīmāṃsā*). The grant was issued from the royal camp or residence of **Vilāsa-pura**, on the 12th day of **Phālguna** of the 9th year of the king's reign. The *dūtaka* of the grant was the minister (*mantrin*) **Bhaṭṭa Vāmana**. It was incised by the artisan (*śilpin*) **Mahīdhara**, son of **Vikramāditya**, an inhabitant of **Pōshali**. The **Āmagachhī** grant was incised by **Śasīdēva**, the son of this **Mahīdhara**. The record is here re-edited from the original.

TEXT.¹

[Metres: v. 1, *Sragdharā*; vv. 2-3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilaka*; v. 5, *Āryā*; v. 6, *Śārdūlavikrīḍita*; v. 7, *Vasantatilaka*; v. 8, *Sragdharā*; v. 9, *Indravajrā*; v. 10, *Vasantatilaka*; v. 11, *Mandākrāntā*; v. 12, *Mālinī*.]

¹ From the plates and impressions.

First side.

- 1 Ni¹ Ōm² Svasti | Maittrim kārūnya-ratna-pramudi-ni³
- 2 -tahridayaḥ prēyasīm sandadhānaḥ samyak-samvō(mbo)dhi-vi-
- 3 -dyā-sa(sa)rid-amala-jala-kshālīt-ājñāna-pañkaḥ | Ji-
- 4 -tvā yaḥ kāmakāri-prabhavam=abhibhavam sāsavat-
- 5 -m=prāpa śāntim sa śrīmān=lōkanāthō⁴ jayati Da-
- 6 -śa-va(ba)lō śnyās=cha Gōpāla-dēvaḥ ||[1*] Lakshmi-janma-ni-
- 7 -kētanam sa-makarō vōdhum kshamaḥ kshma-bharam paksha-chebhēda-bhayād-
- 8 upasthitavatām=ek-āśrayō bhū-bhritām | Maryādā-paripā-
- 9 -lan-aika-nirataḥ śaury-ālayō śmād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śri-
- 10 Dharmmapālō nripaḥ ||[2*] Rāmaśy=ēva
- 9 grīhita-satya=tapasas=tasy-ānurūpō guṇaiḥ Saumittirer=udapādi tulya-mahimā
- 10 Vāk-pāla-nām=ānujaḥ | Yaḥ śrīmān=na-
- 11 -ya-vikram-aika-vasatir=bhrātuh sthitāḥ śāsanē sūnyāḥ śatru-patākinibhir-akarōd-
- 12 -ek-ātapatirā diśaḥ ||[3*] Tasmā-
- 11 -d-upēndra-charitair=jagatīm punānaḥ putrō va(ba)bhūva vijayī Jayapāla-nāmā
- 12 Dharmma-dvishām śamayitā yudhi Dēvapālō yaḥ
- 12 pūrvvajē bhuvana-rājya-sukhāny-anaishit ||[4*] Śrīmān-Vigrahapālas=tat-sūnur-
- 13 Ajātaśatru-iva jātaḥ | Śatru-vanitā-prasādha-
- 13 -na-vilōpi-vimal-āsi-jala-dhāraḥ ||[5*] Dik-pālaiḥ kahiti-pālanāya dadhata[m] dēhē
- 14 vibhaktān-guṇān⁵ śrīmantañ-jana-
- 14 -yāmva(ba)bhūva tanayam Nārāyaṇam sa prabhum | Yaḥ kshōṇi-patibhiḥ
- 15 śiromaṇi-ruchā-ślisht-ānghri-pīṭh-ōpalam nyāyō-
- 15 -pāttam=alañchakāra charitaiḥ svair=ēva dharmm-āsanam ||[6*] Tōy-āśayair=jjaladhi-
- 16 mūla-gabhira-garbhair-ddēvālayaiś=cha
- 16 kula-bhūdhara-tulya-kakshaiḥ | Vikhyāta-kīrttir=abhavat=tanayaś=cha tasya Śri-
- 17 Rājyapāla iti madhyama-lōka-pālaḥ ||[7*] Tasmā-
- 17 -t-pūrvva-kshitidhrān=nidhir-iva mahasām Rāshtrakūṭ-ānvay-ēndōs-Tuṅgasy-ōttuṅga-
- 18 maulēr-dduhitari tanayō Bhāgya-dēvyām pra-
- 18 -sūtaḥ | Śrīmān Gōpāla-dēvaś-chiratarām-a[vanē]r-ēka-patnyā iv-aikō bhartā-
- 19 ābhūn=n-aika-ratna-dyuti-khachita-chatuh-sindhu-
- 19 chitr-āmsukāyāḥ ||[8*] Yam svāminam rāja-gupair-anūnam-āsēvatō chārutar-ānu-
- 20 raktā | Utsāha-mantra-prabhu-śakti-lakshmiḥ prithvīm sa-
- 20 -patnim=iva śīlayanti ||[9*] Tasmād=va(ba)bhūva savitur=vvasu-kōṭi-varshi kālēna
- 21 chandra iva Vigrahapāla-dēvaḥ | Nētra-priyē-
- 21 -ṇa vimalēna kalāmayēna yēn-ōditēna dalitō bhuvanasya tāpaḥ ||[10*] Dēśē
- 22 prāchi prachura-payasi svachchham-āpiya tō-
- 22 -yam svairam bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [|] Kṛi[tvā] sāndrai[r]=
- 23 mmar⁶ushu ja[ḍa]tām śikarair-abhra-tulyāḥ prālēy-ādrē-
- 23 -ḥ katakam-abhajan yasya sēnā-gajēndrāḥ ||[11*] Hata-sa[ka]la-vipakshaḥ saṅgarē
- 24 vā(bā)hu-darppād=anadhikṛita-viluptam rājam=ā-
- 24 -sādyā pitryam | Nihita-charaṇa-padmo bhū-[bhritām] mūrdhni [tasmād=a]bhavad-
- 24 avani-pālāḥ Śri-Mahipāla-dēvaḥ ||[12*] Sa kha-

¹ The first syllable of the word *śibaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records. See Kielhorn, *Journal Beng. As. Soc.*, 1892, p. 82, note 14.

² Expressed by a symbol.

³ See note 1.

⁴ Read *Śrīmāl-lōkanāthō*.

⁵ Read *ganaś-śri*.

⁶ *s-tarushu* in other plates.

- 25 -lu Bhāgīrathi-patha-pravarttamāna - [nānā] - vidha - nau - vāṭaka - sampādi[ta] - sēta-
va(ba)ndha-nihita-sai(sai)la-si(sī)khara-śrēṇī-vibhram[ā]-
26 -t | Niratīśya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakṣmī-samāravdha(bdha)-
-santata-jalada-samaya-sandēhāt |
27 Udicin-āṇēka-narapati-prābhṛitīkrit-āprā(a)mēya-haya-vāhinī-khara-khur-ōṭkhāta - dhūli-
dhūsarita-dig-antarā-
28 -lāt | Paramēśvara-sēvā-samāyāt-āśēsha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bhara-
namad-avanēh | Vīlā(P)sa-pura-samā-
29 -vāsita-śrīmaj-jaya-akandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vigrahapāla-
dēva-pād-ānudhyātāḥ para-
30 -mēśvaraḥ parama-bhaṭṭārakō Mahārājādhirājaḥ śrīman-Mahipāla-dēvaḥ kuśaḥ
śrī-Puṇḍravarddhana-bhuktaḥ | Kōṭīva-
31 -raha-vishayō | Gōkalikā-maṇḍal-āntahpāti-sva-samva(mba)ddh-āvachohhinna-
tal-ōpēta-Chūṭa-pallikā-varjita-Kuraṭa-palli-
32 -kā-grāmē | samu[pa*]-gat-āśēsha-rāja-puruṣhān | rāja-rājanyaka | rāja-putra |
rāj-āmātya | mahāsāndhivigrahi-
33 -ka | mahākṣhapatalika | mahāmātya | mahāsēnāpati | mahāpratihāra |
dauṣṣādhāsādhānika | mahā[da]ṇḍanā-
34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāśāparādhika
chaurōddharaṇika | dāṇḍika | dāṇḍapā-

Second side.

- 35 -ai(sī)ka | sau(sau)līka | gaulmika | kahētrapa | prā-
36 -ntapāla | kōṭṭapāla | aṭga[ra]kṣha | tadāyu-
37 -kta-viniyuktaka | hasty-aśv-ōshṭra-nau-va(ba)la-vyā-
38 -pṛitaka | kiśōra-vaḍavā-gō-ma[h]ish-āj-āvi-
39 -k-ādhyakṣha | dūtaprēṣhaṇika | gamāgamika |
40 abhitvaramāṇa | viśhayapati | grāmapati | Tarika | Gauḍa | Mālava | Khasa |
Hūṇa | Kulika | Karṇāṭa | Lāṭa |
41 chāṭa | bhaṭa | sēvak-ādīn | anyāśmēch-ākīrtitān rāja-pād-ōpajivinaḥ
prativāsinō vrā(brā)hmaṇ-ōttarāmēcha | mahatta-
42 -m-ōttama - kuṭumvi(mbi) - purōga - mēd - āndhra - chaṇḍālā - paryantān | yath - ārham
mānayati | vō(bō)dhayati | samādisati cha | Vidita-
43 -m-astu bhavatām | yath-ōpari-likhitō-yam grāmaḥ sva-simā-tṛiṇa-pūti¹-gōchara-
paryantaḥ sa-talaḥ | s-ōddēśaḥ s-āmra-ma-
44 -dhūkaḥ | sa-jala-sthalaḥ | sa-gartt-ōsharaḥ | sa-das-āpachāraḥ | sa-chaur-ōddharaṇaḥ |
parihṛita-sarvva-pīḍaḥ | s-chāṭa-
45 -bhaṭa-pravēśaḥ | akiñchid-grāhaḥ | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-
samētaḥ | bhūmi-chohhidra-nyā-
46 -yēna | ā-chandr-ārka-kahiti-sama-kālam | mātā-pitrōr-ātmanas-cha puṇya-yasō(sō)-
bhivṛiddhaye | Bhagavanām Vu(Bu)ddha-bhaṭṭāra-
47 -kam-uddīśya | Parāśara-sagōtrīya | Śakti | Vāsī(sī)shṭha | Parāśara-pravarīya
Yayur²-vāda-savra(bra)hmachāripō | Vāja[sanō*]-
48 -ya-śākḥ-ādhyāyinō | mīmāṇsā³-vyākaraṇa-tarkka-vidyā-vidō | Hastipada-grāma-
vinirgatāya | Chāvatī-grāma-vāstavyā-

¹ May also be read 'yāti.

² Read *sa*.

³ Read *Yajur*.

⁴ Read *mīmāṇsā*.

- 49 -ya Bhaṭṭaputra-Rishikēśa¹-pauṭrāya | Bhaṭṭaputra - Madhusūdana² - putrāya
Bhaṭṭaputra-Kṛishṇāditya-sarmanā³ | Viśuva⁴-saṁkrā-
- 50 -vantau⁵ vvidhivat⁶ | Gaṅgāyām snātvā śāsanikṛitya pradattō śmābbih | atō
bhavadbbih sarvvair=ēv=ānumantavya-
- 51 -m | bhāvibhir=api bhū-patibhū | bhūmēr=ddāca-phala-gauravāt | apaharaṇē cha
mahānaraka-pāta-bhayāt |
- 52 dānam=idam=anumōdy=ānupālaniyam | prativāsibhiś=cha kshētra-karaiḥ | ājñā-
śravaṇa-vidhēyibhūya yathā-kālām
- 53 samuchita-bhāga-bhōga-kara-hirany-ādi-pratyāy-ōpanayaḥ kārya iti || Samvat [9
Phā]lguṇa-dinē 12 bhavanti ch=ātra
- 54 dharm-ānuśāsināḥ ślōkāḥ || Va(ba)hubhir=vvasudhā dattā rājabbis=
Sagar-ādibhiḥ | Yasya ya[sya*] yadā bhūmis=tasya stasya⁷
- 55 tadā phalam ||[13*] Bhūmim yaḥ pratigrihṇāti yaś=cha bhūmim prayachchhati |
Ubhau tau puṇya-karmāṇau niyataṁ svargga-gāminau ||[14*]
- 56 Gām=ēkām svarṇam=ēkañ=cha (i) bhūmēr=apy=arddham=aṅgulam | Haran=narakam=
ayāti⁸ yāvad=ā-bhūta-saṁplavam ||[15*] Shashṭim⁹=varsha-sahasrā-
- 57 -ṇi svarggē mōdati bhūmi-daḥ | Ākshēptā ch=ānumantā cha tāny=ēva narakē
vasēt ||[16*] Sva-dattām mpara¹⁰-dattām vā yō harēta
- 58 vasundharām | Sa viśṭhāyām krimir¹¹=bhūtvā pīṭribhi[s*]=saha pachyatē ||[17*]
Sa[rvvā]n=ētān bhāvinaḥ pāṭhiv=ēndrān bhūyō bhū-
- 59 -yaḥ prārthayaty=ēsha Rāmaḥ | Sāmānyō=yam dharmma-sē(sē)tur=nnṛipāṇām
kāle kāle pālaniyō bhavadbbih ||[18*] Iti kamala-da-
- 60 -l-āmvu(mbū)-vi(bi)ndu-lōlām śriyam=anuchintya manushya-jivitañ=cha | Sakalam=
idam=udāhṛitañ=cha vu(bu)ddhvā na hi puruṣaiḥ para-kīrtta-
- 61 -yō vilōpyaḥ ||[19*] Śrī-Mahipāla-dēvēna dvija-śrēṣṭh-ōpapādītē | Bhaṭṭa-Śrī-
Vāmanō mantri śāsanē dūtakaḥ kṛitaḥ ||[20*]
- 62 Pōshali-grāma-niryāta-Vikramāditya-śununā¹² | Idam śāsanam=utkirṇam Śrī-
Mahidhara-śilpinā ||[21*]

TRANSLATION.

V. 1. Om Hail ! Victory to the illustrious Gopāla-dēva, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Daśabala (Buddha), who with his heart expanded by the jewel of compassion held Maitri to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i.e. Māra).

¹ Read *Hrishikēśa*.⁴ Read *Viśuva*.⁷ Read *tasya*.¹⁰ Read *para*.² Read *Madhusūdana*.⁶ The *va* is superfluous.⁸ Read *ayāti*.¹¹ Read *krimir*.³ Read *sarmanā*.⁵ Read *vidhivat*.⁹ There is a superfluous *anuvāra* over the *m*.¹² Read *śununā*.



गणपतयमहि
 नमःस्तुते नमो
 विनाशकवदहः
 यद्यथाहृदये दशाभ्यु
 नाहर्मात्राज्या
 तालवन्नीलकीर्णा

[illegible]

36 ॐ नमो भगवते वासुदेवाय ॥ ३६ ॥
 ३८ यत्किञ्चिदपि कुरुते ॥ ३८ ॥
 ४० यत्किञ्चिदपि कुरुते ॥ ४० ॥
 ४२ यत्किञ्चिदपि कुरुते ॥ ४२ ॥
 ४४ यत्किञ्चिदपि कुरुते ॥ ४४ ॥
 ४६ यत्किञ्चिदपि कुरुते ॥ ४६ ॥
 ४८ यत्किञ्चिदपि कुरुते ॥ ४८ ॥
 ५० यत्किञ्चिदपि कुरुते ॥ ५० ॥
 ५२ यत्किञ्चिदपि कुरुते ॥ ५२ ॥
 ५४ यत्किञ्चिदपि कुरुते ॥ ५४ ॥
 ५६ यत्किञ्चिदपि कुरुते ॥ ५६ ॥
 ५८ यत्किञ्चिदपि कुरुते ॥ ५८ ॥
 ६० यत्किञ्चिदपि कुरुते ॥ ६० ॥
 ६२ यत्किञ्चिदपि कुरुते ॥ ६२ ॥

V. 2. From him was born the king **Dharmmapāla**, whose grandeur mocked the charm of the Ocean of Milk, whose place of birth was the same as that of Lakshmi¹ (or who was the place of the birth of Lakshmi), who exacted the payment of revenue (*kara*) evenly, (or who was full of crocodiles, "*makaras*"), who was capable of bearing the weight of the world, (or who was capable of bearing the maintainer of the Earth, i.e. *Vishṇu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by *Indra*), who was intently engaged in maintaining the dignity (of the social orders) (or which was intently engaged in maintaining boundaries) (and) who was the receptacle of valour (or who was the home of the rays of the sun).

V. 3. To him, who had taken the vow of truth like *Rāma*, was born a younger brother, like him in virtues, named **Vākpāla**, who was the equal of *Saumitri* (i.e. *Lakshmana*) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points of the banners of the enemies and brought them (i.e. the cardinal points) under a single umbrella.

V. 4. From him was born a victorious son, named **Jayapāla**, who, purifying the world by his deeds, which were like that of *Upendra* (*Vishṇu*) and vanquishing the enemies of religion in battle, made his elder brother **Dēvapāla** enjoy the happiness of having the world for his kingdom.

V. 5. His son, the illustrious **Vigrahapāla**, was born like *Ajātaśatru* (*Yudhisṭhira*), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies.

V. 6. He begot a son, the illustrious Lord **Nārāyaṇa**, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels.

V. 7. His son was the illustrious **Rājyapāla**, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V. 8. As from the eastern mountains the Sun, so from him, in the womb of **Bhāgya-dēvi**, the daughter of the high-crested **Tuṅga**, the moon of the **Rāshṭrakūṭa** family, was born a son, the ocean of lustre, the illustrious **Gōpāla-dēva** (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment.

V. 9. Lakshmi, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti*, i.e. *kṛṣha*, *danḍa* and *bala*²), keeping the earth pleased (just as a good-natured lady keeps well-pleased) her co-wife served her husband (**Gōpāla**), who was not lacking in kingly virtues, with ever-increasing charm and devotion.

V. 10. As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time **Vigrahapāla-dēva**, the scatterer of innumerable riches. By his rise (or birth), who was pleasing to the eyes on account of personal beauty (or by his soft rays), who

¹ This refers to the descent of the Pāla kings from the Sea (cf. Pālas of Bengal, *Mem. B. A. S.*, Vol. I, p. 46). This fact is based on the *Rāmacharita* of Sandhyākaranandin, published by Mahāmahōpādhyāya Hara Prasad Sāstri (*Mem. B. A. S.*, Vol. III, I, 3-4).

² This explanation is based on *Amarakōśa* 2, VIII. 19, quoted by Mr. Akshaya Kumāra Maitreya in his *Gauḍalēkhamālā*, p. 99, note.

was pure, (or spotless), who was learned in the (sixty-four) arts (*kalās*) (or who was formed of sixteen parts, i.e. *kalās*), were annihilated the sufferings of the world (or the heat of the earth caused by sunshine).

V. 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Maru lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālāyādri*).

V. 12. From him was born, the protector of the earth, the illustrious Mahipāla-dēva, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings.

Ll. 24-62. From the illustrious (and) victorious camp (pitched) at Vilāsapura, where the illusion of the Sētabandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water-craft of various kinds proceeding along the path of the Bhāgirathi; where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season; where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the Paramāśvara, Paramabhāṭṭāraka, great king of kings, the illustrious Mahipāla-dēva, who meditated on the feet of the illustrious Vighrahpāla-dēva, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of Kurāṭa-pallika with the exception of Chūṭa-pallikā with the low ground (*tala*) which belongs to the personal (royal) domain, in the maṇḍala of Gōkalikā, in the viśhaya of Kōṭivārsha, in the Puṇḍravardhana bhukti, all royal officers assembled (here follows names of officers, 11. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakṣas*), the neighbouring Brāhmaṇas and others, Mahattamas and other families down to Mēdas, Andhras and Chaṇḍālas, "Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of bhūmi-chchhidra, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the Vishuva Saṁkrānti, to the Bhaṭṭaputra Kṛishṇāditya-śarman, son of the Bhaṭṭaputra Madhusūdana, grandson of the Bhaṭṭaputra Hṛishikēśa, an inhabitant of the village of Chāvaṭi, an emigrant from the village of Hastipada, (who is) well versed in religious law (*Mīmāṃsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara gōtra, whose pravaras are Śakti, Vasishṭha and Parāśara, (here follows a valedictory sentence in prose). In the year 9 on the 12th day of Phālguna (here follows 5 of the usual valedictory verses)" For this grant given to the best of the twice-born, by the illustrious Mahipāla-dēva, the counsellor Bhaṭṭa Śrī-Vāmana was selected as the dātaka (20). This grant was incised by the artisan, the illustrious Mahidhara, son of Vikramāditya of the village of Pōshali (21).

No. 24.—PENUKONDA PLATES OF MADHAVA II (III).

By LEWIS RICE, C.I.E.

These plates are of special interest as being an admittedly genuine record of the early Gaṅga kings of Gaṅgavāḍi, or Mysore. They were brought to notice by Rao Sahib H. Kṛishṇa Śāstri in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukoṇḍa, or, more correctly, Penugoṇḍa, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a *purōhit* of Penugoṇḍa, named Ādem-Bhaṭṭa, for a very long time, his ancestors being hereditary *purōhita* of the place. They were produced for examination by the *Karṇam* Venkatarayappa of Kanchasamudram in the Hindupur tāluq.

There are three plates, of which the two outer ones are engraved on the inner sides only. Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation.¹ The characters are of an ornamental type and well formed, similar to those used in the best engraved Gaṅga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly $\frac{1}{4}$ " in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *mati* (l. 4) the *ma* is formed like *che*; and in the word *dushkham* (l. 18) an *m* has been put for *sh* [or for the *jīhvā-mūlīya*.—Ed.], but these two letters closely resemble one another. According to Mr. Kṛishṇa Śāstri—"The plates measure roughly $8\frac{1}{2}$ " by $2\frac{1}{8}$ ", and are strung on an oval ring, whose major and minor axes are $2\frac{1}{8}$ " and $2\frac{1}{4}$ " respectively. The edges of the ring are secured at the bottom of a circular seal, $1\frac{1}{4}$ " in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks. The ring was not out when the plates were placed in my hands. The plates, ring and seal weigh 83 *tola*s."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Gaṅga kings, from Koṅgaṇivarman (the first of the line), here spelt Koṅkaṇivarman, which is a Tamil form,² to Mādharma II,³ and announces a grant by the latter, to a Brahman named Kumāraśarmaṇ, of 65 paddy fields, having a sowing capacity of 27 *khaṇḍukas*, below the big tank of Paruvi in the Paruvi *riṣhaya*. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya.

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Parivi is mentioned in early inscriptions as the capital of the Bāpas; and in the time of the Chōla king Rājaraṇa I it was the chief place of the Parivai *nāḍu* in the Nūlambapāḍi (i.e. Nūlambavāḍi) district.

Dr. Fleet's opinion of the plates was as follows:—"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout My conclusions about it are that we have here at last a genuine early Gaṅga record, and that on the palaeographic evidence A.D. 475 seems a very good date for it."

¹ The impressions were sent to me by Mr. Kṛishṇa Śāstri, with a request that I should publish the inscription in the *Epigraphia Indica*. But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him. He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther. Hence, by the courtesy of the Editor, I have undertaken the task.

² The Benḍigāṇhaḷḷ plates have both forms.

³ More properly Mādharma III, as the original Koṅgaṇivarman was also named Mādharma. But I retain II in order to be in conformity with the heading given to the facsimile.

In its description of the kings it follows, with slight variations, that given in the majority of the Gaṅga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c. 240 to 939 A.D. (see list herewith). From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with.

The pedigree as here given is as follows:—

Koṅkaṇivarman *dharma-mahādhirāja*,
 (of the Jāhnavēya (Gaṅga) *kula*, and Kāṇvāyana *gōtra*).
 |
 Mādhava *mahādhirāja*.
 |
 Gaṅga-rāja Āyyavarman,
 (installed by Simhavarman *mahārāja*, the Indra of the Pallava *kula*).
 |
 Mādhava *mahādhirāja* (of the Gaṅgas).
 |
 Simhavarman,
 (Banner of the Gāṅgēya-vaṁśa),
 (installed by Skandavarman *mahārāja* of the Pallavas).

As regards the two first steps all the Gaṅga plates are in agreement. But a Nagar stone inscription¹ informs us that Koṅkaṇivarman's name was Mādhava (I), the younger of two brothers, Daḍiga and Mādhava,² and that Mādhava (II), Kiriya Mādhava, was the son of Daḍiga, with whom the succession continues. In some plates Mādhava appears as Mādhavarman. The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarmā. But in the Beṇḍigānhalī plates we have Kṛṣṇavarman (with the prefix Śrī-vijaya, apparently only complimentary); and here we have Āyyavarman (equivalent to Āryavarman). These are all variants of the same name Harivarman; for Kṛṣṇa is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari. It is with the fourth king that a discrepancy arises, when compared with the whole run of plates. For they with one accord give his name as Viṣṇugōpa (in the Kaḍagattūr plates Viṣṇukōpa, and in the Ganjam plates³ Biṣṇugōpa) and then bring in his son as Mādhava (III). The testimony of all the records being uniform as to Viṣṇugōpa at this point, his omission in the present plates has to be accounted for. With regard to his successor being Mādhava, there is no dispute; but he is distinguished in some cases as Taḍaṅgāla Mādhava (perhaps owing to a limp in his gait), and one record⁴ makes him Viṣṇugōpa's grandson, which may be correct and indicate that his actual father did not reign.

The most conspicuous occurrence of the name Viṣṇugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Viṣṇugōpa of Kāñchi. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions⁴ Viṣṇugōpa is mentioned along with Skandavarman and Simhavarman, who appear in the present record as being connected in a special manner with the Gaṅgas. But we here get no help from this source to explain the exclusion of Viṣṇugōpa.

¹ *EC*, VIII, No. 35.

² Dr. Fleet was disposed to combine them into one, named Daḍiga-Mādhava; but the dual form—*taṭ-sutaṭ Daḍiga-Mādhava-nāmadhēya*—shows that they were two, said to be a Rāma and Lakṣmaṇa.

³ *EC*, VII, Sh. 4.

⁴ *IA*, V, 50, 154.

Now all the Gaṅga plates describe Viṣṇugōpa in the same way,—as ‘devoted to the worship of the twice-born, gurus and gods,’ or ‘gurus, cows and Brāhman.’ Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Viṣṇugōpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase ‘devoted to the worship of gods, twice-born and gurus,’ with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava; on the other hand, it is the distinctive characteristic of Viṣṇugōpa, and of no other. It is evident then, I think, that Viṣṇugōpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava. Viṣṇugōpa thus dropped out.

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gaṅgas, which is the novel feature of this record. Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishikta*) by Pallava kings, and this function¹ is described as performed *yathārham*, which may merely mean ‘in due form,’ or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gaṅgas on their throne. Though, occurring as it does in a Gaṅga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son. The only instances in which we find anything of the kind in connexion with the Gaṅgas are in the Sirigunda stone,² which says that Nirvinita’s (i.e. Avinita’s) younger son obtained the Koṅgaṇi crown from the Pallava and Rāshtrakūṭa kings (superseding the rightful heir)—this was in the latter half of the 5th century: and in the early part of the 9th century, Śivamāra-Saigoṭṭa, on his release from captivity, was crowned by the Rāshtrakūṭa and Pallava kings³ with their own hands. We gather, therefore, that the Pallavas laid claim to be overlords of the Gaṅgas; but, if so, they only asserted the claim on rare occasions. Certain it is that no such relation is mentioned in any other Gaṅga grants as it is in this. It may be noted that in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,⁴ they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the quasi-dependent kings ordinarily follow their own course unimpeded.

We are here told that Āryyavarman was installed by the Pallava king Simhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Simhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Viravarman, his son Skandavarman, and his son Viṣṇugōpavarman or Viṣṇugōpa. The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Simhavarman, who may have been his elder brother or his uncle and the ruling sovereign. The second grant goes on to Simhavarman, the son of Viṣṇugōpa. He may be the Simhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Simhavarman, as here required. There are no precise dates that can be given for these kings; but undoubtedly they belong to the 4th century.⁵

¹ Sprinkling with consecrated water. Goldstücker, in the Dictionary he began, has 25 columns on the subject.

² *EC*, VI, Cm 50.

³ *Id.* IV, Yd 60; IX, Nl 60.

⁴ *Id.* VII, Sk 176; *EI*, VIII, 24.

⁵ A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century. But this seems to be merely an echo of the earlier genealogy in the grants above referred to. See Kielhorn’s remarks on the subject in *EI*, III, 144. Also the list in *IA*, VIII, 280.

We have seen already that the Pallava Vishnugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,¹ like the Gaṅga Vishnugōpa, to have 'honoured the gods, twice-born, gurus and old men.' Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Gaṅga Vishnugōpa's father, is found applied to Samudra-gupta.² The prefix *Śrī-vijaya* to the name of Krishnavarman, the equivalent of Harivarman, is chiefly used in connexion with the Gaṅga-Pallavas, who, though Pallavas, claimed descent from Koṅgaṇi, the first Gaṅga. Mādhava (III), again, married the sister of the Kadamba king whose name was Krishnavarman, and she was probably a daughter of the Kadamba king Kākusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lōkavibhāga*, has been discovered by the Mysore Archæological Department (see the Reports for 1909 and 1910), treating of Jaina cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Simha-sūri (or Simha-sūra) produced the work in a translation (? from Prākṛit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pāṭalika in the Pāṇa-rāshṭra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Simhavarman, the lord of Kāñchi, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record; but Śaka dates of such early period are looked upon with suspicion. Dr. Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof. Śasipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Simhavarman began to reign in Kāñchi in 436. As regards the Simhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390; but he must have lived to c. 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident; and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Simhavarman was a recurring one among the Pallavas of the period. Pāṭalika, the village in which Sarvanandin made his copy, may be Pāṭalipura, in the South Arcot District. The *Periya-purāṇam* makes it the seat of a large Jaina monastery in the 7th century. Pāṇa-rāshṭra is no doubt the territory of the Bāṇa kings.

TEXT.

1b

- 1 Jitam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmalavyōma-bhā-
- 2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dāruṇ-āri-gaṇa-vidharaṇ-ōpa-

Svasti

¹ *IA*, V, 51.

² *GI*, No. 4, p. 27; No. 13, p. 54. "One of the habitual expressions applied always and only to Samudra-gupta," p. 14.

[illegible][illegible]

- 3 labdha-vraṇa-bhūṣaṇasya Kāṇvāyana-sa-gōtrasya śrīmat-Koṇkaṇivarmma-dharma-
mahādhīrājasya pu-
4 trasya pitur-anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhigama-praṇīta-chēti¹-viś-
shasya nīti-śāstra-
5 sya vaktrī-prayōktrī-kuśalasya samyak-prajā-pālana-mātr-ādhigata-rājya-prayōjanasya
śrīmat(n)-Mā

IIa

- 6 dhava-mahādhīrājasya tasya putrasya anēka-yuddh-ōpalabdha-vraṇa-vibhūṣita-
śarīrasya nānā-
7 śāstr-ētiḥāsa-purāṇa-tatva-jñasya śrī-Pallava-kul-ēndrēṇa Simhavarmma-mahārājēṇa
yathārham=a-
8 bhishikṭasya Gaṅga-rājasya Āyyavarmmaṇaḥ putrēṇa pitrī-paitāmāh(ha)-guṇa-sam-
yuktēṇa dēva-
9 dvijāti-guru-pūjana-tatparēṇa dharm-ābhyāsa-kṛita-matinā sva-bāhu-viry-ārjjita-
rājya-vibhavēṇa
10 Gāṅgēya-vamśa-dhvajēṇa sva-vamśa-kramāgata-rājya-praṇītēṇa Pallavānām śrī-
Skandavarmma-mahā-

IIb

- 11 rājēṇa yathārham=abhishikṭēṇa Gaṅgānām=Mādhava-mahādhīrājēṇa śrī-Simhavar-
mmaṇḥ Brāhma-
12 nāya Vatsa-sa-gōtrāya Taittirīya-charaṇāya Kumārasarmmaṇē yama-niyama-tapa[s²]-
13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmarthyāya ādāna-prati-
grahā-
14 ya Chaitra-māsyaṁ tithau paurṇamāsyaṁ Paruvi-vishayē Paruvi-mahā-taṭṭa
k-ādhasat Karmmaṭuva-kshē-
15 trē pañcha-shashṭi-kēdārāḥ saptaviṁśat-khaṇḍuka 7āpāḥ brahma-dēya-kramēṇ-ādbhiḥ
pradāttāḥ

IIIa

- 16 yo=sya hartā sa pañcha-mahāpātaka-samyukto bhavati || api=ch-ātra Manu-
gitāḥ ślōkāḥ [1*]
17 bahubhir=vvasundhā bhuktā rājabhis=Sagarādibhiḥ [1*] yasya yasya yadā bhūmis-
tasya tasya tadā phalam [1*]
18 svan=dātum sumahachohhakyān=dushkham²=any-ārttha-pālanam [1*] dānam vā
pālanam vēti dānāch=chhrēyo=nupālanam [1*]
19 svadattām=paradattām vā yō harēta vasundharām [1*] shashtīm varsha-sahasrāpi
ghōrē tamasi varttatē [1*]
20 iti suvarṇnakār-Āryya-putrēṇa Apāpēṇa likhitasya=tāmra-paṭṭikā

TRANSLATION.

(Line 1) Ōm.³ Be it well.⁴ Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

¹ Read *mati*.

² Appears as *dumkham* [*duḥkham*?—Ed.] in the original.

³ The spiral symbol here is supposed to represent this sacred syllable.

⁴ This word *Seasti* is in the margin, midway between lines 2 and 3.

A sun illumining the clear firmament of the Jāhnavi (or Gaṅga) *kula*, possessed of a territory of good people which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana *gōtra*, was His Majesty Koṅkaṇivarman *dharma-mahādhirāja*.

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty Mādhava *mahādhirāja*.

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras*, *Itihāsas* and *Purāṇas*, duly installed by the Indra of the Pallava *kula*, Simhavarman *mahārāja*,—was the Gaṅga-rāja Āyyavarman.

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmaṇs and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāṅgēya-vaṁśa, having acquired the kingdom descended in his own family, being duly installed by śrī-Skandavarman *mahārāja* of the Pallavas—Mādhava *mahādhirāja* of the Gaṅgas, śrī-Simhavarman—to the Brāhmaṇ, of the Vatsa *gōtra* and Taittiriya *charaṇa*, Kumāraśarman, proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —on the full-moon day in the month Chaitra, were given, in the form of a Brāhmaṇ gift in the Karmaṭuva *kshētra*, situated below the great Paruvi lake in the Paruvi *vishaya*, sixty-five fields, sowing twenty-seven *khaṇḍuku* (of seed).

(Line 16) Whoso takes away this becomes guilty of the five great sins. As to this also there are the *ślōkas* uttered by Manu :—By many kings has the earth been enjoyed, Sagara and others. Whosoever at any time is the land, his is then the fruit. To make a gift oneself is very easy ; difficult the protection of another's. Of giving or protecting, than giving more excellent is protecting. Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years.

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son Apāpa. Ōm.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates.	Reference.	DATE.			King or Ruler.	Donee.	Engraver.	REMARKS.
				Saka.	Regnal.	A.D.				
1	Nandi (1)	3	MAR, 1914	...	...	c. 240	Mādhava (II)	Brāhman	Śrīpāla	.....
2	Bepdiganhalli	4	" 1915	...	1	...	Krishnavarman	"	Mātrivarman	.....
3	Tanjore	3	IA, viii, 212	169	...	247	Arivarmān	"	Viśvakarma- Āchārya.	.....
4	Tagadūr	3	EC, iii, Nj 122	188	...	? 286	Harivarman	Gāvūṇḍa	.....	.....
5	(Mudiyasūr)	5	" x, Mb 157; IA, xv, 172.	261 (Bāpa)	23	398	"	.....	Nandivarman- Āchārya.	Inscribed on back of Pl. 1 of this Bāpa grant and effaced. Pl. 5 is blank.
6	Tāgarti	3	" vii, SE 53; IA, vii, 172.	p 279	...	p 367	Tadagāla Mādhava (III)	Gavūṇḍa	.....	At first called the Harihara plates.
7	Nopamāngala (1)	3	" x, Mr 78	...	13	c. 370	Mādhavarman	Jain temple	.....	...
8	Melekoṭe	5	MAR, 1910	...	...	c. 390	"	Buddhist	Chārudatta	Pl. 2 missing.
9	Penugonḍa	3	MER, 1914; JRAS, 1915.	...	...	c. 400	Mādhava (III); Sinha- varman.	Brāhman	Apāpa	A genuine Gaṅga grant of p. c. 475 (Fleet).
10	Nopamāngala (2)	4	EC, x, Mr 72	...	1	c. 430	Koṅgaṇivarman (Avinīta).	Jain temple	Māriṣeṇa	.....
11	Śrīngēri	5	MAR, 1916	...	2	431	Koṅgaṇivarman (Avinīta).	Brāhman	Pāpāra	.....
12	"	...	" "	...	...	...	Senior Queen	"	.....	Follows, on Pl. 5.
13	Bangalore Resi- dency.	6	" 1911	...	25	455	Koṅgaṇi (Avinīta)	"	Mārgi	Pl. 2 missing: Pl. 5 may belong to an- other grant (see MAR, 1911, para. 72).
14	Mallāghalli (1)	3	EC, ix, DB 67; IA, v, 136.	...	29	459	" ( " )	"	.....	.....

LIST of GANGA copper-plate INSCRIPTIONS.

No.	Name.	No. of plates.	Reference.	DATE.		-King or Ruler.	Donee.	Engraver.	REMARKS.
				Śaka. Regnal.	A.D.				
15	Morkāra . . .	3	EC, i, Cg 1, IA, i, 362	888	...	Koṅgaṇi (Avinīta)	Jain temple	Viśvakarman	Grant by Akālavaraḥ's <i>manirīn</i> .
16	Bangalore Museum	5	" ix, Rn 141	...	3	" (Durvinīta)	Brāhmaṇ .	...	Pl. 5 missing.
17	Kadagattūr . .	5	" xii, Mi 110	...	4	" (")	" .	Chakkana	At first called the Madagiri plates.
18	Uttanūr (1) . .	5	MAR, 1916	...	20	Durvinīta . .	48 Brāhmins	Koṅgaṇi Pen- daṭṭāra.	.....
19	Uttanūr (2) . .	5	" 1917	...	20	" . . .	80 "	"	.....
20	Mallahalli (3) .	5	EC, x, DB 68; IA, v, 188.	...	35	Koṅgaṇi- vinīta.	Brāhmaṇ	"	.....
21	Gummarēddipura .	5	MAR, 1912	...	40	Durvinīta . .	"	Koṅgaṇi Pen- daṭṭakāra.	.....
22	Hebbūr . . .	6	EC, xli, Tm 23	...	c. 690	Nava-Kāma (Śivamāra)	?	.....	Pl. 3 and 5 missing.
23	Hallegere . . .	5	" iii, Md 118	685	34	Prithivi Koṅgaṇi Śivamāra.	Brāhmaṇ .	Viśvakarma- Āchārya.	Grant by request of the two sons of the Pallava <i>yuearāja</i> .
24	British Museum .	7	IA, xiv, 229	...	c. 720	Nava-Kāma . .	"	.....	Grant by Ereganga.
25	Nandi (3) . . .	3	MAR, 1914	...	3	Prithivi Koṅgaṇi (Śri- puruṣa).	"	.....	King has the title of Raṇabhājana.
26	Sargūr . . .	5	EC, iv, Hg 4	...	...	Prithivi Koṅgaṇi (Śri- puruṣa).	12 Brāhmins	Kuṇṭ-Āchārya .	.....
27	Kondajji Agrahāra	5	MAR, 1907	...	7	Śripuruṣa . .	Brāhmaṇ .	Viśvakarma- Āchārya.	Raṇavikramarasa (Vijaya- yādyā), governing (? Keregoḷ) <i>nād</i> .
28	Jāvali . . .	6	EC, vi, Mg 86	672	25	Prithivi Koṅgaṇi Śri- puruṣa.	"	Viśvakarma- Āchārya.	.....

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JBAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archaeological Report*; MER, *Madras Epigraphical Report*.

LIST of GANGA copper-plate INSCRIPTIONS.

No.	Name.	No. of plates.	Reference.	DATE.		King or Ruler.	Donee.	Engraver.	REMARKS.
				Śaka.	Regnal.				
					A. D.				
29	Isāmpūr . . .	5	EL, xii, 49 . . .	...	30	Prithivi Kōngapi Śrī-purusha.	Brāhman .	.....	Grant by Vijayāditya when at Asandi.
30	Hoār . . .	5	EC, x, Gd 47; Mad-JsCL, 1878.	684	...	" "	"	Viśvakarman .	.....
31	Dēvarhāṭṭi . . .	6	" iv, Ng 85; IA, ii, 156, 370.	698	50	" "	Jain temple .	Viśvakarman- Āchārya.	At first called the Nāgamāṅgala plates.
32	Maṇṇe (1) . . .	7	" ix, Nl 60 . . .	719	...	Mārasinhā Lōka-Trinētra Yūnarāja.	"	Viśvakarman- Āchārya.	.....
33	G-njām . . .	5	" iv, Sr 160 . . .	...	c. 800	Mārasingha Ereyappa Lōka-Trinētra Yūnarāja.	Brāhman .	...	With his permission, grant by a Pallava.
34	Chik-Ballāpur . . .	3	MAR, 1914 . . .	...	17	Jayakēja Dattiya .	Śiva temple .	.....	The date is that of the Rāstrakūṭa Prabhūtavarsha Jagat-tunga.
35	Maṇṇe (2) . . .	5	" 1910 . . .	750	13	Satyavākya Kōngapi-varman Rājāmalla.	Brāhman .	Madhurōvajha .	.....
36	Galiçekere . . .	5	EC, iv, Yd 60 . . .	...	c. 860	Rapavikramayya (Nikimarga I).	"	Mārikēṣi . .	.....
37	Narāṣpura . . .	7	" v, Kl 90 . . .	824	...	Rājāmalla Satyavākya .	Jain temple .	.....	.....
38	Gaṭṭavādipura . . .	9	" xii, Nj 369 . . .	826	...	Rājāmalla Satyavākya and Nitimarga (Ereyappa).	Brāhman .	Viśvakarman .	Pl. 1 and 3 missing.
39	Saṭṭi . . .	5	EL, iii, 164 . . .	860	...	Būtuga Nanniya Gaṅga	Jain temple .	.....	Date may be 988.

EC, *Epigraphia Carnatica*; EL, *Epigraphia Indica*; IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archaeological Report*; MER, *Madras Epigraphical Report*.

This array of documents provides us with the inscriptional chronicles of the Gaṅga kings of Gaṅgavāḍi, or Mysore. They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr. Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Gaṅga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr. Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded.

As regards the palæography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr. Fleet does at the year 804, for instance, and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Gaṅga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.¹

It might seem desirable here to recapitulate the history of the Gaṅgas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work '*Mysore and Coorg from the Inscriptions*' and to my revised edition of *Coorg Inscriptions* in the New Imperial Series of the Archaeological Survey of India.

¹ There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine.' He even saw nothing strange in writing to me—'If you will only give up the Gaṅgas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere. For Canon Isaac Taylor, in his book '*The Alphabet*,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription. Mr. Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a bore!

No. 25.—THE KANUMA GRANT OF SADASIYA-RAYA : SAKA 1470.

By S. V. VISWANATHA, M.A., MANNARGUDI.

The inscription is on **five copper-plates**, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112.

The plates measure $10\frac{1}{2}$ in. by $7\frac{1}{2}$ in., except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of .6 in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archæological Superintendent for Epigraphy, Madras :—

“The plates are strung together on a circular ring of the same metal, which is 3” in diameter and about $1\frac{1}{4}$ ” in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about $1\frac{1}{4}$ ”. The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals: (1) *Top-row*: the crescent to the proper right and the sun to the left; (2) *Middle-row*: a boar standing on a platform and facing the proper right with a dagger in its front, pointing downwards; and (3) *bottom*: a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas.”

The language of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos. 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The characters are Nandināgarī, except in the case of the signature, which is in Telugu. There are a few orthographical peculiarities worth noticing. Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha*. Instances of this are :—*Sam̐bhavē* for *Śam̐bhavē* (l. 2) ; *Kaus̐alyī-śrī-Sumitra°* in place of *Kaus̐alyā-śrī-Sumitra°* (l. 19) ; °*situ*° instead of °*śitu*° (l. 27) ; °*rāsī*° for °*rāśī*° (l. 40) ; *śams̐sya* instead of *sams̐śhya* (l. 41) ; *svāms̐am=ētya°* in place of *svāms̐am=ētya°* (l. 47), etc. The vernacular sound *r* is represented by an *r* sign added over the consonant *r*, e.g. *m̐ru* in l. 75. Long *i* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant.

The inscription records the grant of the village of Kanuma by Sadāsiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gōtras* and *śākhās*. The grant was made at the request of Appalarāja, the son of Krishnarāja and grandson of Timmarāja, of the Kāśyapānvaya, i.e. the Solar race. It was made in the presence of the god Viṭṭhalēśvara, on the banks of the Tungabhadra river. Kanuma, we are told, is situated in Mundimadugu *śimā*, a division of the Gutti *valita*. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāṣā*, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 *vr̥ttis*, to be divided among Brahmans, 2 *vr̥ttis* being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (*śhōḍaś=ōpachāra*) to the god Chennakēśava. Of all the kings of the Vijayanagara dynasty Sadāsiva seems to have favoured the Vaishṇavite religion most.

The date of the grant is given (ll. 82-83) in the numerical words *avatār-āṅga-vēd-ēndu*, i.e. 1470. Thus the record is dated in the Śaka year 1470, corresponding to 1548 A.D., Kilaka, the month Āṣhāḍha; the bright fortnight; Prathama-dvādaśī and Sunday. The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered.

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karpāṣa minister and brother-in-law of the king. Sadāśiva bears the usual titles, of which *Gaj-augha-gaṇḍa-bhērūṇḍa* deserves notice. In 'South Indian Images of Gods and Goddesses' by Rao Sahib H. Krishna Sastri (p. 268) there is an interesting picture of a mythological bird, with two heads. It is seen in the picture to carry elephants in its talons and beaks.

Appalarāja, the son of Krishnarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa gōtra, Āpa-tamba sūtra and the Solar race.

The names of the composer and the engraver appear as usual after the imprecatory verses at the end. It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallapa appears as the father of Virapa in the Unamañjēri Plates of Achyuta-Rāya (above, Vol. III, p. 151) and in the Conjeeveram Plates of Krishna-Rāya (*ibid*, Vol. XIII, p. 126).

Table of Donees.

Vers.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>ṛittis</i> .
66	Vishṇu ¹ . . . .	.....	...	...	2
67	Śīṅgari Dikshita	Munyangy-Appalē-Bhaṭṭa	Kāśyapa	Yajus	1
68	Nārasimha	Siddhi Timmā-Bhaṭṭa	Bhāradvāja	Do. . . .	1
69	Akkalē-Bhaṭṭa	Vēdam Rāghava-Bhaṭṭa	Vādhūla	Do. . . .	1½
70	Yāndāṭi Nārasimha	Nāra-Avadhānina	Kauṇḍinya	Do. . . .	1
71	Purushōttama-Bhaṭṭa	Siddhi Tirumalārya	Bhāradvāja	Do. . . .	1
72	Jambā-Bhaṭṭa	Munnaṅgi-Appalē-Bhaṭṭa	Kāśyapa	Do. . . .	1
73	Basavā-Bhaṭṭa	Vesanta-Bhaṭṭa	Kauṇḍinya	Do. . . .	1
74	Munnaṅgi Narahari	Śīṅgari Yajvan	Kāśyapa	Do. . . .	1
75	Sōma-Bhaṭṭa	Siddhi Timmā-Bhaṭṭa	Bhāradvāja	Do. . . .	1
76	Nārasimha	Śīrikuppa Timmā-Bhaṭṭa	Kausika	Do. . . .	1
77	Krishna-Bhaṭṭa	Uṭukūru Timmā-Bhaṭṭa	Ātrēya	Do. . . .	2
78	Timmā-Bhaṭṭa	Śīrikuppa Timmā-Bhaṭṭa	Kausika	Do. . . .	1
79	Mallu-Bhaṭṭa	Vaddamāni Lingam-Bhaṭṭa	Śrīvatsa	Do. . . .	1

¹ [Probably Kēśavanātha mentioned in l. 110 was the name of the priest in the temple of Cheunnakēśava.—H. K. S.]

Table of Donees—*contd.*

Verse.	Name.	Father's name.	Gōtra.	Vēda or Sūtra.	No. of <i>grittis</i> .
80	Gauru-Bhaṭṭa . . .	Timmāpuram Timmā-Bhaṭṭa .	Agastya .	Bahvṛicha .	1
81	Janārdanārya . . .	Vaḍḍamāni Līngā-Bhaṭṭa .	Śrīvatsa .	Yajus .	1
82	Aubhalay[y]a . . .	Varidaḍu Nara-sayya . .	Kauśika .	Bahvṛicha .	1
83	Phaṇi-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa .	Do. . .	Yajus .	1
84	Timmā-Bhaṭṭa . . .	Dēvarakoṇḍa Sūri-Bhaṭṭa .	Harita . .	Do. . .	1
85	Nārāyaṇa-Bhaṭṭa . . .	Chippagiri Rāghava-Bhaṭṭa .	Vasiṣṭha .	Bahvṛicha .	1
86	Chakrapāṇi . . .	Timmāpuram Tirumalārya .	Agastya .	Do. . .	1
87	Timmā-Bhaṭṭa . . .	Rāchūri Timmā-Bhaṭṭa . .	Kāśyapa .	Yajus .	1
88	Nāgā-Bhaṭṭa . . .	Kūkaṭamkoṇḍa Dādi-Bhaṭṭa .	Kutsa . .	Do. . .	1
89	Giri-Bhaṭṭa . . .	Śiruguppa Timmā-Bhaṭṭa .	Kauśika .	Do. . .	1
90	Koṇḍu-Bhaṭṭa . . .	Timmā-Bhaṭṭa . . .	Bhāradvāja .	Do. . .	1
91	Chikka-Purushōttama . .	Siddhi Timmārya . . .	Do. . .	Do. . .	1
92	Pārvatīnātha . . .	Maḥidbara Bhairava . . .	Do. . .	Do. . .	1
93	Kēśava-Bhaṭṭa . . .	Maṇimaṇi Aubhala-Bhaṭṭa .	Do. . .	Do. . .	1
94	Veṅkaṭay[y]a . . .	Bukkarāyasamudram-Appa-Koṇḍa	Do. . .	Dāhyāyana .	1
95	Śrī-Koṇḍa Rāmā-Bhaṭṭa .	Brahmā-Bhaṭṭa . . .	Kauṇḍinya .	Yajus .	1
96	Mādhava . . .	Vāraṇāsi Koṇḍu-Bhaṭṭa . .	Kāśyapa .	Do. . .	1
97	Aubhala-Bhaṭṭa . . .	Purāṇa Aubhala-Bhaṭṭa . .	Harita . .	Do. . .	1

TEXT.

[Metres : vv. 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anuṣṭubh* ; vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikrīḍita* ; vv. 10, 11, 15, 16, 17, 18, 22, 23, 34, *Sragdharā* ; v. 9, *Hārini* ; v. 36, *Dādḥaka* ; vv. 14, 28, *Upajāti* ; vv. 24, 26, 1-5, *Mālini* ; vv. 27, 31, *Indravajrī* ; v. 99, *Gīti* ; v. 100, *Pushpitāgrā*.]

(Verses 1-25, ll. 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol. IV, pp. 12-14.)

Plate I.

52 मुजवीर्यौदार्यभूर्युतेद्रः । [२६*] क्षितिप्रतिष्ठापितकीर्त्तिदेहे प्राप्ते पदं
वैष्णवमन्त्र-

53 तेंद्रे । अध्यास्य भद्रासनमस्य सुसुर्वीरो बभौ वेंकटदेवरायः । [२७*]
प्रशास्य राज्य

- 54 प्रश(स)वास्त्ररूपे विद्वन्निधौ वेंकटरायभूषे । अभागधेयादचिरात्प्रजानामाखं-
 55 डलावासमथाधिरुदे । [२८*] तिमांवावरगर्भमौक्तिकमणौ रंगच्छतीद्रात्मजः । स-
 56 त्रालंकरणेन पालितमहाकर्णाटराज्यश्रिया । शौर्योदार्यदयावता स्वभगिनो-
 57 भर्त्ता जगन्नायिना^१ रामच्चापतिनाप्यमात्यतिलकैः क्लृप्ताभिषेकक्रमः । [२९*]
 श्रीवि-
 58 द्यानगरीललामनि महासां(सा)म्नान्यसिंहासने । संतानदुरिव स्फुरत्सुरगिरी
 59 संहृत्य विहेषिणः । आ सेतीरपि चाहिमाद्रि रचयन्नाम्नो निजान्नात्करां ।
 न्स्वर्वा^२ पा-
 60 लयते सदाशिवमहारायश्चिराय चमां । [३०*] विख्यातविक्रांतिनयस्य
 यस्य पट्टाभि-
 61 षेके नियतं प्रजानां । आनन्दबाष्पैरभिषिच्यमाना देवीपदं दर्शयते
 धरित्री । [३१*]
 62 गोत्रीद्वारविशारदं कुवल्यापीडापहारोद्भुरं सत्यायत्तमर्तिं समस्तसुमन-
 63 स्तोमावनेकायनं । संजातश्चुतिभूरुचिं सविजयं संनन्दकश्रीभरं यं शंसन्ति
 64 यशोदयांचितगुणं कृष्णावतारं बुधाः । [३२*] विख्यातं बहुभोगशृंगविभवैरुहा-

Plate II, Side ii.

- 65 मदानोद्भुरं धर्मेण श्रुतिमात्रतोपि भुवने दत्तं प्रजारक्षणे । प्राप्तां यस्य
 66 भुजं भुजंगमहिभृद्भिर्दन्तकूर्मोपमं पातिव्रत्यपताकि[के]ति धरणीं
 67 जानंतु सर्वे जनाः । [३३*] यस्ते^३नाधूलिपाली स^४कमशक[स]मुच्चाटनं^५
 धूमरेखा रो-
 68 मालो कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहत्याः । ष^६णी नाण्योयसीव प्रकटि-
 69 तविहृतवीरलक्ष्म्या रणाद्ये । शान्ति(त्यै) जौमूतपर्ण्डिः^७ किल सकल[खल*]स्तोम-
 दावानलानां । [३४*]
 70 तुंगामेव दयां पदांबुजयुगं शोखं च कृष्णां तनुं रक्तानीलशितां^८ त्रिवेणिमन-
 71 घा वीक्षां गिरं नर्मदां [१*] तीथा^९नीति सभावहृत्यवयवैः शेषाद्रिवासो
 विभुः (i) प्रा-
 72 यो यस्य विशेषभक्तिमुदितः पट्टाभिषेकश्रिये । [३५*] वो^{१०}षधिपत्युपमा-
 दितगंड-
 73 स्तोषणरूपजितासमकांडः । भाषेगेतप्युवरायरगंडः पोषणनिर्भर-
 74 भूनवखंडः । [३६*] राजाधिराजविरुदो राजराजसमा(मां)हतिः । स्वाराज(ण्य)राज-
 75 मानश्री[:*] श्रीराजपरमेश्वरः । [३७*] मूर्धरायरगंडांको मेखलंघियश्रीभरः । श-

^१ Read च.

^२ Read च.

^३ Read "विद्वन्निधौ".

^४ Read घा.

^५ Read निजान्नाकरास्वर्वां

^६ Read ने.

^७ Read जौमूतपर्ण्डिः.

^८ Read तीथा^९.

^९ Read रसे.

^{१०} Read ने.

^{११} Read "सिता".

^{१२} Read की.

- 76 रणामतमंदार¹ परराजभयंकरः । [३८*] करदाखिलभूपाक्षः परदारसहोदरः ।
 77 हिंदुरायसुरवाणः इंदुवंश[श*]खामणिः² । [३९*] ³घजौघण्डभेरुंडो
 हरिभक्तिसु-
 78 धानिधिः । वर्धमानापदानश्रोरधनारीनटेश्वरः । [४०*] इत्यादिविरुदैर्धदि-
 79 त्व⁴ नित्यमभिष्टुतः । ⁵कांभोजभोजकालिङ्गकरहाटादिपार्थिवैः । ⁶सोविहं-
 80 कपदं प्राप्ते(सै): संदर्श⁷तनृपोपदः । [४१*]⁸ सोयं नीतिविशारदः सुरतरु-
 स्पर्धालवि-
 81 आणनः (।) सर्वोर्वीशिनतः सदाशिवमहारायक्षमानायकः । बाह्यावंग-
 दर्विशेषम-
 82 खिलां सर्वसहामुहहन्निहतातंवाण⁹परायणो विजयते वीरप्रतापोन्नतः । [४२*]
 83 अवतारांगवेदेदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मासि चाषाढना-
 84 मनि [४३*] पक्षे व[क]क्षे प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विह्वलेश्वर-
 85 संतिधौ । [४४*] वंदारुमंदिराकिंदमंदारधरणीरुहे । वंदारककिरीटांशुसंदानि-
 86 तनखेदेवे । [४५*] इंदिराया जगन्मातुमं(मं)दिरायितवत्तसे । शृङ्(कं)द-
 सामादिकंदाय चंप-
 87 कद्वि(द्यु)तिवाससे । [४६*] कैवल्यकल्पलतिकाकंदलोपपन्नकीर्तये । कालचक्र-
 घटीयत्र(म्भ)क-
 88 ल्पनाशिल्पकारिणे । [४७*] कौस्तुभारुणपाथोजपाश्व(श्च)लीनालिमालया ।
 वनमालिकया
 89 चारुवत्तसे हतरत्तसे । [४८*] श्रीमुंडिमडुगुग्रामे सांनिह्य¹⁰ समुपेयुषे ।
 चैनकेशव-
 90 देवाय चंद्रचंडांशुचक्षुषे । [४९*] विधातु¹¹ षोडशविधैरुपचारैरुपासनां ।
 नानाशाखा-
 91 भिभागोत्तसूत्रेभ्यश्चास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः ।
 [५०*]¹²श्री-
 92 गुत्तिवलिते मं(मुं)डिमु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने
 विहितस्थि-
 93 तिं । [५१*] प्राचीं शिरिवराभिख्यग्रामकाद्विशमाश्रितं । ख्यातात्कल्लमडि-
 ग्रामाद्वि-
 94 यस्यां दिशि स्थितं । [५२*] ग्रामां¹³नागलगुद्या(द्वा)ख्यादाश्रितं पश्चिमां
 दिशं । आकिलेश्व-

¹ Read मंदारः.² Read शिखामणिः.³ Read न.⁴ Read तत्त्वा.⁵ Read कांभोज.⁶ Read सोविदक्ष.⁷ Read शि.⁸ [This verse is made up of three half-verses since in l. 77 the plates omit विह्वलेश्वरिणी दृष्टमादूलगदंशः which we find, however, in the Krishnāpuram Plates (above, Vol. IX, p. 335, text-line 97.—H. K. S.)]⁹ Read इन्द्राक्ष.¹⁰ Read तु.¹¹ V. 40 has three half-verses.¹² Read नाना.

- 95 रग्रामादुत्तरां दिशमाश्रितं । [५३*] नरसंमसु^१मुद्रास्थामपरां ससुपाश्रितं ।
ग्रामं
96 कनुमनामानं सर्वसस्योपशोभितं । [५४*] सर्वमान्यं चतुस्त्रीमासंयुतं च

Plate III, Side i.

- 97 समंततः । निधिनिक्षेपपाषाणसिद्धसाहजलान्वितं । [५५*] अक्षिस्थानामिसं-
98 युक्तं गणभोग्यं सम्भूरुहं । वापीकूपतटाकैश्च कश्चा(च्छा)रामैश्च संयुतं ॥
[५६*] आचंद्र-
99 तारकं भोग्यं(श्च)मपि देवेन भूसुरैः । दानाधमनविज्जीतियोर्ग्यं विनिमयोचि-
100 तं । [५७*] श्रीचैनकेशवायार्धमर्द्धं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-
ता(तो) ग्राम(म्) पाकशास-
101 नतेजसः । [५८*] काश्यपान्वयदीपस्य काश्यपीकल्पशास्त्रिनः ॥
वैरिवारणसिंहस्य
102 वरापस्तंबसूत्रिणः । [५९*] सूर्यजनवनसूर्यस्य सूर्यवंशशिखामणेः । सर्व-
धर्मरहस्या-
103 त्र्यंसारविज्ञानशालिने(न): । [६०*] स्थाताप्रतीकमज्ञेबविरुदस्य महस्त्रिनः ॥
श्रीतिम[राज*]-
104 पीत्रस्य चिन्तारत्नस्य धीमतां । सूनोः कृष्णमराजस्य सूनृतालापशोभिनः ॥
105 श्रीमदप्पलराजस्य विज्ञप्तिमनुपालयन् । [६१*] परीतः प्रयतैः स्निग्धैः
पुरोहित-
106 पुरोगमैः । विविधैर्विबुधैः[*] श्रौतपथिकैरधिकैर्गिरा । [६२*] सदाशिवमहारायो
107 माननीयो मनस्विनां । सहिरक्षपयोधारापूर्वकं दत्तवान्मुदा । [६३*]
ग्रामेस्त्रिन्विशु-
108 तेपारकपाकूपारचक्षुषः । चैनकेशवदेवस्य विष्णोरर्धं विनार्पितं [६४*] । वि-
109 प्राप्यते^२ विभक्त(क्ते)र्धं त्रिंशद्वृत्तिसमसमश्रुते^३ । वृत्तिमंतो विलिख्यंते विप्रा
110 वेदांतपारगाः । [६५*] श्रीमरकेशवनाथाय ग्रामदेवाय विष्णवे । विधातुं
प्रत्य-
111 हं पूजां वृत्तिद्वयमिहार्पितं । [६६*] श्रीमंन्मय्यप्यलीभट्टसुनुः काश्यप-
नोव्रजः ।
112 अश्रुते याज्ञवीर्यार्धवृत्तिं शिंजरिदीक्षितः । [६७*] भारद्वाजान्वयस्त्रि-
तिमाभट्ट-

^१ Read °संमसु.

^२ Read °पते.

^३ [Read °वृत्ती°श्रमश्रुते.—H. K. S.]

- 113 तनूद्वयः । नारसिंहसुधीरेकां हृत्तिमत्रैति याजुषः । [६८*] वेदंराघव-
भट्टस्य सू-
114 नुर्वाधूलगोत्रजः । याजुषोवाकलेभट्टसुधीस्त्रैकहृत्तिकः । [६९*] यांदाटिनर-
115 सिंहाख्यसुधीः कौडि(डि)न्यगोत्रजः । नारावधानिजोत्रैकां हृत्तिमाप्नोति या-
116 जुषः । [७०*] द्वा'रद्वाजान्वया(य)स्त्रिद्विभ्योमति'रुमलार्यजः । पुरुषोत्तमभट्ट-
स्यो^१ याजु-
117 षोत्रैर्क^२हृत्तिकः [१*] [७१*] काश्यपान्वयोजो^३ मुंनंग्यप्पलेभट्टनंदनः । जंवा-
भट्टो या-
118 जुषोत्वर्द^४हृत्तिमत्र समश्रुते । [७२*] सनुर्वसंतभट्टस्य कौडि^५न्यान्वयसं-
भवः । मनो-
119 षो वश(स)वामभट्टो याजुषोवाक^६हृत्तिकः । [७३*] मुंनंगिर्श्रीश्रीनरहरिस्सुधीः
काश्यपगो-
120 त्रजः । याजुषोवाश्रुते हृत्तिमेकां शिंगरियन्वजः । [७४*] भारद्वाजा-
न्वयस्त्रिद्वि-
121 माभट्टस्य नंदनः । सो^७भट्टो भवत्येकहृत्तिमानत्र याजुषः । [७५*]
याजुषश्शिरिकु-
122 प्यश्रोतिमाभट्टात्मसंभवः । नरसिंहसुधीचैकहृत्तिकः कौशिकान्व-
123 यः । [७६*] आत्मभूटुकू^८श्रीतिमाभट्टस्य याजुषः । कृष्णभट्टोश्रुते हृत्ति-
124 द्वयमाच्यगोत्रजः । [७७*] याजुषश्शिरिकुप्यश्रोतिस्त्रिमाभट्टतनूद्वयः । तिमा-
125 भट्टोश्रुतेचार्धहृत्तिं कौशिकगोत्रजः । [७८*] याजुषो वड्डमानिश्रीलिंगंभट्टस्य
126 नंदनः । मञ्जुभट्टोश्रुतेचैकां हृत्तिं श्रीवत्सगोत्रजः । [७९*] सनुस्त्रिंमापुरंति-
127 [आभ]ट्टस्यागस्थगोत्रजः । बड्डचो^९ हृत्तिमत्रैकां गौरभट्टसमश्रुते ।
[८०*] नं-
128 दनो वड्डमानिश्रीजिंगाभस्य^{१०} याजुषः । जनार्दनार्य[:] श्रीवत्सगोत्रजोचै-
129 कहृत्तिकः । [८१*] बड्डचो^{१०} वरिदडुश्रीनरसस्यतनूद्वयः । हृत्तिमौभ-

Plate III, Side ii.

- 130 खयोचैकौशिकाजोश्रुते^{११} । [८२*] याजुषश्शिरिकुप्यश्रोतिमा-
131 भट्टतनूद्वयः । फलिभट्टोश्रुतेचार्धहृत्तिं कौशिकगोत्रजः । [८३*]

^१ Read भा.

^४ Read क.

^७ Read कौडिन्व.

^{१०} Read बड्डचो.

^{११} Read the whole line as हृत्तिमौभखयोचैकौशिकाजोश्रुते.

^२ Read त्रि.

^५ Read °यजो.

^८ Read सोम.

^३ Read °महाख्यो.

^६ Read °जुषो^{१०}.

^९ Read °भट्टस्य.

- 132 सनुर्देवरकोडश्रीसूरिभट्टस्य याजुषः । तिमा(भ)दोश्रुते-
 133 तैकां वृत्तिं हृ[रि]तगोत्रजः । [८४*] वसिष्ठ(ष्ठ)गोत्रजश्चिप्यगिरिराघ-
 134 वभट्टजः । श्रीनाराय[ण*]भट्टाख्यो बह्व(ह्र)चोत्रैकवृत्तिकः । [८५*] चक्रपाणि-
 135 सुधीस्तिमापुरंतिरुमलार्यजः । वृत्तिमेकामिहाप्रोति बह्व(ह्र)चो-
 136 गस्त्यगोत्रजः । [८६*] राचूरितिमाभट्टस्य नंदनः काश्यपान्वयः । तिमा-
 137 भट्टो भवत्येकवृत्तिमानत्र याजुषः । [८७*] सनुः कूकटंकोडश्रीदादिभट्ट-
 138 स्य याजुषः । नागाभट्टाह्वयोत्तैकां वृत्तिकः कुत्सगोत्रजः । [८८*] याजुषशिख-
 139 गुण्यश्रीतिमाभट्टस्य नंदनः । गिरिभट्टोश्रुतेचार्धवृत्ति(त्ति) कौशिकगोत्र-
 140 जः । [८९*] भारद्वाजान्वयोचाद्रूतस्तिमाभट्टस्यनूद्वः^२ । कौडुभट्टो भवत्येक-
 141 वृत्तिमानत्र याजुषः । [९०*] भारद्वाजान्वयो(य)श्चिकपुरुषोत्तमकोविदः । याजु-
 142 श्रोत्राश्रुते वृत्तिं श्री^३सिद्धितिमार्यनंदनः । [९१*] बह्व(ह्र)चः पार्वतीनाथो
 भारद्वा-
 143 जान्वयस्सुधीः । महीधरश्रीभैरवसनुस्सार्धैकवृत्तिकः । [९२*] भारद्वाजो म-
 144 णिमरिंश्रीमदौभलभलभट्टजः । कृतो केशवभट्टाख्यो याजुषोचार्धवृत्ति-
 145 कः । [९३*] द्राष्ट्यायण(णो) बुकरायसमुद्रोयाप्यकोडजः । भारद्वाजान्वयोत्रैकां
 वृत्ति(त्ति)
 146 वेकटश्रुते । [९४*] श्रीकोडरामाभट्टाख्यो ब्रह्माभट्टनूद्वः । याजुषोत्राश्रु-
 147 ते वृत्तिमेकां कौडिन्यगोत्रजः । [९५*] याजुषो वारणाशिश्रीकोडुभट्टस्य
 नंदनः ।
 148 मनीषो माधवोचार्धवृत्तिकः काश्यपान्वयः । [९६*] पुराणीभलभट्टस्य नंदनो
 149 हरितान्वयः । सुधीरोभलभट्टाख्यो याजुषोचार्धवृत्तिकः । [९७*] ग्राम-
 स्यास्यैव
 150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्रचिन्हसमायुक्ता लिख्यंत
 देशभाष-
 151 या । [९८*] कनुमग्रामानकु प्रतिनाममैन नरसंभसमुद्रं सर्वमान्यं अग्रहा-
 152 रं पोलमेर विवरं । तूर्पकु मोडकोन तिप्पमीदि कुप्पराकु गुरुतु ।
 चंदुकु
 153 विवरं तरुमिले गोविंदपुरं गुरुगुंटु कनुम सुगुड । चंदुकु दक्षिणं
 154 चिनमो[ट्ट]कोन सागुतिप्प नडुमुगानु गुरुगुंटु कनुममेर लेमुलकी-
 155 ड पडुमटि मोरु गुरुतु । चंदुकु दक्षिणं गुरुगुंटु कनुममेर । यसुकल-

^१ Read क.^२ Omit श्री.^३ Read °वयोद्वृत्तिनामभट्टनूद्वः.^४ Read भल once only.

2
 4
 6
 10
 12
 14
 16
 18
 20
 22
 24
 26
 28
 30
 32

[illegible][illegible]

१८
 १९
 २०
 २१
 २२
 २३
 २४
 २५
 २६
 २७
 २८
 २९
 ३०
 ३१
 ३२
 ३३
 ३४
 ३५
 ३६
 ३७
 ३८
 ३९
 ४०
 ४१
 ४२
 ४३
 ४४
 ४५
 ४६
 ४७
 ४८
 ४९
 ५०
 ५१
 ५२
 ५३
 ५४
 ५५
 ५६
 ५७
 ५८
 ५९
 ६०
 ६१
 ६२
 ६३
 ६४
 ६५
 ६६
 ६७
 ६८
 ६९
 ७०
 ७१
 ७२
 ७३
 ७४
 ७५
 ७६
 ७७
 ७८
 ७९
 ८०
 ८१
 ८२
 ८३
 ८४
 ८५
 ८६
 ८७
 ८८
 ८९
 ९०
 ९१
 ९२
 ९३
 ९४
 ९५
 ९६
 ९७
 ९८
 ९९
 १००

- 156 बोयिनि तिप्प अरु तूर्पुतहु गुरुतु । अकडनुंठि नैर(क)त्य आ यमु-
कलबो- ।
157 यिनि तिप्प नडुमुगानु गुरुगु(गुं)टु कनुममेर । आ तिप्पकु पडुमर
मारुवे-
158 सुवंक गुरुतु । गुरुगु(गुं)टुनागुलगुडकनुमसु[गु*]हु । आ वंककु द-
159 क्षिणान नागुलगुड कनुममेर । आ मार(र)वेसुवंक मेडिता-

Plate IV, Side i.

- 160 पुगा तूर्पुदिगि पोयिन मूलनुनागुलगुड(हु) [आ]कुलेर कनुम
161 सुगु(गु)हु गुरुतु । अंदुकु दक्षिणं आकुलेटि कनुम मेर नल्लकटुव
गुरुतु ।
162 अंदुकु दक्षिणं आकुलेटि(ले?) कनुम(टि) मेर नर मैसै(य)दोडिक्कि पडुमटि
दिक्कन
163 नल्लकटुव गुरुतु । अंदुकु नेर(क)त्यं पुटुगानु पडुमरगानु अकुलेटि कनु-
164 मेमर¹ । 'द्रंहुचोर तेन्नराकु गुरुतु । अंदुकु पडुमर माकुलेटिक्किनि क-
165 नुमकुनु मेरं आकुलेर जंबु[म](ल)दिन कनुम सुगु(गु)हु गुरुतु ।
अंदुकु इ-
166 टुकु इ(उ)त्तरं जंबुलदिन कनुममेर अंदुकु पडुमर मेडि तापुगानु कौड-
167 'कूपोयो वीव गुरुतु । आवीवकु पडुमर जंबुलदिन कनुम मेर मोरीत्य-
168 गुड गुरुतु इंदुकु पडुमर जंबुलदिन कनुम मेर मेडि तापुगा² मूलल गु-
169 रतु अ'कडनुंठि उत्तरं जंबुलदिन कनुम मेर उत्तरपु रेगडि पंगुलली
170 वन्निन वंक गुरुतु । अकडनुंठि पडुमर सा(आ) वायव्य मूल जंबुलदिन क-
171 नुम मेर कूटा[ल]वंक गुरुतु । अंदुकु [ज]ंबुलदिन[त]लगादेपत्य कनुम
सुगु(गु)-
172 हु । अकडनुंठि उत्तरं कूटालवंक तलगादेपत्य कनुम मीरतूरुप पडम-
173 रनेन नल्लकटुव गुरुतु । अकडनुंठि उत्तरं कूटालवंक(क) तलगादेपत्य
कनु[म*]
174 मेर । अकडनुंठि उत्तराननुंठि पडुमरसुखंगानु पुटुकुडा खवंका त-
175 लगादेपत्य कनुम मेर । चमडुचट्टकाड तेन्नराकटुव गुरुतु । अकड-
176 नुंठि पडुमरसुखं वायव्य मूलगानु कूटालवंकनडुमध्यं तलगादेपत्य

¹ Read नमेर.² Read दंडुवेव as in l. 207, below.³ Read कुपीये.⁴ Read perhaps तापुग.⁵ Read हु.

- 177 कनुम मेर रेडु वंकलु कूडिन मंगचहुतेकरालु गुरुतु । अक'डनुंठि
कूटा-
178 र(ल) वायव्यगानु तलगादेपल्य कनुम मेर । आ वंक पडुमटि
दिक्कु(कु)न तलगा-
179 देपल्यलोनि राकदिन गुरुतु । अक'डनुंठि^१ वायव्य तलगादेपल्य कनुम
मेर-
180 पडुमरमुखंगानु पोयिन मेर गुरुतु । अक'डनुंठि पडुमर तलगादेपल्य
181 कनुम मेर रेडु चिडिपिराकु गुरुतु । अक'डनुंठि^२ पडुमर तलगादेपल्य
182 कनुम मेर मेडितापु गुरुतु । अक'डनुंठि^३ उत्तरगानु तलगादेपल्य कनु-
183 म मेर । पडुमरमुखंगानु मेडितापु गुरुतु । अंदुकु तलगादेपल्य शिरिय-
184 वरं कनुम सुगुड । अक'डनुंठि^४ उत्तरगानु वायव्य शिरियवरं कनुम मे-
185 र । तलगादेपल्य मंठि(डि)मडगुकु पोये तेरुतु । अक'डनुंठि^५ आ
तेरुवुकु उत्तरं
186 सिरियवरं कनुम मेर । आ तेरुवुकु तूर्यं तेकराक गुरुतु । अक'डनुंठि
उत्तर-
187 रं सिरियवरानकु कनुम मेर पेहगुंठु गुरुतु । अंदुकु उत्तरं शिरियव-
188 रं मुंडिमडुगु चेत्रपालेकीड कनुम सुगुड तिप्पमीदि नौकु गुरुतु । अं-
189 दुकु ईशान्यं आ कीडनौकुनडुमध्यगानु चेत्रपालेकीड कनुममेर मंडि-

Plate IV, Side ii.

- 190 कनु[म*]गुरुतु । आ मंडिकनुम ईशान्यं चेत्रपालेकीड कनुम मेर चिडि-
191 पिराककडुव गुरुतु । अंदुकु ईशान्यं चेत्रपालेकीड कनुम मेर त(ते)क-
192 राककडुवकाड पेहगुंठु गुरुतु । अंदुकु ईशान्यं चेत्रपालेकीड कनुम मेर
193 पेहराककडुव मीदि दोष अरुगुंठु गुरुतु । अंदुकु ईशान्यं चेत्रपालेकीड
कनु-
194 म मेर कीयकीडवंकवहि तेक कुप्पराकु गुरुतु । अंदुकु चेत्रपालेकीड(ड)
कलू-
195 व कनुम सुगु(गु)ड । अक'डनुंठि ईशान्ये कलूरिकिनि कनुममेर
थंपलि(दो)न
196 कनुमवहि नकराककीड गुरुतु । अक'डनुंठि ईशान्यं कलूर कनुम मेर
197 बलसुमानि तिप्प रेडु तिप्प(प)लसंदु गुरुतु । अंदुकु तूर्यं कलूरि कनुम
मेर बलसु-

^१ Read व.

^२ Read टि.

^३ Read अक'डनुंठि.

- 198 चेद्व तिप्पवोहि पेह भटुवु गुंडु गुरुत । कन्नूर विन्नूर कनुम सुगु(म्मा)इ ।
अंदुकु तू-
- 199 पुं विन्नूर कनुम मेर अप्पजि दीन तिप्पकु उत्तरपु अंचुन पेहराक-
कटु(हु)वलोनि पो-
- 200 छवटिगुंडु गुरुत । अंदुकु तूर्पु विल(न्नूर)रि कनुम मेर यरवंगतलपुन
नेरपु राक
- 201 कटु(हु)वगुरुत । अंदुकु आन्ने(यं) शुटु(हु)गानु तूर्पु विन्नूर कनुम
मेर यरसागुडतलपु-
- 202 न नन्नगुंडु गुरुत । अंदुकु ईशान्यं यरसागुड दक्षिणपु अं शु विन्नूर
कनुम मेर
- 203 अंदुकु तूर्पु शुटुगानु आ तिप्पकु दक्षिणपु अंच(शु)न पोडवा(व)टि
रेडु राकुदोत सुपु रा-
- 204 कु वोकटि ई मंडुराकु गुरुत । अन्नडनंति तूर्पु विन्नूरि कनुम मेर
यरसागुडकोड
- 205 तूर्पुकोननु चिडिपिरक्कालोनि तेन्ननि पोडिराकु गुरुत । अंदुकु तूर्पु विन्नूरि
कनुम मेर
- 206 मंतदीनसागुड पेहकडुवतेरुवुन पु[हु]बंडवोहि तेरुवलोनि गुंडु गुरुत ।
अंदुकु आ-
- 207 न्नेयं विन्नूर कनुम मेर दंडुचोवकु अन्नकटि(टि)न कटु(हु)वराकु गुरुत ।
अंदुकु तूर्पु विन्नू-
- 208 क कनुम मेर कुरुबलकंटदक्षिणपु दिक्कुन कोनकडु गुरुत । अन्ना(क)डनंति
ईशा-
- 209 न्यं विन्नूर कनुम मेर विन्नूर कन्नमडि कनुम सुगु(म्मा)इ गुरुत ।
अन्नडनंति तूर्पु
- 210 कन्नमडि कनु[म*] मेर दक्षिणमुखंगानु पोयिन मेर मेडितापु मूल
इगुकवंक गु-
- 211 रतु । अन्नडनंति¹ दक्षिणं कन्नमडि कनुम मेर मेडितापुं गुरुत ।
अन्नडनंति
- 212 तूर्पु कन्नमडि कनुम मेर मोतुकुलवंक गुरुत । अन्नडनंति दक्षिणं कन्न-
- 213 मडि कनुम मेर मोतुकुलवंकवाडनंति तूर्पूगा पोयिन मेर मूलवंकलो-

- 214 नि राकु गुरुतु [।*] चंदुकु तूर्पु कलमडि कनुम मेर मेडितापु मूल
गुरुतु । अक¹-
215 डनुंठि दक्षिणं कलमरिंकि² कनुम मेर मूल मेडितापु गुरुतु । चंदुकु
तूर्पु³
216 कलमडि कनुम मेर मूल मेडितापु गुरुतु । चंदुकु आग्नेयं कलमरि(डि)क
217 नुम मेर गगेरककुंट नक्कटु(डु)वमीदि कुप्पुराकु गुरुतु । चंदुकु तूर्पु क-
218 लमडि कनुम मेर नक्कटु(डु)व नडुसुगानु मल्लिनायनि तिप्प दक्षिणं न-
219 लपपुननेरपुराक्कुलोनि चप्पटिवटुवुगुंडु गुरुतु । चंदुकु⁴ इशान्यं
220 [त]टुगानु कलमडि कनुम मेर मल्लिनायनि तिप्प तूर्पु कोनपोठु(डु)वटि
गुंडु गु-

Plate V.

- 221 रतु चंदुकु तूर्पु कलमडि कनुम मेर ।⁵ चलगर गेल⁶तिप्प प-
222 डुमटि चंडु तेक्कगुडु गुरुतु । चंदुकु कलमडि गोविंदपुरं कनु-
223 म मेर सुगु(क्कु)ळ । चंदुकु तूर्पु गोविंदपुरं कनुम मेर चलगरिगल
224 तिप्प कनुम नडुसुगानु ई तिप्पकु तूर्पुदिक्कुन कोडमीदनु पेद(डु)गुडु
225 गुरुतु । चंदुकु तूर्पु गोविंदपुरं कनुम मेरचंडु गुळ(क्कु)कोडमीद उत्त
226 रपु दिक्कुन तेक्कगुरुतु चंदुकु तूर्पु गोविंदपुरानकु कनुममेरकु
227 चंडुगुळकोडकु नडुसुगानु आ कोडकु तूर्पु पचालंकोन तिप्प गु-
228 रतु । अक⁷डनुंठि दक्षिणं पेदमोटु कोन तलपुन[क्कुडे]नु ॥ श्री श्री श्री
229 सरससदाशिवरायचित्तिपतिपर्यंस्व कीर्त्तिधुर्यंस्व । शासनमि-
230 दं सराशन⁸दाशरघेरमितहोमदानरतेः । [८८*] चटुपदमिति तांश्चा⁹शा-
231 सनार्थं महितसदाशिवरायशासनेन । अभयदनुगुणं वचीमहि-
232 ज्ञा सरसतरेष सभापतिस्त्वयंभूः । [१००*] सदाशिवमहारायशासनाही-
233 रत्तामजः । त्वष्टा श्रीवीरबाचार्यो व्यलिखत्तांश्चा¹⁰शासनं । [१०१*] दानपासन-
234 योर्मध्ये दानाक्कुळे(क्कु)योनुपासनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं प-
235 दं । [१०२*] खदत्ताहि(डि)गणं पुखं परदत्तानुपासनं । परदत्तापहारिष
खद-
236 तं निस्सखं¹⁰ भवेत् । [१०३] खदत्तां परदत्तां वा यो हरित वसुंधरां
षष्टिर्वच-

¹ Read अकडनुंठि.² Read क.³ Read क.¹⁰ Read निस्सखं.⁵ Read कलमडि.⁶ Omit the punctuation.⁷ Read शासनं.⁸ Read इ.⁹ Read चट्टरिक्क as in line 223, below.¹⁰ Read °ताम्.

- 237 सहस्राणि विष्टा(ष्टा)यां जायते क्रिमिः । [१०४*] ऐकैव^१ भगिनी
लोले सर्वेषामेव
- 238 भूभजां । न भोज्या न करग्रह्या विप्रदत्ता वसुंधरा । [१०५*] सामा-
न्यीयं
- 239 धर्मसेतुर्दृष्टाणां काले काले पालनीयो भवद्भिः । सवा(वी)नेताग्भा-
- 240 विनः पार्थिवेन्द्राभूयो भूयो याचते रामचंद्रः ॥१०६॥ श्री श्री श्री
- 241 श्रीविरूपाक्ष^२

ABSTRACT OF CONTENTS.

Vv. 27 & 28. After the death of Achyuta, Veṅkaṭa-dēva-Rāya succeeded to the throne. On his death,

Vv. 29 & 30. Sadāsiva-Mahārāya, the son of Raṅga by Timmāmbā, was anointed as king of Vidyānagara by Rāmarāja, the protector of the Kārṇāṭa kingdom, and other ministers.

Vv. 31-35. The praises of Sadāsiva-Mahārāya, who was a devotee of the god residing on Śēṣhādri (i.e. the god Veṅkaṭēśa).

Vv. 36-42. The other titles of king Sadāsiva.

Vv. 43-57. In the vicinity of the god Viṭṭhaleśvara, on the banks of the Tuṅgabhadra river, in the Śaka year counted by the numerical words *avatār-āṅga-vēd-ēndu* (=1470)³; in the year Kilaka; the month Āṣhāḍha; in the bright fortnight; and on Sunday, the day of Pramatha-Dvādaśī; for the worship of the god Chenna-Kēśava enshrined in the village Muṇḍimaḍugu, by the 16 methods prescribed and for Brāhmaṇas of various Śākhās, names, *gōtras* and *sūtras*, famous for their Vedic knowledge and learned in the *śāstras*; the king gave the village of Kanuma, otherwise known as Narasammasamudra, situated in the Gutti *valita* in Muṇḍimaḍugu *simā*, on the banks of the Pinākini (Pennar) river to the east of the village Śirivara, to the south of Kallamaḍi, to the north of Ākilēru and to the west of Nāgalaguḍḍa.

V. 58. The god Chenna-Kēśava and the Brāhmaṇas hold equal divisions in the village.

Vv. 59-97 contain the names of the donees and the number of shares that went to each.

V. 98 & ll. 151 to 228. The details of the boundaries and the marks of identification are set forth.

Vv. 99 & 100. The grant was composed on the order of the king by Sabhāpati-Svayambhū.

V. 101. The engraver of the grant was Virāṇa-śchārya, son of Virāṇa.

Vv. 102-106. The usual admonitory verses.

L. 241. *Śrī-Virūpākṣa* (the sign manual of the king).

No. 26.—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI : SAKA 1608.

By S. V. VISWANATHA, M.A., TRICHINOPOLY.

The grant is recorded on a single copper-plate inscribed on both sides. It is now in possession of the Śaṅkarāchārya of the Kumbhaghōṣam maṭha, who kindly lent the plate for examination. I edit the inscription from inked impressions prepared by me.

¹ Read ऐकैव.

² In Telugu characters.

³ [The number 70 is obtained by adding *avatāra* (10) to *āṅga* (6) the latter of which, as it stands in the place of tens, is equal to sixty.—H. K. S.]

The plate is 8·8 in. high and 8·4 in. broad, except in the middle, where it is 12·3 in. high. There is a hole at the top of the plate to let in a ring. The inscription, which is in large Nāgarī characters and which runs across the breadth of the plate, is legible enough. The plate is in good preservation. There are in all 31 lines of writing.

Two languages are used in the inscription. The first three lines are in Telugu and give the details of the date of the grant. The rest of the first side from l. 3 to l. 15 is in Sanskrit and describes the religious qualities and attributes of Mahādēvēndra-Sarasvatī, the disciple of Chandrasēkhara-Sarasvatī of the Conjeeveram Śārādā maṭha. The whole of the second side again is in Telugu, mostly of a corrupt kind, except the usual admonitory verses.

The characters of the inscription are a carelessly written form of Dēvanāgarī. The whole inscription is in these characters, excepting the last line, which is in Telugu.

The inscription records the grant of certain rights in the village of Mēlupāka by the then presiding teacher (āchārya) of the Śārādā maṭha at Conjeeveram, Mahādēva-Sarasvatī, disciple of Chandrasēkhara-Sarasvatī, to Rāmā Śāstrin, follower of the Āśvalāyana sūtra, of the Kāmākāyana Viśvāmitra gōtra, a member of the Hōyāsāna Kanneḍi community. The village of Mēlupāka was once granted to the maṭha by the Gōlkonḍa ministers Akkanna and Mādanna. These rights included certain taxes of 3 maṇas (maṇakkāl) for every kalam of paddy, which gives us the ratio of $\frac{1}{4}$ for kānukoyi-dēsamukhi. It is interesting to compare the term kānukoyi with the similar form Kanungo, which is the name given to the village accountant in Muhammadan India. Dēsamukhi is the tax customarily paid by the subjects to the 'lord,' and this is given as a definite proportion of the produce raised, generally $\frac{1}{10}$. It also included the gift of two varāḥas (=Rs. 7-0-0) per annum from the maṭha and two house sites.¹

The grant is dated Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15, Saturday, lunar eclipse. On these details Diwan Bahadur L. D. Swamikkannu Pillay writes as follows:—"Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15 Saturday, lunar eclipse. Śaka 1608=A.D. 1686-87. But Prabhava was A.D. 1687-88. The day intended was Saturday 16th April, A.D. 1687. The tithi commenced at .58 of the day and ended at .55 of the following day. There was no lunar eclipse on the day in question." One thing has to be remembered against the above verification of the date. The occurrence of the lunar eclipse on the day on which the grant was made must have been an unmistakable fact. We have to take this as a certain and known fact and with this as our basis work out the other details to suit it. Eclipses are of immense significance to the Hindu, and could not be easily forgotten by him, whether the other details of a date are correctly stated or not. Hence the right method of verification of the date would seem to be to find out on what days in the year 1686 or 1687 there were lunar eclipses and to see if the other data fit in with the date on which the eclipse occurred.²

Regarding the names of persons occurring in the grant, special mention has to be made of Akkanna and Mādanna of Gōlkonḍa, as they appear in our inscription. Akkanna and Mādanna were the ministers of one of the Nawabs of Gōlkonḍa. They appear in Indian tradition as the uncles of the Vaiṣṇava saint Rāmadas of Bhadrāchalam.

Concerning the two brothers Rao Sahib H. Krishna Sastri writes thus in the *Madras Ep. Rep.*, 1915, pp. 117 f., quoting from the Dutch journal of *Havart* :—

"These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadas. They were the ministers of Tanishā, one of the

¹ See below, p. 359, note 7.

² [The non-coincidence of the most important item of the date, viz. the lunar eclipse, reflects upon the genuineness of the grant itself.—H. K. S.]

kings of Golkonda. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue."

"They were two brothers, born of a very poor family, who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda. Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultan left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style."

"Having served under Abdulla Qutb Shah (A.D. 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of Oct. 1685, when the Mughal army entered Golkonda, and perhaps before the end of that month."

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madr. Ep. Rep.*, 1915, plate II, regarding the story of Akkanna and Mādanna. One of them is a figure of the king of Golkonda "*Sultaan Aboe-il-Hassan Kotbshah Koning van Golkonda*." Two others are those of Akkanna and Mādanna. The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger*," while concerning Mādanna we have "*Madoena Sureparkaas Boun Albestierder van het Golcondaze ryk*." The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace. Under each of these we find an inscription by Havart as follows :—

I. *Aboe-il-Hassan.*

Nemo felix ante obitum.

L. 1. Hy was een Koning in de naam,
niet in der daad,

L. 2. Quam tot die waadirgheyd van de
alderlaagste staat,

L. 3. En liet door andere zig zelf, ent Ryk
bestieren,

L. 4. Een dom onnozel Mensch, niet
Vorstlyk in manieren.

L. 5. Toen nu't geluk met hem een tyd
lang had gefopt,

L. 6. Wierd hy door eygen Schuld van
Kroon en Throon gesehoft,

L. 7. Kroep in het sant, vrat stof, moest
zig als slaaf vermindren.

L. 8. Wee zulken land, alwaar de
Koningen syn kindren.

Translation.

None is happy before death.

He was a king in name, not in deed. From a very low state he rose to high dignity. He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners. When fortune had played with him for a long time, he was kicked from crown and throne through his own fault; crept in sand, ate dust and was humbled like a slave. Woe to the land where kings are children.

II.

Tollantur in altum, ut lapsu graviore
ruant.

L. 1. Hier ziet men Madoena naar't leven
afgetekend,

L. 2. Die van den eersten tyd zyns
Ionkheyds afgerekend,

L. 3. Tot aan zyn dood toe was een speel-
kind vant geluk :

L. 4. Hy is van niet tot zoo een hoogen
trap verheven,

L. 5. Dat zelf de Konink naar zyn wenk
heest moeten leven.

L. 6. Hy heeft zyn eygen Heer (O heyl-
loos schelemstek)

L. 7. Van ampt en staat gezet, ja alles
derven wagen.

L. 8. Maar trag tende zyn Vorst te levren
in de hand

L. 9. Des vyands, raakte hy toen't uyt
quam aan een kant,

L. 10. Door Sidemaktas swaard, teynd
moet de last tog dragen.

III.

Alter Idem.

L. 1. Hier ziet men in het kleyn de schets
van Akkana,

L. 2. Een beest in menschen schyn :
wiers loze loze streken,

L. 3. Wiens schelmery en trots niet syn
om uyt te spreken.

L. 4. Geen groter booswicht droeg de
stad van Golconda.

L. 5. Deelaghtig aan verraad zyno broers
noeit wel te vreden,

L. 6. Heest hy de zelve straf op eenen
tyt geleden.

Let them be raised on high that they
may be led to graver fall.

Here we see Mādanna drawn from life ; a
plaything of fortune from the beginning of his
youth till his death ; he had risen from
nothing to such good luck that even the king
must live according to his direction. He re-
moved his own master from office and state.
Oh hellish scoundrelism, nay, he dared to do
anything. Trying to deliver the king into the
enemy's hands, he was discovered in the act
and had to give up his life through Sayyad
Makhta's sword. After all the burden has to
be borne.

A second just the same.

There we see the picture of Akkana in
miniature. A beast in human skin : his cun-
ning and wily tricks, his roguery and pride
are not fit to be spoken. No greater villain
Golkonda ever produced. Partaking in his
brother's treason, he was not content. He had
the same penalty at the same time.

Madoena en Akkana. Twee Gebroeders vermoordt en schandeluk ten toon Gestelt.
(Mādanna and Akkana. Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandrasākhara-Sarasvatī
of the Śārādā piṭha of Kāñchīpuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr. Venkateswara in Vols. XIII and XIV of this Journal, discloses to us the names of four Āchāryas of the Conjeeveram *maṭha*—

Name.	Grant.	Date.
1. Mahādēva-Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kuḍiyāntaṇḍal grant of Vira-Nṛsiṃha	S. 1429.
2. Chandrachūda-Sarasvatī, disciple of Mahādēva-Sarasvatī.	Conjeeveram plates of Kṛishṇa-dēva-Rāya.	S. 1444.
3. Sadāśiva-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	Udayambākam grant of ditto	S. 1450.
4. Mahādēvēndra-Sarasvatī, disciple of Chandraśekhara-Sarasvatī.	The present grant	S. 1608.

For the relation in time of these and their descent from the first Śaṅkarāchārya see Mr. Venkateswara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp. 161 f.

Chandraśekhara-Sarasvatī we find residing in the Śārada *maṭha* of Kāñchi, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeeveram.

As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hōyāsāna Kanneḍi community, was of the Āśvalāyana *sūtra* and Kāmākāyana Viśvāmitra *gōtra*. We find no more particulars about him. But the fact that he was of the Kanneḍi community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōṇam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hōyāsāna-Karṇāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda. This record makes it clear to us that the Kāmakoṭi *pīṭha*, as at present it is known to be the seat of the Śaṅkarāchārya of Kumbhaghōṇam, must have been in the Śārada *pīṭha* at Kāñchi, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śaṅkara-Yogin of probably this same *maṭha*, by Vijayagandagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchi at least from the 13th century.¹ Thus the Śārada *pīṭha* or the Kāmakoṭi *pīṭha* must have been in Kāñchi between the 13th and 17th centuries of the Christian era. The tradition of the *maṭha* tells us that it was at the invitation of King Śarabhoji of Tanjore that the Āchārya removed to Kumbhaghōṇam.

The inscription ends with the usual admonitory verses. We do not find at the end, where there is the line 'Śrī-Chandramaulīśvara-Svāmī sahāyam,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*.

¹ [The date of this grant has been disputed. See above, Vol. XII, p. 195.—H. K. S.]

TEXT.¹

First Side.

श्रीमहादेव

- 1 स्व(स्व)स्ति श्रीविजयाभ्युदय शा[ली]वाहनशकवर्ष²सुसु १६०८
- 2 अगुनेटि प्रभवा³[न]मसंव[त्स]रं वशाख⁴ शुद्ध १५ स्थिरवारं
- 3 चंद्रा⁵परागपुष्पकालमदु⁶ [स्व]स्ति श्री[म]दखिलभ⁷मंडलाक्ष(लं)-
- 4 कारत्रयस्त्रिंशत्कोटिदेवतारावि(धि)तश्रीकामाक्षीदेवीसनाथ-
- 5 श्रीमदेका⁸मनाथश्रीमहादेवा(व)स[न]थश्री⁹हस्तगिरिनाथसाक्षा-
- 6 त्कारपरमाधिष्ठा¹⁰नसत्त्वव्रतनामांकितकांचीदिव्यक्षेत्रे शा-
- 7 रदाप(पो)ठसंस्थितानामतुलितसुधारसमाधुर्यकमलासन-
- 8 कामिनीधम्मिजसंपुष्पमलि¹¹कामालिकानिधंमक-
- 9 रंद[भ]रोसौवर्णि(स्ति)कवाम्निगुंभ[फ]विजृम्भणानंदतुंदिलित-
- 10 मनीषी(षि)मंडलानामनवरतादे(दै)तविद्याविनोदरसिकानां
- 11 निरंतरालंक्रतीकृतशान्तिदांतिभूषां सकलभुवनच[क्र]¹²प्रतिष्ठा-
- 12 पकविख्यातयशोलंकृतानां निखिल¹³[ल*]पाषंडपंडकंटकोद्घाटनेन
- 13 विशदीकृतवेदेदांतमार्गप्रतिष्ठापना[ना*]चार्याणां श्रीमत्परमहं-
- 14 सपरिव्राजकाचार्य¹⁴*श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-
- 15 ने सिंहासनाभिषिक्तश्रीमच्चन्द्रशेखरेंद्रसरस्वतीसंयमा¹⁵-
- 16 द्राक्षामंतेवासिवर्यश्रीमन्महादेवेंद्रसरस्वतुलचा(वा)रु आ¹⁶

Second Side.

- 17 पाश्र्वायनसूत्रले¹⁶न वा(का)मकायनविज्ञामित्रगा¹⁷त्रुलैन
- 18 होयासानकवेडिवा¹⁸ रामाशास्तुर्जवारिकि गोलकी¹⁹ड अक्ष-
- 19 अमादं(द)[स]वाह यिचिन तम सुसा²⁰ग्रामंलो चंगलपट्टणागीर-
- 20 श्रीमल(लो) अजूर दमोर मेलुपाकलोतु अग्रहारं चसि²¹ पनमा-
- 21 नसास्थ²² करिकि उत्तरं चरुकु दक्षिणपु[न*]पार्श्व छिमिका-[ल]-

¹ From the original plate and from ink-impressions.² Not very clearly inscribed. Read प्रभवनाम संवत्सरं.³ Read दो.⁴ Read मंदु.⁵ Read का.⁶ Read श्री.⁷ Read छा.⁸ Read छि.⁹ [चर्च instead of अक्ष would give better sense.—Ed.]¹⁰ Omit the letter च.¹¹ Read ०चु०.¹² Read छिमिच अमादिवार.¹³ Read की.¹⁴ Read चसि.¹⁵ Read सुसु.¹⁶ Read वेशाख.¹⁷ Read म.¹⁸ Read श्रीहस्तगिरि.¹⁹ Read गौ.²⁰ Read गौ.²¹ Read गौ.²² Read मीमासा².²³ [The unexplained words अग्रहारं चसि पनमनसास्थं appear to me to stand for अग्रहारं चसिच नसास्थं. i.e. "The tax-free Brāhman's share declared as such is".—H. K. S.]

श्रीमहादेव

F. W. THOMAS

18
20
22
24
26
28
30

18
20
22
24
26
28
30

18
20
22
24
26
28
30

- 22 वकरणाखल¹ तिलयीडुकांडु आयदु(सु*)कांडु मान्यमुं(म)नु संवत्स-
 23 रानकु मठमुलोतु वरषाशनं २ रेडु वरहालुं(लु)नु निवशतरेडुं(डु)-
 24 नु आ ग्रामंली(लो) कनुवडि कलानिकि कानुगोयिदेशमुखि मर ३
 25 मूडु अडुलुनु³ ओचंद्रमौलीश्वरस्वामिकि मर अ[डु]डुनु यी ता(ना)-
 26 लुगु अडुल मानुनु⁴ ओचंद्रमौलीश्वरस्वामिकि अ[पि]तंगा-
 27 नु दत्तं व(चि)सि दानशासनं त्रासि यिच्चिनामु ॥ श्रीरामा ॥ श्री ॥
 28 दानपालनयोर्मध्ये दा[न]िछेयीनुपालनं [1*] दानात्स्वर्गमवा-
 29 प्रोमि(ति) पालनादच्युतपद⁵ ॥ [१*] स्वदत्ताडिमुणं⁶ पुण्यं परदता(त्ता)-
 30 नुपालनं [1*] पर[द]त्तापहारेण स्व[द*]त्तं निष्फलं भवेत् ॥ [२*] श्री ॥
 31 ओचन्द्रमौलीश्वरस्वामी सहायं

TRANSLATION

(abridged).

L. 1. In the year 1608 of the Śālivāhana Śaka.

L. 2. In the year Prabhava, Vaiśākha, full-moon, Saturday.

Ll. 3-16. On the day of a lunar eclipse, Mahādēvēndra Sarasvatī, the choicest of the disciples of Chandrasēkhara Sarasvatī, who has established himself at the Śāradā pīṭha at Kañchī otherwise called Satyavrata, the ornament of the whole world, in which are the temples of Ekāmrānātha-Mahādēva Kāmākshī-Dēvī, adored by the 33 crores of gods, and which is the chief seat of Hastigiri-nātha's visible presence; he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness; who always takes delight in the Advaita philosophy; who is rich in a constant adornment of *sānti* and *dānti*; who is ornamented with a character celebrated as supporting the whole circle of worlds; who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns; who is enthroned on the seat of the Paramahansa Parivrājākāchārya Śrī Saṃkarāchārya—

Ll. 17-27. made to Rāmā Śāstrin, of the Āśvalāyana sūtra and Kāmākāyana Viśvāmitra gōtra, belonging to the Hōyāsana Kanneḍi sect of Brāhmanas, a copper-plate grant of an agraḥāra in Mēlupāka near Ajāru, in the jāgīr of Chāngalapattā (Chingleput), granted to the teacher by Akkanna and Mādanna of Gōlkoṇḍa. It is bounded on the north and the west by the lake and on the south by the village of Mēlupāka. The lauds of the village are to be supplied with the water of the Kaṇāru. Besides this 2 house-sites, 2 pagodas a year, 3 marakkals per kalam for kānukoyi and dēśamukhi, and some minor sources of income are granted to Chandramaulīśvara-Svāmin (Maṭha).⁷

Ll. 28-30. The usual admonitory verses.

L. 31. Invokes the help of Śrī Chandramaulīśvara-Svāmin.

¹ Read कथारखल.² Read निवेदनं.³ Between the letters ल and नु is inserted the figure २ in Nāgarī. This may partly explain the reading मेरा in the next foot-note.⁴ [Mr. T. A. Gopinatha Rao reads 'मनननु' (his *Copper-plate Inscriptions of the Kāmākōṭi-pīṭhas*, p. 135 text-line 26) which like मरानुनु gives no meaning. The reading intended was evidently मेरागुनु.—H. K. S.]⁵ Read 'दच्युतं पदं'.⁶ Read 'विष्णु'.⁷ [The author and Mr. Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The donee Rāmā Śāstrin was given: (1) the mānya (l. 22), i.e. exemption from payment of fee to the mortgagees (talayīḍukāṇḍlu) and the holders (āyakāṇḍlu) of the sub-channels, for using water; (2) two varāḥas as annuity from the maṭha; (3) the mēra (share) of 3 adḍas on a kalam of paddy due to the supervising Dēśamu-khi and of 1 adḍa due to the god Chandramaulīśvara in the village of Mēlupāka.—Ed.]

No. 27.—PURLE PLATES OF INDRAVARMAN: THE [GANGA] YEAR 149.

By G. RAMADAS, B.A.

The subjoined plates were secured by me from a cultivator in Purle, a village near Palakonda. It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies.

They are three in number, each measuring $6\frac{3}{8}$ " by $2\frac{3}{8}$ ". The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll. 12 and 14. The plates are strung on a ring, which was uncut when they came into my hands. It is $\frac{3}{8}$ " thick and 3" in diameter; its two ends are secured under an oval seal ($\frac{1}{2}$ " by 1" in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a bull standing to the proper right.

The language is correct Sanskrit, and the composition closely resembles that of the Chicacole plates of Indravarman.¹

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārṇava.² The slight difference may be due to the style or the skill of the engraver.

Orthography.—The *Upadhmnīya* is invariably expressed by a sign representing the Telugu intensive *r* Θ , e.g. in ll. 5, 10, 19, 20, 21. The *Jihvāmālīya* is represented by a sign indicating *m*, e.g. in ll. 16 and 20. Consonants following *r* are doubled, e.g. in ll. 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions:—in line 10 (*°chandrārka°*); ll. 16 and 18 (*°rjuna°*). Consonants preceding *r* are not doubled. Of palæographic interest is the vowel letter *ē* (l. 18), inasmuch as it is in this plate that it is first found.

The plates record the grant of the village Bhukkukura in the Kūraka rāṣṭra to Bhavadattaśarman, who was a student of *Rig-Vēda*, well-versed in *Vēdas* and *Vēdāṅgas*, an inhabitant of Tiriliṅga, and who belonged to the Kauśika gōtra.

The donor of the grant was the Gāṅga king Indravarman, son of Dānārṇava. As the *prāśasti* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required.

The grant was made on the full-moon day of Kārttika and was engraved on the 20th day of Pusya in the year 149 of the prospering victorious reign. This refers to the Gāṅga era, generally mentioned in the Kalinga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,³ dated 146. This son of Dānārṇava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the Mahāmahattara Śivaśarman, who may have been the son of the Mahāmahattara Gaurīśarman of the grant of Indravarman,³ dated 128; and father of Mahattara Śavarānandīśarman of the Chicacole grant of Guṇārṇava's son Dēvēndravarman.⁴

The writer of the grant was Khaṇḍichandra, son of Āditya-Bhōgika. The Chicacole grant of Guṇārṇava's son Dēvēndravarman is said to have been engraved by Śarvachandra, the

¹ Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 17, pp. 161 sqq.

² *Ep. Ind.*, Vol. III, No. 21, p. 130.

³ Archaeological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 18, pp. 164 sqq.

⁴ *Ep. Ind.*, Vol. III, No. 21, p. 131.

son of Khandichandra-Bhōgika; and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarmān, dated 128. The Chicacole grant of Indravarmān, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya. The office of the engraver appears to have been hereditary, like that of the *ājñapti*.

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyadhyaksha*).

Of the localities mentioned in the grant the following require mention:—

Dantapura.—The royal residence from which the grant was issued was evidently in the kingdom of Kalinga.

Dantapura is mentioned in the *Daladavaṃsa*. It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kalinga and a large *stūpa* was built over it. In course of time a large city rose round the *stūpa*, and it was called Dantapura. The Buddhists all lived in a village close by. The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura. Ultimately, when the *stūpa* was destroyed by the malice of the Brahmins, the tooth was taken away to Ceylon.

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhist village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavakra. Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators. Even now the people believe that there was once immense wealth there. About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hiraṃaṇḍalam, which name is only a corruption of Īraṃaṇḍala (the Tamil Īla-maṇḍalam), the ancient name of Ceylon. Siddhāntam must have been the village where the Buddhists lived. These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavakra.

Kūraka rāṣṭra has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam. *Rāṣṭra* properly means 'a kingdom.' As parts of the Kalinga kingdom were termed *vishayas* in the Rāgōlu Plates of Śaktivarman¹ (Kalinga itself was a *vishaya* and Varāhavartini was a *vishaya* of Kalinga), why is this district here called a *rāṣṭra*? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kalinga.

Bhukkukura is **Bukkur** in the Pālakoṇḍa *Tāluk* and is opposite to Purle on the river. It was on the Bukkur bank of the river that the plates are said to have been discovered.

From the position of Kurchavalsa and Bukkur it may be seen that the *Kūraka rāṣṭra* corresponds to the modern Pālakoṇḍa *Tāluk*.

Tiriliṅga is clearly **Triliṅga**.

TEXT.

First Plate.

- 1 श्रीं स्वस्ति विजयवतो दन्तपुरवासकाश्चन्द्रावसमिखरप्रतिष्ठ-
- 2 तस्य चराचरगुरोस्त्वकसमुपनिर्वाचैकसुचधारस्य भगवतो मे-
- 3 कर्षस्वामिभरवकमस्युगलप्रचामादिगतकसिकसहो मा-
- 4 कामसकुसतिसकस्त्रासिधारापरिखन्दाधिमतसकसकसिद्धावि-

¹ *Ep. Ind.*, Vol. XII, No. 1.

² This is expressed in the original by the symbol of a spiral.

- 5 राज्येन विततचतुर्दधिसलिलतरङ्गमेखलावनितलाम-
 6 लयथाः अनेकसमरसंघटविजयजनितजयशब्दप्रतापोपन-
 7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुष्परञ्जितचरणो माता-
 8 पितृपादानुध्यातः श्रीमहानाथवत्सुः श्रीमान्महाराजेन्द्रव-

Second Plate ; First side.

- 9 श्रीं कूरकराष्ट्रे भुक्कुरच्छेदकर्षकाङ्कुटम्बिनस्समाप्तापयति [1*] वि-
 10 दितमस्तु वो यथायं च्छेदस्सर्व्वकरभरेत्परिहृत्याचन्द्रार्कप्रतिष्ठं क-
 11 त्वा मातापिचोरात्मनश्च पुण्याभिवृद्धये कार्तिकपौर्णमास्यां सलिलपू[र्व्व*]-
 12 कं कौशिकसमोत्राय [ब]ह्वचसमग्न्यचारिणे तिरिलिङ्गवास्त-
 13 व्याय वेदवेदाङ्गपारभाय भवदत्तशर्मणे सस्यत्तस्तदेवं
 14 विदित्वा यथोचि[तभो]गभागमुपनयन्तः सुखं प्रतिवसतेति [1*] सीमा-
 15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोधव्यानि [1*] पूर्व्वेण वल्मीकादारभ्य पुरुष-
 16 च्छाययार्जुनवृक्षस्ततो वल्मीकस्ततो वल्मीकसहितङ्करश्चवृक्षः दक्षि-

Second Plate ; Second side.

- 17 खेम करश्चवृक्षाग्रभृति पुरुषच्छायया पाषाणास्तयः [1*] पश्चिमे-
 18 न पाषाणाग्रभृति पु[र्व्व*]वच्छायया पाषाण एव ततोर्जुनवृक्षस्तत-
 19 ऽप्राणः [1*] उत्तरेण पाषाणाग्रभृति पुरुषच्छायया तिमिरवृ-
 20 क्षस्ततऽप्राणस्ततः पाटसन्धिक्रमेण पाषाणस्तत-
 21 ऽप्राण एव ततो वल्मीक इति [1*] भविष्यतश्च राज्ञेन-
 22 पयति [1*] धर्मक्रमविक्रमाशामन्यतमयोगादवाप्य मही-
 23 सु(म)नुशासद्विरयन्दानधर्मोनुपालनोयो(यः) [1*] व्यासगीताश्चात्र श्रो-
 24 काः [1*] बहुभिर्व्यसुधा दत्ता बहुभिश्चानुपालिता [1*] यस्य यस्य

Third Plate.

- 25 यदा भूमिस्तस्य तस्य तदा फलम् [11*] स्वदत्तां परदत्तां वा यज्ञाद्वच
 26 बुधिष्ठिर [1*] महीमहीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् [12*] षष्टि-
 27 वर्ष्वसहस्राणि स्वर्ग्यं तिष्ठति भूमिदः [1*] आक्षेप्ता चानुमन्ता च तान्येव
 28 नरके वसेदिति [13*] आत्मा महामहत्तरशिवशर्मा [1*] प्र[व*]र्द्धमान-
 29 विजयराज्यसंवत्सराः [1] १०० ४० ८ पुष्य दि १०^३ लिखितमिदं शास-
 30 नं हस्तवृक्षचर्माम्बुसुनुना सर्वाधिकृतेन शम्भुपुरोपाध्याये-
 31 मोल्मीस्वर्मादित्यभोगिकतनयेन चण्डिचन्द्रेणेति ॥

¹ Read षष्टि.

² [The symbol following दि represents 20 and not 30. After this comes a punctuation represented by a spiral.
 M. K. S.]

First Plate.

1 ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 2 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 3 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 4 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 5 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 6 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 7 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 8 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥

Second Plate : first side.

9 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 10 ॐ नमो भगवते वासुदेवाय ॥ १० ॥
 11 ॐ नमो भगवते वासुदेवाय ॥ ११ ॥
 12 ॐ नमो भगवते वासुदेवाय ॥ १२ ॥
 13 ॐ नमो भगवते वासुदेवाय ॥ १३ ॥
 14 ॐ नमो भगवते वासुदेवाय ॥ १४ ॥
 15 ॐ नमो भगवते वासुदेवाय ॥ १५ ॥
 16 ॐ नमो भगवते वासुदेवाय ॥ १६ ॥

Second Plate : second side.

17 ॐ नमो भगवते वासुदेवाय ॥ १७ ॥
 18 ॐ नमो भगवते वासुदेवाय ॥ १८ ॥
 19 ॐ नमो भगवते वासुदेवाय ॥ १९ ॥
 20 ॐ नमो भगवते वासुदेवाय ॥ २० ॥
 21 ॐ नमो भगवते वासुदेवाय ॥ २१ ॥
 22 ॐ नमो भगवते वासुदेवाय ॥ २२ ॥
 23 ॐ नमो भगवते वासुदेवाय ॥ २३ ॥
 24 ॐ नमो भगवते वासुदेवाय ॥ २४ ॥

Third Plate.

25 ॐ नमो भगवते वासुदेवाय ॥ २५ ॥
 26 ॐ नमो भगवते वासुदेवाय ॥ २६ ॥
 27 ॐ नमो भगवते वासुदेवाय ॥ २७ ॥
 28 ॐ नमो भगवते वासुदेवाय ॥ २८ ॥
 29 ॐ नमो भगवते वासुदेवाय ॥ २९ ॥
 30 ॐ नमो भगवते वासुदेवाय ॥ ३० ॥

TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) **Dantapura** the son of the glorious **Dānārjaya**, the glorious **Mahārāja Indravarman**—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) **Gōkarṇa-Svāmin**, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain **Mahēndra**—who is the ornament of the family of the **Gāṅgas**—who has obtained the supreme sovereignty over the whole of **Kaliṅga** by the quivering of the edge of his own sword; whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans; whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles; and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of **Bhukkukura** in the **Kūraka-rāṣṭra** :—

(L. 10.) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the full-moon-day in the month of **Karttika**, to **Bhavadattasārman**, of the **Kauśika gōtra**, a student of the **Rig-Veda**, a resident of **Tirilinga** and well-versed in **Vēdas** and **Vēdāṅgas**. Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom.

(L. 14.) The marks of the boundaries in the *pradakṣiṇa* (right to left) order may here be noted thus :—On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,¹ an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill. On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders. On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder. On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Timira* tree,² then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill.

(L. 21.) And he (the king) admonishes future kings :—This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means. With reference to this (subject) there are verses sung by **Vyāsa** :—

[The three customary verses.]

(L. 28.) (By) the order of the **Mahā-Mahattara Śivaśarman**—this edict was written by **Śāmbapura-Upādhyāya**, son of the **Hasty-adhyakṣa**—the chief of the elephants—the *sarv-adhikṛita* **Dharmachandra**, on the 20th day in the month of **Pushya** of the year 100 40 9 of the augmenting victorious reign; and was engraved by **Khaṇḍichandra**, son of **Āditya-Bhōgika**.

¹ On *puruṣa-cakṣhāyā* cf. *Ep. Ind.*, Vol. II, p. 134, n. 1.

² [*Timira* is the Sanskrit translation of the Telugu *chikāṭi*, which is the name of the tree *acronochymus pictorius*.—H. K. S.]

No. 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA
KRISHNA III: SAKA 868.

By LIONEL D. BARNETT.

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwar District, and lies in lat. $15^{\circ}32\frac{1}{2}'$ and long. $75^{\circ}32\frac{1}{2}'$, about $9\frac{1}{2}$ miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kurīhaṭṭi*, "Kurīhaṭṭi of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kurīhaṭṭi*, in Old Kanarese *Kurīpaṭṭi*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-paṭṭi*¹ (l. 31). Apparently the full name in ancient times was **Kaṛaṇa-Gurīpaṭṭi**, "Kurīpaṭṭi of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some sculptures, namely a *līṅga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. $11\frac{1}{2}$ in. wide and 3 ft. $4\frac{1}{2}$ in. high.—The character is good Kanarese of the period. Most of the letters are between $\frac{1}{2}$ in. and 1 in. high, though some are a little taller. The vowel signs *ē* and *ō* are usually formed in the later manner; but occasionally they are written in the ancient fashion (e.g. *Beḷvola*°, l. 8, °*yyoḷam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *viñāna* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is Old Kanarese, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*ḷḷdu*, l. 14; *nāḷ-gāmunḍara*, l. 17; *ēḷ*°, ll. 21, 22; *ah*°, ll. 22, 23), except in one case, where it is written as *r* (*nār-ggāmunḍam*, l. 14). Final *m* is sporadically changed to *v* before vowels in °*pāḍivav*= (l. 6) and *nesanav*= (l. 19). There is an archaic participle-form in *kāḍom* (l. 21, in a formula). Lexically noteworthy are *nesana*, from the Sanskrit *nivēśana* (l. 19), the locative verb-noun *modal* (ll. 29, 30: Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana māḍisida dēgulakke* (l. 15: cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The record opens by referring itself in ll. 1-3 to the reign of **Akālavarsha** (the **Rāshtrakūṭa** **Kṛishṇa** III), and then states that in the year **Parābhava**, Śaka 868, while his viceroy **Satyavākya Koṅṇuṇivarma Permānaḍi**, entitled "lord of **Kōḷālapura** best of cities" and "master of **Nanda-giri**," was governing **Puligere** and **Beḷvola** (ll. 3-10), and the latter's subordinate **Āychayya** was administering **Kaṛaṇa-Gurīpaṭṭi** (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by **Āychayya** (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god **Āychēśvara** (i.e. the form of **Śiva** worshipped in the above-mentioned temple founded by **Āychayya**) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at **Kurgōḍ** (above, p. 278). The viceroy **Satyavākya-Koṅṇuṇivarma Permānaḍi** is evidently the same as the **Gaṅga Būṭuga**, the son-in-law of the **Rāshtrakūṭa** **Amoghavarsha-Vaddiga**, and hence a brother-in-law of **Kṛishṇa** III (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the **Gāwarvāḍ** inscr. above).

¹ See note on translation, below.

We have thus two dates in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll. 3-6 as Śaka 868, Parābhava; Bhādrapada śu. 1; Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*; for by the *Sūrya-siddhānta* the *tithi* śu. 1 was current on Friday, July 31, A.D. 946, and Mr. Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged. It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with **Monday, 11 August, A.D. 945**, and ended on that day 16 h. 5 m. after mean sunrise (for Ujjain); it was, therefore, current during the last 8 h. 26 m. of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69).

The second date is given on ll. 28-30 as Śaka 864 (current), Śubhakṛit; Jyāishṭha śu. 15 (apparently); Thursday. These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with **Thursday, 13 May, A.D. 941**, and ended 15 h. 55 m. after mean sunrise for Ujjain. Mr. Sewell informs me that practically the same results are obtained by applying the *Ārya-siddhānta*: calculating for true motions of sun and moon, the difference is only 34 m., and calculating for mean motions, it is 1 h. 38 m.

The geographical names mentioned are Kōlālapura (l. 7), Nanda-giri (l. 7), the Three-hundreds of Puligere and Beḷvola (l. 8), Karaṇa-Guripaṭṭi (l. 13) with the sanskritised form Mēshada-paṭṭi (l. 31), and Dēvaṃgēri (l. 18). Kōlālapura is Kolhāpur.¹ On Karaṇa-Guripaṭṭi see above. Dēvaṃgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town.

TEXT.²

[Metres: v. 1, *Anuṣṭubh*; v. 2, *Śālīnī*; v. 3, *Mattēbhavikṛīḍitā*.]

- 1 Svasty-Akālavarsha-dēva-Śrī-Prithuvī³-vallabha-mahārājādhir-
- 2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam-uttarōttar-ābhivri(vṛi)-
- 3 ddi-pravarddhamānam-ā-chandr-ārka-tāram=barām salutt-ire [i*] Sa(śa)ka-nṛipa-
- kā-
- 4 l-āṭita-samvatsara-sa(śa)taṃgaḷ-ēṇṭu-nūra aṇuvatt-ēṇṭaneya
- 5 Parābhava-samvatsaram pravarttise tad-varsh-ābhya(bhya)ntarada Bhādrapada-
- 6 su(śu)ddha-pādivav-Ādityavaradandu Satyavākya-Komguṇivarmma-dha-
- 7 rmma-mahārājādhirāja[m] Kōlālapuravar-ēśva(śva)ram Nanda-giri-nātham
- 8 śrīmat-Permmāṇaḍigaḷ-Puligere-mūnūruvam Beḷvola-mūnū-
- 9 ruvam duṣṭa-nigraha-ṣi(śi)ṣṭa-pratipālanadiṃ suka(kha)-saṃkha(ka)-
- 10 tā(thā)-vinōdadiṃn-āḷutt-ire [i*] Permmāḍiya pāda-padm-ōpajī-
- 11 vi ananta-guṇa-viṃśa-viṇyā(jñā)na-lakṣmī-lakṣita-vakṣa[s*]-
- 12 sṭhālam-parama-māhēśva(śva)ram śrīmad-Āyachayyam Kara-
- 13 ṇa-Guripaṭṭiyan-abhyantara-siddhiy-āḷe [*] Beḷvola-mūnūra
- 14 nār-ggāmundaṃ Tonḍayyanum⁴=aṇavar-ggāmundaḷum-iḷḍu Āyacha-
- 15 yyanā māḍisida dēgulakke biṭṭa keyyī rāja-māna-matta-
- 16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar=ondu 1 idarke arasara de-
- 17 sege siddh-āyam poṃ-gadyāṇam=eraḍu 2 nāḷ-gāmundaḷa dese-
- 18 gaṃ siddh-āya[m*] poṃ-gadyāṇam=eraḍu 2 Dēvaṃgēriyol-ēḷ-ka-
- 19 yyoḷam-ay-gayyoḷam maneya nesaṇav-irppatta nālku
- 20 24 int-1 keygam=manegam perad=ondun=teṇey-illa [i*] idam
- 21 [kā]d-ātam liṅgamum kavileyuman-ēḷ-kōṭiyuma[m*] kādom

¹ [Kōlālapura is generally identified with Kōlār in the Mysore State: Dr. Fleet's *Kanarese Dynasties*, p. 297.—H. K. S.]

² From the ink-impressions.

³ Read -Prithivī-.

⁴ Or possibly Tōṇḍayyanum.

- 22 idan-aḷid-ātaṁ lingamum kavileyum-eḷ-kōṭiyum Vāraṇā-
 23 siyuman-aḷida paṁcha-mahā-pātakan-akkum Sva-datt[ā*]m-pa-
 24 ra-datt[ā*]m vā yō harē[ta vasundha]rām [i*] shashtim varisha¹-sahasrāṇi(ni)
 25 viśṭhāyām jāyatē kri(kṛi)[miḥ] [|| 1*] [Sāmā]nyō-yam dharmma-sētu[r-nri]-
 26 pāpām kāḷē kāḷē pālaniyō ahavabdhī² [i*] sarm[m]ā(rvvā)n-sētām(n) bhāgi[naḥ]
 27 pārtthivēndr[ān*] bhūyō bhūyō yāchatē Rāmacha[m*]dra[h] [|| 2*]
 28 Sa(śa)ka-kālam chavū-shashtiy-ashta-sa(śa)tamun-tān-āge [sām]vatas[raṁ]
 29 suka-santam Subhaktid³-pravarttane modal-Jēṣṭham-mahā-su(śu)ddha-nāma-
 30 ka-hastha(sta)m vari(re ?)y-amta[gaṁ ?]⁴ ti[thi ?] modal-vāram Bṛihaspatyadandu
 ka-
 31 ram⁵-Mēshada-paṭṭi-nāma-puradoḷ-pratyaksham-Āyachēsva(śva)raṁ [3*]

TRANSLATION.

(Lines 1-3) Hail! while the victorious reign of king **Akālavarsha**, the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-10) while the cyclic year **Parābhava**, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king, was current, on Sunday, the first (*lunar day*) of the bright fortnight of Bhādrapada in that year, when **Satyavākya Koṅṇi-varma** the great emperor of righteousness, lord of Kōḷālapura best of cities, master of Nandagiri, Permāṇadi, was governing the Puligere Three-hundred and the Belvola Three-hundred, so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations :—

(Lines 10-13) while he who finds sustenance at Permāḍi's lotus-feet, he whose breast is marked by (*the presence of*) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēśvara, **Āyachayya**, was administering **Karapa-Guripatti** with internal authority :—

(Lines 13-20) **Toṇḍayya**, the county-Gāmuṇḍa of the Belvola Three-hundred, and the Six Gāmuṇḍas in concert granted for the temple constructed by **Āyachayya** a field, fifty *mattar* by the king's measure, (*and*) gave for a garden one *mattar*. On this, for the share of the kings the fixed revenue (*shall be*) two gold *gadyāṇas*, for the share of the county-Gāmuṇḍas the fixed revenue two gold *gadyāṇas*. (*They also gave*) twenty-four dwelling-houses of seven cubits and five cubits (*in width*) at Dēvaṁgēri. Thus on this field and houses there is not a single other impost.

(Lines 20-23 : a prose formula of the usual type.)

(Verses 1-2 : common Sanskrit formulae.)

(Verse 3) When the Śaka date was eight-hundred and sixty-four, while the cyclic year **Subhakti** pleasant and peaceful was in progress, while **Jyaisṭha** (*and*) the fortnight named the great bright one were going on, during the course of the last lunar day (*of the fortnight*), on Thursday, **Āyachēsvara** verily revealed himself in the town named **Mēshada-paṭṭi**.

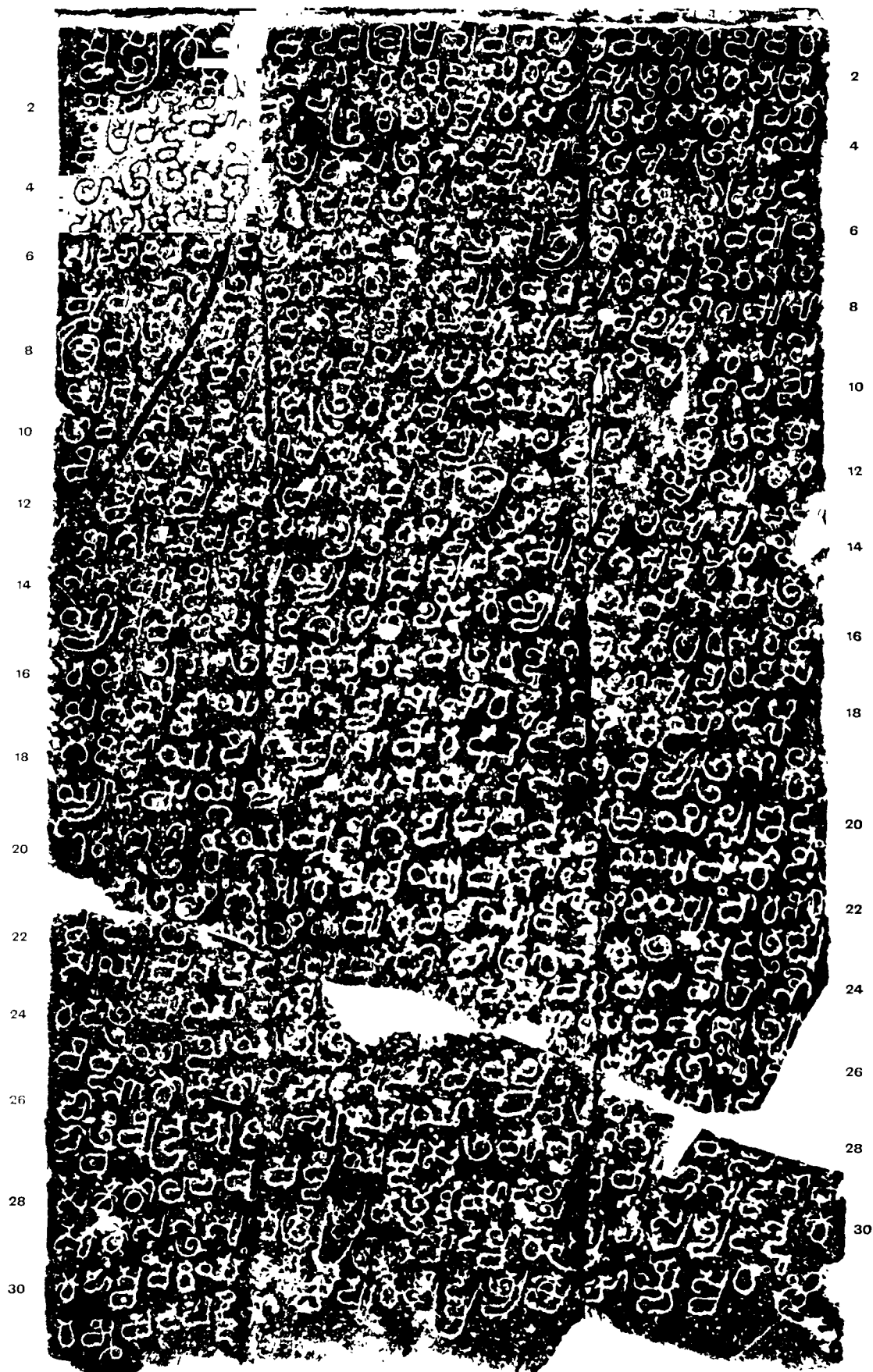
¹ Read *varsha*.

² Read *bhavabdhī*.

³ Read *Subhakti*.

⁴ I give the above emendations in the first half of the line with considerable diffidence. The use of *hasti* in the sense of *pakṣa* is new to me, though both words may be used in chronograms to denote a pair. *Vari* may also be the same as *hasti*, i.e. *pakṣa*, and, if so, the emendation *astayam* will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

⁵ It is possible that *Karapa-Mēshada-paṭṭi* should be read as a compound, corresponding to *Karapa-Guripatti* of ll. 12-13 (here, "tax" corresponding to *karapa*, "office," "treasury").



No. 29.—A NOTE ON KING CHANDRA OF THE MEHARAUJI INSCRIPTION.

BY R. D. BANERJI, M.A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islam within a few feet from the Qutb Minār. Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D. The final edition of this inscription is to be found in Dr. Fleet's *Gupta Inscriptions*.¹ According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlikas*, and set up a standard of Vishṇu on a hill called Vishṇupada. Scholars have offered numerous suggestions concerning the identity of this prince. Dr. Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty.² Dr. V. A. Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his *Early History of India* assigned the inscription on the iron pillar at Mēharauli to the son of Samudragupta. Mahāmahōpādhyāya Hara-Prasād Śāstri is of opinion that this king Chandra is Chandravarman, son of Simhavarman of Pushkaraṇā, whose inscription has been found at Susunā in the Bankura District of Bengal.³ Recently Mr. R. G. Basak has thought fit to revert to the theory of the late Dr. J. F. Fleet concerning the identity of the prince mentioned in the Mēharauli pillar inscription and identifies him with Chandragupta I, the father of Samudragupta.⁴

Mr. Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence. Mr. Basak says: "In the early part of the fourth century A.D. there was a great defeat of the people of Bengal (*Vaṅga*) by a king named Chandra"; but the record on the iron pillar at Mēharauli merely states that the king defeated "a combination of his enemies in the Vanga countries."⁵ The plural is used instead of the singular, which is significant. The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region. There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not.

The principal argument on which Mr. Basak bases his identification of king Chandra of the Mēharauli pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time." According to Mr. Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India."⁶ Mr. Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement. Mr. Basak goes on to state: "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands."⁷ It is true that Chandragupta I, the son of Ghaṭōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty; but there is absolutely no evidence which can lead us to believe that he was

¹ *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.² *Epi. Ind.*, Vol. XIII, p. 133.³ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.⁴ *Ibid.*⁵ *Ibid.*, p. 140, note 1.⁶ *Ind. Ant.*, Vol. XLVIII, 1919, p. 98.⁷ *Ind. Ant.*, Vol. XLVIII, p. 101.

capable of leading an army into the Punjab or the south or that he ruled for a long time. He may or may not have been in possession of Bengal. The coins bearing his name and effigy and that of his consort Kumaradēvi the Lichchhavi, which an earlier generation of Numismatists assigned to this prince, are now taken as medals issued by the Emperor Samudragupta in memory of his parents.¹

The Mēharauli inscription of Chandra states that he enjoyed suzerainty for a long time. But it is impossible to admit that Chandragupta I reigned for a long time. There is a consensus of opinion among orientalists on this point, and, as far as is known, Mr. Basak is the only advocate of this opinion. If we dismiss the doubtful evidence of the Bodh Gayā inscription of Trikamala or Turamala of the year 64² and the Gayā plate of the time of Samudragupta of the year 9 (P), the oldest known inscription of the Gupta dynasty which is dated is the Udayagiri inscription of Chandragupta II of the year 82 = 400 A.D.³ Now the initial year of the Gupta era is generally admitted to be the time of the accession, or rather the coronation, of Chandragupta I sometime in 318-19 A.D. Udayagiri, where this inscription is to be found, is in Eastern Mālava, a province which was conquered or subjugated by Chandragupta II. This is proved by the existence of a new class of silver coins of Chandragupta II based on the Mālava and Saurāshtra fabric of silver coins which were introduced by Chandragupta II in imitation of the silver *drachmæ* of the Western Satraps.⁴ The conqueror of a new province or country generally conciliates the subjects of his newly conquered province by issuing coins of the same type which was in vogue immediately before the conquest rather than offend them by issuing a type unknown previously. This was done by Maḥmūd bin Sabuktigin,⁵ Muḥammad bin Sām⁶ and his immediate successors in the Punjab and Delhi,⁷ and by Akbar in Gujarat.⁸ The conquest of a province and its settlement generally takes some time; and, if we assign fifteen or twenty years for it, we have sixty or sixty-five years left for the reigns of Samudragupta and Chandragupta. It is hardly possible even to think of a short reign for Samudragupta when we consider the amount of work he did to conquer and consolidate the Empire. By common consent forty-five or fifty years have been assigned to Samudragupta, and the majority of Indologists agree with the late Dr. V. A. Smith in assigning a very short reign of ten or fifteen years to Chandragupta I and a long reign of at least fifty years⁹ to his son and successor Samudragupta. So it is impossible to maintain that Chandragupta I enjoyed a long reign, and consequently it is not possible to identify him with king Chandra of the Mēharauli pillar inscription, who enjoyed the suzerainty, acquired with his own arms, for a long time.

In the second place is it possible to maintain that Chandragupta I led an expedition into the Punjab and Afghanistan and the Dekkhan? The negative evidence of the Allahabad pillar inscription is decisive on this point. If Samudragupta's father had done any campaigning in the North-West or the South, then it is perfectly certain that an able panegyrist of the type of *Sāndhivigrahika-Kumārāmātya-Mahādandanāyaka* Harishēṇa would have mentioned it and availed himself of such occurrences to extol the might of his master Samudragupta still further. The silence of the Allahabad *prasaśti* on this point enables us to state with a tolerable degree of confidence that Chandragupta did not campaign in the land of the five rivers or Afghanistan or lead an army into the Dekkhan. It is a pity that the first three lines of the Allahabad *prasaśti* can neither be completely read nor partially restored. It would have cleared up all doubts

¹ Allan's *British Museum Catalogue of Indian Coins, Gupta Dynasties*, pp. lxiv-lxviii.

² Cunningham's *Mahabodhi*, pl. XXV.

³ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 25.

⁴ Allan's *British Museum Catalogue of Indian Coins, Gupta Dynasties*, p. lxxvi.

⁵ Cunningham's *Coins of Medieval India*, pp. 65-66.

⁶ Nelson Wright, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. II, p. 17.

⁷ *Ibid.*, pp. 19-37.

⁸ *Ibid.*, Vol. III, p. 37.

⁹ *Early History of India*, Third Edition, pp. 290-31.

about the beginning of the Gupta dynasty. The opening line of this record mentions Samudragupta's kinsmen, who seem to have had done something about the beginning of his reign.¹ Then, the list of kings and countries conquered by Samudragupta gives us a good idea of the states surrounding the parent state of the Gupta Empire, i.e. Magadha, and the rigid silence of Harishēna about the achievements of Chandragupta I in these regions proves that that monarch secured his own independence and did little else. The first mention of Chandragupta I is to be found in the Mathurā fragmentary inscription of the time (?) of his grandson Chandragupta II.² Neither the Allahabad³ nor the Ēraṇ⁴ inscription mentions him, a fact which leads us to believe that the kingdom of Magadha was acknowledged as the paramount power in India only during the time of Samudragupta and the title of *Mahārājādhirāja* was probably bestowed on Chandragupta I by his descendants. Chandragupta I may have been the real founder of the kingdom of Magadha and freed it from the yoke of the Scythian foreigner. Beyond this nothing can be said about Chandragupta I.

Mr. Basak questions: "Where is the evidence that Bengal had ever been in the possession of Chandravarman?"⁵ But he does not pause to think what evidence there is of the possession of Bengal by Chandragupta I. Copper-plate grants of the time of Kumāragupta and Budhagupta have been discovered in Northern Bengal. These are the Dhanaidaha⁶ and Damodarpur⁷ grants of Kumāragupta I and the Damodarpur grant of Budhagupta. But it does not seem to have struck Prof. Basak that these copper-plates cannot prove that Chandragupta I had any hold over any part of Bengal.

Another argument adduced by Mr. Basak in favour of his theory about the inclusion of Bengal in the kingdom of Chandragupta is the discovery of the coins of the Emperors of the early Gupta dynasty in Eastern and Western Bengal. Only one or two coins of Chandragupta I have been found in Bengal, and these coins too are not regarded by Allan, the latest authority on the subject, as being genuine issues of Chandragupta I, but as medals struck in memory of his parents by his son Samudragupta. Coins of Chandragupta II, Kumāragupta I and Skandagupta have been found in large numbers and indicate that probably Eastern and Western Bengal were included in the Empire of the Guptas in the fifth century A.D.

To sum up; it is not possible to admit that Chandragupta I of the early Gupta dynasty had a long reign; therefore he cannot possibly be the same person as king Chandra of the Meharauli inscription. Then, the existing evidence in both the Epigraphic and the Numismatic fields is insufficient to prove that Bengal was included in the kingdom of Chandragupta I, the first monarch of the Gupta dynasty, or that he campaigned in the Indus Delta. Finally Paurāṇic evidence, as quoted by Mr. Pargiter, proves very distinctly that Bengal was not included within the dominions of Chandragupta I. Mr. Pargiter says: "The Guptas are mentioned as reigning over the country comprised within Prayāga, Sākēta and Magadha." Mr. Pargiter concludes very correctly that this was "exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta."⁸ It is, therefore, almost certain that Bengal was never included within the dominions of Chandragupta I. In order to reconcile this directly hostile piece of evidence to his own theory Mr. Basak states: "Or it may be supposed that the Magadha of the Purāṇas probably included portion of Bengal conquered,"⁹ a statement which need not be taken seriously.

¹ Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 6.

² *Ibid.*, pp. 26-27.

³ *Ibid.*, pp. 6-10.

⁴ *Ibid.*, p. 20.

⁵ *Ind. Ant.*, Vol. XLVIII, p. 101.

⁶ *J. A. S. B.*, New Series, Vol. V, pp. 460-61, pl. xx.

⁷ R. Chanda's "*Indo-Aryan Races*," p. 273.

⁸ Pargiter's *Dynasties of the Kali Age*, p. xii.

⁹ *Ind. Ant.*, Vol. XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mēharauli pillar inscription. We may now revert to Mr. Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman. The answer is in the affirmative. We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susuniā rock inscription of Chandravarman, son of Simhavarman, king of Pushkarapā.¹ Mr. Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susuniā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr. Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkarapā simply because he carved the discus of Vishṇu on a hill of Western Bengal. The inscription proves that a king named Chandravarman from Pushkarapā (modern Pokharap in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper. Let us connect the fact gleaned from this very short record with those obtained from the Mēharauli inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the *Vaṅga countries*. The full name of king Chandra may be either Chandranātha, Chandravarman or Chandragupta. In the Susuniā inscription we have a confirmation of one of the statements of the Mēharauli inscription that a king named Chandravarman had left the mark of his visit in Bengal. Then, both inscriptions are Vaishṇava; king Chandra had raised a staff of Vishṇu on the Viṣṇupada hill, while Chandravarman had incised the wheel of Vishṇu on the Susuniā hill. Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mēharauli pillar inscription with Chandravarman, son of Simhavarman, of the Susuniā rock inscription. The statement of the Mēharauli pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign.

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North. Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I. In this connection certain inaccuracies which Mr. Basak has used to refute the statements of Mahāmahōpādhyāya Hara-Prasād Śāstri should be considered :—

The first of these is Mr. Basak's idea of the extent of the dominion of the early Guptas in Mālava. He says: "We know from Epigraphic records that in A.D. 404 Chandragupta II was on the Imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions."² The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas. The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V.E.=404 A.D. The Gangdhar inscription of his son Viśhavarman³ clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas.

In the second of these extraordinary statements Mr. Basak asks us to believe that both Viśhavarman and his son Bandhuvarman were feudatories of Kumāragupta I. He says: "We

¹ *Epi. Ind.*, Vol. XIII, p. 133.

² *Ind. Ant.*, Vol. XLVIII, p. 98.

³ *Fleet's Corpus Inscriptionum Indicarum*, Vol. III, pp. 74-76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I"; and in a footnote he refers us to inscriptions Nos. 17 and 18 of Fleet's Gupta inscriptions. These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V.E., and the Mandasor inscription of the year 493 V.E. of Bandhuvarman, the son of Viśvavarman. A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V.E.=423-4 A.D.) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains. Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman. The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist. The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman. The real connection is between *Kumāraguptē prithivīm prafāṣati* (l. 13) and *Bandhuvarmani Daśapuram=idam pālayati* (l. 16). Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Viśvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I. Therefore we cannot accept Mr. Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I. Mr. Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura; but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava. Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat. 23° 56' N., Long. 75° 41' E., in the Gwalior State (sheet No. 35, Atlas of India, Survey of India Map printed in 1899). The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Simhavarman after the defeat of Chandravarman. The Udayagiri inscription of the year 82¹ and the Sāñchi inscription of the year 93,² both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava.

We have, therefore, no reason to put any faith in the following statement:—"Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories."³ It is clear from the statement of Harishēṇa's *Prafastī* that the nine kings of Āryāvarta were uprooted, *i.e.* their kingdom assimilated into the Empire (l. 21), while the kings of the south were captured and liberated, *i.e.* they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A.D., and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A.D. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A.D. lost his independence.

¹ *Ibid.*, p. 25.² *Ibid.*, pp. 30 and 34.³ *Ind. Ant.*, Vol. XLVIII, p. 99.

INDEX.¹

A	PAGE	PAGE
a, form of,	157, 164	adri, 100, 105
-a, Kanarese accusative ending,	266	Advaita doctrine, 233, 234, 357
ā, form of,	121	āgama, 101, 106, 317
ā-mātrā, form of,	144, 153	āgāmi, 318, 346
ābādha and bādha,	128 n. 7	Agara (?), vi., 321
Abdul Hassan, a <i>Golconda k.</i> ,	353	Agasti, 204
Abdullah Qutb Shāh, a <i>Golconda k.</i> ,	353	Agastya, 316
Ābhata, m.,	205	Agastya, a <i>gōtra</i> , 81, 209, 215-216
Abhava = Śiva,	283	āghāta, 187
<i>Abhidharma-lōśa</i> , a book,	291	Aghōra, an aspect of Śiva, 274 n. 2
Abhinava-Vijaya-Bukkarāya-samudra, vi.,	69, 71, 82	agnihōtra, 151
abhitvaramāṇa,	327	Agni-Kula, a race, 269
Ābhō, m.,	206	agrahāra, 358
Ābhū, m.,	207	ahamahamikā, 301
āchāri,	285	ahamyu, 159
Achasara, m.,	205	Ahichchhatra, vi., 269
Achchhōda, a lake,	73, 80, 80 n. 3	Ahōbala, a shrine, 100, 102, 108,
Āchharasa II., a <i>Sinda ch.</i> ,	268, 272, 276	171, 240
Achhatyana (?), a <i>gana</i> ,	148, 152	ai-mātrā, form of, 144
Āchi-dēva III., a <i>Sinda ch.</i> ,	268	Aibiruda-rāya-rāhuta-vēśy-aika-bhujāṅga, sur. of
Āchugi II., a <i>Sinda ch.</i> ,	268	the <i>Vijayanagara k. Rāma-rāja</i> , 211, 222
Āchugi III., a <i>Sinda ch.</i> ,	268	Aināna-Malukka, ch., 210, 211, 231
Achyuta,	101, 103	Ain-ul-Mulk, ch., 211
Achyuta-Rāya, a <i>Vijayanagara k.</i> , 216, 230, 235,		Airāvata, 305
311, 312, 316,		Airru-Bhaṭṭa, m., 314, 320
318, 321, 322, 323, 343, 353		Ajāru, vi., 358-9
ādada,	189	Ajātasatru, 326, 329
adagunti,	266	Ājusha, m., 208
adḍa, a measure,	359 & n. 7	Akālavarsha, sur. of the <i>Rāshtrakūṭa k. Krish-</i>
ādḥaka,	138, 161	narāja I. & III., 123, 125, 126, 128, 129, 364-6
Adhiva, vi.,	195, 196, 200	akāḷa, 266
Ādi-Kēśava, a divinity,	197, 199	Akhaṇḍala = Indra, 344
Ādi-Kēśava-ghaṭṭa, a place,	198, 199, 200	Ākiteru, vi., 345, 353
Āditya, te. of,	126, 127, 129	Akkā-Bhaṭṭa, m., 314, 315, 319, 321
Āditya Bhōgika, m.,	360-3	Akkale-Bhaṭṭa, m., 342
Ādityavarman, a <i>Maukhari k.</i> ,	112, 115, 119	Akkanna, a <i>Golconda minister</i> , 354-6, 358-9
Ādivarāha, a <i>Pratihāra k.</i> ,	179	ākahapaṭalika. S. a. Mahā°, 169, 194, 327
		akshata-tṛitiyā, 198-9

¹ The figures refer to pages; n. after a figure to footnotes, and add. to Additions and Corrections. The following abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
akshipi,	318, 346	Andhra, <i>a people</i> ,	112, 117, 120, 140, 327, 330
akuthinēua,	110 n. 1	Āndhra inscription of Śiri-Puṣumāvi,	153
Ākūti-Vishṇu-Bhaṭṭa, m.,	212	Āndhra-dēśa, <i>province</i> ,	88, 90, 93, 96
Ālaḍa, m.,	208	Āndhras, inscriptions of the,	140
Alagarddha (Lagarddha P), m.,	136	Ānga, co.,	73, 79, 170, 173, 316
Alakā, vi.,	72, 79	aṅgaraksha,	327
Alas grant of Govinda II,	1 n. 5, 132	Āngiras, <i>a prarara</i> ,	158, 161
Ālhaṇa, m.,	202, 203 209	Ani-uddha, m.,	99
Ālhū, m.,	202	Annadātā, m.,	69, 70, 71, 73, 80
alidona,	189	Annadātārya, m.,	75, 81
ālke,	189	Aṇṇapa, m.,	74, 76, 81, 82
Allārya, m.,	76, 82	Annavēma, <i>a Redḍi k.</i> ,	70
Allūraka, vi.,	148	An-si, co.,	290, 292
alphabet—		āntahpurika,	194, 198
Acute-angled,	No. 6	Antam (Annam)-Bhaṭṭa, m.,	213
Bengali,	Nos. 10, 23	Antarai, vi.,	126, 129
Brāhmī,	No. 9	antaraṅga,	160
Gāṅga,	No. 24	Antembavaragaṇḍa, <i>sur. of the Vijayanagara k.</i>	
Kādamba,	No. 11	Rāma-Rāja,	211
Kanarese,	Nos. 2, 14, 16, 17, 19, 22, 28	anunāsikā, use of,	157
Kharośthī,	Nos. 7, 20	anusvāra, „,	122
Nandi-nāgari,	Nos. 2, 12, 16, 17, 22, 25	„ doubling after,	69, 97
Nāgari,	Nos. 15, 26	„ for „,	192
Northern,	Nos. 5, 13, 21	„ form of,	157
Telugu,	Nos. 3, 26	„ redundant,	147, 168, 210, 311, 341
Southern,	No. 8	„ use of,	68, 69, 122, 164,
Amarāvati, vi.,	72, 79		168, 177, 266
Ambālachārya, <i>sur.</i> ,	87	anviya,	150
Ambārāma, vi.,	146, 160, 162	Apāpa, m.,	331, 335, 336
Ammāl = Nadādūr-ammāl,	87	Āpastamba-sūtra,	216, 313, 317, 342, 346
Ammāl-āchārya, <i>sur.</i> ,	87	Appā-Dēvi, <i>a Pratihāra queen</i> ,	178, 183
Amṛitadhara, m.,	202, 209	Appa Koṇḍa, m.,	343
Amvayillā, <i>a place</i> ,	165, 161	Appalarāja, m.,	341-2, 346
Anadaurā, vi.,	195, 196, 200	Appale-Bhaṭṭa, m.,	342
Anadauri, vi.,	200	Appana, m.,	74, 81
Ānandajñāna-Yōgin, <i>a Kāñcēt āchārya</i> ,	234	Appana-āchārya, m.,	75, 81
Anaṅga = Kāma,	308, 308 n. 2	apporgege,	189
Anaṅgāsraya. See Madanaṅgāsraya,	148, 152	Apratika-mallēru, <i>sur.</i> ,	346
Ananta-Bhaṭṭa, m.,	212, 213, 214, 315, 321	Āra inscription of Kanishka II.,	180ff.
Anantarāja, minister of the Vijayanagara k.		Āra, <i>a place</i> ,	130, 132, 136
Bukka I.,	98, 102, 103-104, 107, 109	ara,	189, 191
Anantarāja, <i>a tank</i> ,	103, 104, 109	araghaṭṭa,	296, 303
Anantarāja-sāgara, <i>a tank</i> ,	99	arahanta,	295
Āpāl, wife of Paśara-Bhaṭṭa VII.,	85	arahata,	176, 186
Andhaka, <i>a giant</i> ,	110, 120	Arakece, vi.,	267, 273, 277
Āndhra, dyn.,	159	Araliyahālu, vi.,	267, 273, 277

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: *ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *fed.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Araśāṇḍeya-hallī, vi.,	71, 77, 82	Avinīta, a Gaṅga k.,	333, 337
Araśibidī, di.,	268, 269	Aya = Azes,	286
Āravītī, a family,	231	Āyakāṇḍlu,	357 & n. 7
Āravītī Bukka, m.,	211	Ayasi, m.,	134, 287
Arbuda, mt.,	296, 297, 298, 303	āyati,	125, 128 n. 1
Ardhanārīsvara = Śiva,	157, 162	Āychayya, a governor,	364-6
are-vāda,	189	Āychēsvara, a divinity,	364, 366
Arhat,	295	Ayōdhyā, vi.,	193, 196
Ārivarma = Harivarman, a Gaṅga k.,	332, 337	Āya,	171, 217-230, 240, 323
Arjuna,	150	Ayyalu, m.,	74, 81
Arjuna tree,	\$62-3	Ayyavarman, a Gaṅga k.,	332, 335, 336
arogadachhiṇa,	295		
Arthūnā, vi.,	295, 296	B	
Arthūnā inscription of Chāmunda Rāja,	295	b and r,	122, 192, 325
Arundhati, wife of Varishtha,	296, 298, 304	b, form of,	189
Ārya, m.,	331, 335, 336	b in Kharośhthī texts,	133
Āryavarman, a Gaṅga k.,	333	Bachchi-Bhaṭṭa, m.,	213
Āśādharma, m.,	206, 209	Bactria, co.,	290
Āsarāja, m.,	296, 306, 310	Bādanahattī, a place,	267, 272, 277
āsāri,	235, 240	bādha and ābādha,	125, 128 n. 7
Āsatti-grāma, vi.,	148	Bāgadage, vi.,	268
aśtabhōga,	73	Bāgadage Seventy, di.,	268
aśtabhōgya,	174	bāhā,	279
Aśt-ākshara-dīpikā, a book,	88	Bahalia = Bāhika (of Balkh),	295
Aśṭa-slōkī, a poem,	86	Bailiyakka, wo,	267, 273, 278
aspirates, form of,	98	Bāla-dēvi, a Sinda queen,	266, 272, 276
Āśvaghoṣha, k.,	140, 142	Balarāma,	101, 166
Āśvalāyana-sūtra,	354, 357-9	Bāla-Śivāchārya, a Śaiva āchārya,	267, 272, 277
āsramēdha,	149, 151	Bāla-Śiva-dēva = Bāla-Śivāchārya,	273
Āśvapātī, k.,	111, 115, 119	Balavarman, feud.,	181
Atanu = Kāma,	281	bale,	126
āṭavika,	296, 310	balli,	151, 152, 186
Ātharva-Veda,	165-167	Balkh, co.,	295
Ātimānuṣhya-stava, a poem,	85	Ballājā II., a Hoysala k,	265
Ātmabōdha, a Kāśhī āchārya,	234	Ballakundā, di.,	271, 279
Ātrēya, a gōtra,	81, 209, 213-214, 314-315	Ballakundā-vishaya, di., = foreg.	265, 279, 281, 283
Aubhalā-Bhaṭṭa, m.,	214, 343	Ballakunde, di. = Ballakundā,	265, 266, 266 n. 5, 267, 271, 272, 273, 275, 277, 280-283
Aubhalārya, m.,	75, 81	Ballakunde-nāḍn, di., = foreg.	265, 266 n. 5, 275, 277, 278, 281, 282, 283
Aubhalaya,	343		
Āūdāgaddiā, a place,	158, 161		
Āūhāgaddiā, a place,	158, 161		
Aurva,	280		
avabhrittha,	149, 151		
avagraha, use of,	325		
Avantivarman, a Maukhari k.,	112, 113		
Avaranta (Aparanta), di.,	148, 149, 150, 152		
		Ballāmbikā, a Vijayanagara queen,	211
		Bāna, author,	111, 112

The figures refer to pages; n. after a figure to footnotes, and add. to Additions and Corrections. The following other abbreviations are used: —*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountair; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Bāna, <i>dy.</i> ,	334	Bhāradvāja, a <i>gōtra</i> ,	69, 70, 73, 80-82, 158, 161, 202-209, 212-216, 314-315
Banavāsi, <i>di.</i> ,	269	Bharadvaja, a <i>pravara</i> ,	158
Bandhuvvarman, <i>k.</i> ,	370-1	bharaka,	309, 310
Bangarh grant of Mahipāla I.,	324	Bharata, <i>k.</i> ,	72, 79
bāñijya,	91	Bharata, <i>co.</i> ,	271, 274
Barabar Hill Cave,	112	Bharata-Khaṇḍa,	90
Bārhaspatya, a <i>pravara</i> ,	161	Bharata-Kshētra,	279
Barmadēvarasa, a <i>Sinda ch.</i> ,	269	Bhārata-varsha, <i>co.</i> ,	88, 89, 90, 95
Basava-anātya, <i>m.</i> ,	215	Bharatha, <i>m.</i> ,	203
Besavā-Bhaṭṭa, <i>m.</i> ,	342	Bharathi, <i>vi.</i> ,	198, 199, 200
Basavappa, <i>m.</i> ,	215	Bhargava=Śiva,	279, 282
Dasavarāja, <i>m.</i> ,	215	Bhārgava, a <i>gōtra</i> ,	203-205, 208-209
Rastar, <i>vi.</i> ,	269	Bhartṛi-paṭṭa, a <i>Guhila k.</i> ,	177, 181, 187
Bēchaiya = Bēchi-rāja,	267, 273, 277	Bhartṛi-vadḍha, a <i>Chāḥamāna ch.</i> , . .	179 n. 1
Bēcharasa = Bēchirāja,	267, 272, 276	Bhāsh-ātīlāṅghi-bhūpāla, <i>sur. of</i> <i>Kṛishṇa-dēva-</i> <i>rāja II.</i> ,	170 n. 2
Bēchirāja, <i>m.</i> ,	267, 272, 276	Bhāshego-tappuva-rāyara-gaṇḍa, <i>sur. of</i> <i>Vijaya-</i> <i>nagara kk.</i> ,	170 n. 2, 173, 344
Belagavatti, <i>vi.</i> ,	269	Bhasi (Sasī)dhara,	209
Bellave, <i>di.</i> ,	269	Bhāskara, <i>m.</i> ,	202, 203, 207, 209
Belvola Three-hundred, <i>di.</i> ,	364-6	Bhāskara-Bhaṭṭa, <i>m.</i> ,	314, 319
Benares, <i>vi.</i> ,	190	Bhāskara Bhavadūra, a <i>Vijayanagara prince</i> ,	98, 101-2, 104, 105, 106, 107, 109
Boṅgara, <i>co.</i> See Chengara,	88, 91, 96	bhaṭa,	327
betel-nuts,	182	Bhaṭṭa-Parāśara, <i>m.</i> ,	88, 88 n. 2, 93, 96
Bēvina-hallī, <i>vi.</i> ,	210, 231	Bhaṭṭaputra, a <i>title</i> ,	325, 330
Bēvina-hallī grant of Sadāśiva-Rāja, . .	210	Bhaṭṭar, a <i>family</i> ,	85, 86
bh, form of,	68, 157	bhaṭṭāraka,	126, 127, 129
bha, symbol of the moon,	101, 105	Bhaṭṭari, a <i>Vaiṣṇava teacher</i> ,	84
Flābhū, <i>m.</i> ,	204, 209	Bhavadūra, <i>sur. of the Vijayanagara prince</i> <i>Bhāskara</i> ,	98, 102, 106 n. 8, 108
Bhādauhā, <i>vi.</i> ,	198, 199, 200	Bhavagaṇā, a <i>Rāshṭrakūṭa queen</i> ,	122, 124, 127
Bhadrāchala, a <i>shrine</i> ,	354	Bhavadattasārman, <i>m.</i> ,	360, 362-3
Bhadrēśvara, <i>m.</i> ,	209	Bhavaśarman, <i>m.</i> ,	209
Bhadrēśvaradēva, <i>m.</i> ,	158, 161	Bhāyī, <i>vi.</i> ,	195, 196, 200
bhāga,	184, 186, 327, 328	Bhīma,	272, 276
Bhāgama, <i>vi.</i> ,	195, 196, 200	Bhīma, a <i>Sinda feud</i> ,	268, 276
Bhagavata, <i>m.</i> ,	204	Bhīma II. = Irmadi-Bhīma, a <i>Sinda prince</i> ,	266 n. 5
Bhagavati = Durgā,	178, 183	Bhīmasēna, <i>k.</i> ,	140
Bhāgirathi = Ganges,	193, 194, 196, 327, 330	bhōga,	184, 186, 195, 196, 199, 200, 327, 328
Bhāgya-dēvi, a <i>Pāla queen</i> ,	326, 329		
Bhairava = Śiva,	97, 104, 109		
Bhairava, <i>m.</i> ,	213		
Bhairava-Bhaṭṭa, <i>m.</i> ,	213		
Bhālāna, <i>m.</i> ,	206, 207		
Bhaṇḍadaha, <i>vi.</i> ,	195, 196, 200		
bhāṇḍigārika,	194		
Bhandak Plates of Kṛishṇarāja I., . . .	121ff., 121		
Bhānu-Bhaṭṭa, <i>m.</i> ,	214, 314, 318		
Bhānugupta, a <i>Gupta k.</i> ,	369		

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *vi.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Chandrachūḍa, a <i>Kāñchī āchārya</i> ,	169, 233, 234, 235, 357	chhaṅga,	296, 303, 310
Chandra-dēva, a <i>Gaḥaḍavāla k.</i> ,	158	Chhatēmbu, <i>vi.</i> ,	198, 199, 200
Chandra-dēva, a <i>Kanauj k.</i> ,	192	Chhihila Atharva-charaṇe-dvivēdin, <i>m.</i> ,	205
Chandra-Dīkshita, <i>m.</i> ,	314, 319	Chhinda, <i>dy.</i> ,	269
Chandrāditya, a <i>Kanyākubya k.</i> ,	193, 194, 195, 197, 198, 199	Chhitullaka, a <i>field</i> ,	182, 187
Chandragupta I. & II., <i>Gupta kk.</i> ,	367-9	Chhōṭē, <i>m.</i> ,	208
Chandra-mādhava, a <i>divinity</i> ,	10, 197, 199, 200	Chidambaram, a <i>shrine</i> ,	240, 323
Chandramaulīśvara-svāmin, a <i>divinity</i> ,	357, 359 & n. 7	Chidānandaghana, a <i>Kāñchī āchārya</i> ,	234
Chandrapāla, <i>feud.</i> ,	185	Chiddhana, a <i>Kāñchī āchārya</i> ,	234
Chandrappārya, <i>m.</i> ,	76, 82	Chidvilāsa, a <i>Kāñchī āchārya</i> ,	234
Chandrasēkhara-Sarasvatī, a <i>Kāñchī āchārya</i> ,	169, 173, 175, 234, 235, 354, 356-9	Chikka-Purushōttama, <i>m.</i> ,	343
Chandrātrēya, a <i>gōtra</i> ,	206	Chilāḍa, <i>vi.</i> ,	195, 196, 200
Chandravarman, a <i>Pushkaraṇā k.</i> ,	367, 369	chinnageykada,	266
Chandrāvati, <i>vi.</i> ,	192, 197, 199, 200	chinnageykada-nakharāṅgal,	266, 273
Changalapatta, <i>vi.</i> ,	358-9	Chinnakaḍabūru, <i>vi.</i> ,	153
Chāṅgalipatta, a <i>Simā</i> ,	173	Chippagiri Rāghava-Bhaṭṭa, <i>m.</i> ,	343
Charaku-vātaka, <i>vi.</i> ,	88, 89, 94, 96	Chirivilī, <i>vi.</i> ,	195, 196, 201
charana, Taṭṭirīya,	335, 336	Chir-Stūpa,	237
Charsada pedestal inscription,	132	Chitsukha, a <i>Kāñchī āchārya</i> ,	234
charu,	126, 151, 152, 186	Chitsukhēndra, a <i>Kāñchī āchārya</i> ,	234
Chārudatta, <i>m.</i> ,	337	Chittēṇa, <i>m.</i> ,	76, 82
chāta,	150, 327	Chittī-Bhaṭṭa, <i>m.</i> ,	314, 319
Chathatarā, <i>vi.</i> ,	195, 196, 200	Chīyanēndil, <i>vi.</i> ,	313, 317, 323
chatṭa,	160, 161	Chōḍi-Bhaṭṭa, <i>m.</i> ,	315, 321
Chaṭṭarasa II., a <i>Sinda ch.</i> ,	269	Chōḷa, <i>dy.</i> ,	84, 85, 125, 128, 171, 175, 240
chāturmāsya,	140	Chōḷa, a <i>people</i> ,	240, 266, 271, 275
Chatarvēdin Rēva,	152	Chōḷa-bhāṇa, a <i>drama</i> ,	87 n. 1
Chatuś-slōkī, a <i>poem</i> ,	86	chowrie figured,	364
Chaudī-Bhaṭṭa, <i>m.</i> ,	314, 319	Chudavāsa, <i>vi.</i> ,	201
Chāūliya, a <i>gōtra</i> ,	165, 167	Chudavāsa-dvādaśaka, <i>di.</i> ,	195, 196
Chauṇḍārya, <i>m.</i> ,	70, 75, 81	Chulukya = Chalukya,	124, 127
chaurōddharanika,	160, 327	Chuṭa-pallikā, <i>vi.</i> ,	325, 327, 330
chausarā,	176, 188	Compounded words at beginning of verse,	101, 105
Chāvana, <i>m.</i> ,	209	Conch shells,	156, 192
Chāvaṭi, <i>vi.</i> ,	325, 327, 330	Conjeeveram. See <i>Kāñchī</i> ,	240
Chāvūṇḍa II., a <i>Sinda ch.</i> ,	268	conjunct consonants, form of,	232
Chēṅgara, <i>co.</i> ,	84, 88, 91, 96	consonants doubled after anusvāra,	97
Chennakesava, a <i>divinity</i> ,	341, 345-6, 353	cow figured,	364
Chennāri-pāṇḍya (ppādī), <i>vi.</i> ,	313, 317, 323	cup for worship,	156
Chēra, <i>dy.</i> ,	171, 176		
Chēra, a <i>people</i> ,	240		
chh, form of,	157		

D

d, form of,	144, 157
d for dh,	98, 123
Dādi-Bhaṭṭa, <i>m.</i> ,	343
Dadiga, a <i>Gaṅga prince</i> ,	322

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *e.* = temple; *vi.* = village, town; *w.* = Western; *wo.* = woman.

	PAGE		PAGE
Daksha,	344	dates— <i>contd.</i>	
dagger figured,	341	expressed by ordinary numerical words, 100,	
Daksha, a <i>gōtra</i> ,	205	103, 108, 113, 118,	
dakta = datta,	147, 149, 150-1	120, 123, 126, 129,	
dakṣiṇā,	167	133, 135, 143, 165-7,	
Dālā, <i>m.</i> ,	204, 209	169, 173, 175, 192-4,	
<i>Daladavaṃsa</i> , a book,	361	196-200, 233, 239,	
Dālā, <i>m.</i> ,	207	240, 297, 303, 312,	
dam of tank,	99, 104, 109	317, 323, 365-6	
Dāmara, <i>m.</i> ,	203, 204, 205, 207	Dati, <i>m.</i> ,	134, 287
Ḍambarasimha, a <i>Paramāra</i> prince,	296, 298, 304	Ḍattam-Bhaṭṭa, <i>m.</i> ,	212
Dāmōdara, <i>m.</i> ,	180, 186	danṣāsādhāsādhānika,	327
Dānārṇava, a <i>Gaṅga</i> k.,	360, 362	danṣāsādhika,	160
daṇḍanāyaka,	160, 185, 327	days of the month, lunar—	
Daṇḍapalle, <i>vi.</i> ,	68	first fortnight, 1st,	155
dāṇḍapāsika,	160, 327	bright fortnight, 1st,	177, 181, 187, 365-6
Daṇḍē-hallī, a <i>sthala</i> ,	69, 71, 73, 80, 80 n. 2, 83	3rd,	192, 197-200, 297, 303, 310
dāṇḍika,	327	5th,	88, 94, 96
Dantapura, <i>vi.</i> ,	361, 363	9th,	182
Dantavakra, a <i>fort</i> ,	361	11th,	69, 73, 80
Dantidurga, a <i>Rāshtrakūṭa</i> k.,	122, 123, 125, 128	12th,	211, 221, 231, 342, 345, 353
Darbha, a <i>gōtra</i> ,	208	14th,	100, 103, 108
Dasabala = Buddha,	328	15th,	354, 358-9, 465-6
dasāpachāra,	327	full moon,	169, 173, 175, 267, 273,
dasāparādha,	161, 191	277, 331, 335-6, 360, 362-3	
dāsāparādhika,	327	dark fortnight, 3rd,	123, 126, 129
Dasapura, <i>vi.</i> ,	177, 178, 184, 371	5th,	177, 178, 184
Dasāratha,	149, 151, 204	13th,	312, 317, 323
Dashafota, <i>m.</i> ,	133, 134, 143, 144	15th,	193, 194, 196.
Dashaverana,	133	new moon (amāvāsa),	146, 148, 151, 152,
dates—		165-7, 192-4, 196,	
expressed by decimal figures, 100, 103, 108,		267, 272, 277	
133, 135, 143,		days of the month, solar—	
155, 158, 162,		1st,	155
177, 178,		12th,	325, 328, 330
181-2, 184,		15th,	192-4, 196, 289-295
187, 192-4,		16th,	158, 162
196, 267,		20th,	360, 362-3
272-3, 277,		25th,	133, 135, 143
289, 295, 297,		days of the week—	
303, 325, 328,		Āditya (Sun.),	365-6
330, 354, 358-9,		Bhānu (Sun.),	342, 345, 353
360, 362-3		Bhauma (Tu.),	312, 317, 323
expressed by numerical words, 69, 73, 80,		Bṛihaspati (Thur.),	365-6
88, 94, 96,		Guru (Thur.),	88, 94, 96, 100, 103, 108
100, 103, 108,		Indu (Mon.),	211, 221, 231
211, 221, 231,		Ravi (Sun.),	192-4, 196
342, 345, 353			

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
days of the week— <i>contd.</i>		Dewal inscription,	131, 136
Śani (Sat.),	192, 197-200	<i>dh</i> , form of,	68, 121, 325
Sōma (Mon.),	69, 73, 80, 267, 272-3, 277	Dhādivāhā, <i>name of a field</i> ,	182, 188
Sthira (Sat.),	354, 358-9	Dhāhādā, <i>m.</i> ,	205
Śukra (Fri.),	297-303, 310	Dhājāma, <i>m.</i> ,	204
Dāyīm, <i>m.</i> ,	202, 203	Dhāmē, <i>m.</i> ,	205
Daliya, <i>m.</i> ,	208	Dhāmbū, <i>m.</i> ,	206
Dēdū, <i>m.</i> ,	205	Dhanada = Kuvēra,	271
Dēlhaṇa, <i>m.</i> ,	202, 207, 208	Dhanasūra, <i>m.</i> ,	178, 184
Dēmāmbikā, a <i>Vijayanagara queen</i> , 69, 70, 70 n.		Dharaṇēndra, a <i>Serpent k.</i> ,	269
	7, 72, 79, 79 n. 4	Dharaṇīdhara, <i>m.</i> ,	202, 204, 206, 207, 208
Dēsaḷā, <i>m.</i> ,	202	Dhārā-padaka, <i>vi.</i> ,	181, 186
dēsamukhi, an <i>impost</i> ,	354, 359	Dharāsraya-Jayasimhavarman, a <i>Chalukya prince</i> , 148	
Dēsū, <i>m.</i> ,	203	Dhārī, <i>m.</i> ,	204
Dēūli, <i>vi.</i> ,	198, 199, 201	Dharmā-Bhaṭṭa, <i>m.</i> ,	213, 214
Dēva, <i>vi.</i> ,	88, 89, 94, 96	dharma-chakra,	325
Dēvadatta, <i>m.</i> ,	203	Dharmachandra, <i>m.</i> ,	362-3
Dēvadhara, a <i>Perōhita</i> ,	207	dharmādhyaksha. <i>See</i> Mahādharmaādhyaksha,	160
Dēvadhara, <i>m.</i> ,	205, 206, 209	Dharmarājika-Stūpa,	287, 295
Dēvagarbha, <i>m.</i> ,	202	Dharmaśarman, <i>m.</i> ,	166, 167
Dēvakara, <i>m.</i> ,	207	Dharma-Pāla, a <i>Pāla k.</i> ,	326, 329
Dēvakī, a <i>Vijayanagara queen</i> , 171, 217-236, 240, 323		dharmēta,	266, 272, 277
Dēvaṅgēri, <i>vi.</i> ,	365-6	Dhārō, <i>m.</i> ,	207
Dēvaṇa-Bhaṭṭa, <i>m.</i> ,	213	Dhātṛīsarman, <i>m.</i> ,	166, 167
Dēvapa, <i>m.</i> ,	75, 81	Dhaumya, a <i>gōtra</i> ,	203-6
Dēvapāla, a <i>Pratihāra k.</i> ,	179, 180	Dhāvāṇa, <i>m.</i> ,	209
Dēva-Pāla, a <i>Pāla k.</i> ,	326, 329	Dhavana-Svāmin, <i>m.</i> ,	203, 206
Dēvaputra, a <i>Kushāṇa title</i> ,	143, 289, 295	Dhāyīm, <i>m.</i> ,	203
Dēvaradha (dhara), <i>m.</i> ,	205	Dhūika, a <i>Governor</i> ,	181
Dēvarakoṇḍa Sūri-Bhaṭṭa, <i>m.</i> ,	343	dhīmān, <i>attribute</i> ,	212, 213, 214, 215
Dēvarāja, a <i>Pratihāra k.</i> ,	87, 179, 182, 187	dhīmatām varah, <i>attribute</i> ,	214
Dēvarāya I., a <i>Vijayanagara k.</i> ,	69, 70, 72, 79	dhrita for dhṛita,	110
Dēvarāya II., a <i>Vijayanagara k.</i> ,	170 n. 2	Dhundhmāra,	149, 151
Dēvarō-Bhaṭṭa, <i>m.</i> ,	314, 320	Dighavanṭa, <i>vi.</i> ,	198, 199, 201
Dēvarājān, <i>m.</i> ,	98, 105, 109	Dinakara, <i>m.</i> ,	207
Dēvarshi,	208	diśi, masculine,	98
Dēvaru-Bhaṭṭa, <i>m.</i> ,	314, 319	Ditaphri, <i>m.</i> ,	287
Dēvārya, <i>m.</i> ,	74, 81	Divākaksha, <i>vi.</i> ,	195, 196, 201
Dēvasakti, a <i>Pratihāra k.</i> ,	178, 179, 183	Divākara, <i>m.</i> ,	207, 208
Dēvasarman, <i>m.</i> ,	206, 207, 209	Divākara-Bhaṭṭa, <i>m.</i> ,	315, 321
Dēva-Svāmin, <i>m.</i> ,	203, 209	Ḍoṇḍavattī, a <i>place</i> ,	267, 273, 277
Dēva-tadāka, a <i>place (tank ?)</i> ,	126, 129	dōraka,	303
Devathādhi, a <i>family</i> ,	178	Dōrasamudra, <i>vi.</i> ,	268
Dēvayāni,	171, 214-230	Dramida, <i>co.</i> ,	92
Dēvēndravarmān, a <i>Gaṅga k.</i> ,	360	dramma,	302, 303, 309, 310
Dēvēśvara, <i>m.</i> ,	205, 206	Drōpa, <i>m.</i> ,	205

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
gaṇa-bhōgya,	210, 313, 346	genitive plural denoting nationality,	288
Ganapa, a <i>Teliṅga k.</i> ,	83, 90, 95	Ghaḍasitha, <i>vi.</i> ,	198, 199, 201
Gaṇapati,	213	ghana,	176, 188
Gaṇapati-Amātya, <i>m.</i> ,	215	Ghargharā, <i>ri.</i> ,	193, 194, 196
gaṇastha. <i>See</i> Mahāgaṇastha,	160	ghataka,	309
Gaṇḍa, a <i>Chandēla prince</i> ,	179 n. 4	Ghaṭikāśatam-ammāl, <i>sur.</i> ,	87
Gandhāra, <i>co.</i> ,	290, 291	ghaṭiyantra,	345
Ganē, <i>m.</i> ,	204	Ghōṇṭāvarshi, <i>vi.</i> ,	178 n. 1, 181, 182, 187, 188
Gaṅga, <i>dy.</i> ,	331, 332, 335, 340, 360-4	Ghōṇṭāvarshikā, <i>vi.</i> ,	177, 178, 178 n. 1, 181, 184, 186
Gaṅgā, <i>ri.</i> ,	102, 108, 197, 199, 328	Gira(i)dhara, <i>m.</i> ,	206
Gaṅgādihara, <i>m.</i> ,	199, 200, 202, 203, 204-5, 207, 208	Giri-Bhaṭṭa, <i>m.</i> ,	213, 343
Gaṅgādihara, a <i>Kāñchī āchārya</i> ,	234	gōchara,	327
Gaṅgahadā, <i>vi.</i> ,	198, 199, 201	Gōchara-Vihāra,	194
Gaṅga, <i>m.</i> ,	74, 76, 81, 82	Gōchi(vi)nda, <i>m.</i> ,	207
Gaṅga-Bhaṭṭa, <i>m.</i> ,	212, 214	Gōdāvari, <i>ri.</i> ,	84, 88, 91, 96
Gaṅga-Pallava, <i>dy.</i> ,	334	Godhana, <i>m.</i> ,	205, 208
gaṅgarim,	266, 271	Gōdhana Paṇḍita, <i>m.</i> ,	207
Gaṅgata, <i>m.</i> ,	208	godigar,	190
Gaṅgavādi, <i>co.</i> ,	331, 340	Gōṇjara, <i>vi.</i> ,	198, 199, 201
Gaṅgdhar, <i>ri.</i> ,	371	Gōkalikā, a <i>maṇḍala</i> ,	325, 327, 330
Gaṅgdhar inscription,	139	Gōkarṇa, a <i>shrine</i> ,	171, 194, 195, 196, 199, 240, 316, 323
Ganges, <i>ri.</i> <i>See</i> Gaṅgā.		Gokarṇa-svāmin, a <i>divinity</i> ,	361-3
gāṅgēya, <i>gold</i> ,	98, 105	gōkula,	194, 195, 198
Gāṅgēya-dēva, <i>k.</i> ,	158	Golconda, <i>vi.</i> ,	354-8
Gāṅgū, <i>m.</i> ,	205, 206	Gōlhaṇa, <i>m.</i> ,	202, 205, 207
Gannaya, a <i>Teliṅga prince</i> ,	83, 84, 92, 96	Gōlhē, <i>m.</i> ,	207
Gardabhilla, an <i>Ujjayinī k.</i> ,	293	Gōmatī, <i>ri.</i> ,	193, 194, 196
Garga, <i>m.</i> ,	205, 209	Gondophernes, a <i>Śaka-Pahlava k.</i> ,	289
Gargarākata, <i>ri.</i> ,	114, 115, 118, 120	Gōpāla, <i>m.</i> ,	208
Gargya, a <i>gōtra</i> ,	82, 212-4, 315	Gōpāla-dēva, a <i>Pāla k.</i> ,	326, 328, 329
Garuda, figure of,	192, 306	Gōpāla Paṇḍita, <i>m.</i> ,	213
Garuda-dhvaja = Vishṇu,	300, 306	Gōpaṇa, <i>m.</i> ,	76, 81
garva,	127 n. 1	Gōpati, <i>m.</i> ,	202, 206, 208
Gauḍa, a <i>people</i> ,	112, 117, 120, 327	Gōpinātha, <i>m.</i> ,	70, 74, 80, 314, 318
<i>Gauḍa-lēkha-mālā</i> , a <i>book</i> ,	324, 329 n. 2	Goṛanahāṇ, <i>vi.</i> ,	267, 268, 273, 277
ganlmika,	155 n. 5, 327	Gō-sahasra, a <i>maḥādāna</i> ,	173
Gaṇya, a <i>gōtra</i> ,	207	gōtras—	
Gauri = Durgā,	270, 273, 298, 303	Agastya,	81, 209, 215-6, 343
Gauri-Bhaṭṭa, <i>m.</i> ,	315, 320	Ātrēya,	81, 209, 213-4, 314-5, 343
Gaurisarma, <i>m.</i> ,	360	Bhāradvāja,	69, 70, 73, 80-2, 168, 161, 202-9, 212-6, 314-5, 342-3
Gauru-Bhaṭṭa, <i>m.</i> ,	343	Bhārgava,	203-5, 208-9
Gautama, <i>m.</i> ,	206	Chandrātrēya,	206
Gautama, a <i>gōtra</i> , 81-2, 202, 204, 206-9, 212, 214-5, 314		Chaūliya,	165, 167
gavyūti,	129 n. 1	Daksha,	205
Gayādhara, <i>m.</i> ,	202, 203, 205, 208, 209		
genitive for nominative,	364		

The figures refer to pages ; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
<i>gōtras—contd.</i>		<i>gōtras—concl'd.</i>	
Darbha,	208	Sārakra,	202, 204
Dhaumya,	203-6	Sārkarāksha,	204, 207-9
Gālava,	204, 209	Śaunaka,	202
Garga,	167, 203, 206	Śausravasa,	203-6, 209
Gārgya,	82, 212-4, 315	Sāvarna,	204, 206-7, 209
Gaunya,	207	Śrāvishṭha,	165, 167
Gautama,	81-2, 202, 204, 206-9, 212, 214-5, 314	Śrīvatsa,	81-2, 212, 214, 315, 342-3
Harita,	81, 85, 208, 214-5, 314-5, 343	Upamanyu,	202-4, 206-9
Hārta,	148, 152, 281, 283	Vādhūla,	342
Jāmadagnya-Vatsa,	82, 213, 314-5	Valandata,	165, 167
Jaska,	207	Vandhula,	202-3
Jātūkarna,	207	Vasishṭha,	70-1, 73, 80-2, 202-9, 213, 327, 330, 343
Jivantyaiana,	203, 208	Vatsa,	202-3, 206-9, 335-6
Kaimbala,	165	Vishṇuvridha,	81
Kālāśa,	165-7	Vishṇuvardhana,	82
Kāṇva,	209, 214	Viśvāmitra,	81-2, 314-5
Kāṇva-Śyāvāśva,	214	Vriha,	81, 82
Kāṇvāyana,	332, 335-6	Gotrahā = Indra,	300
Kapi,	213, 216	gōtras,	165
Kapila,	315	Gōūḍi, vi.,	193, 199, 201
Kapishṭhala,	202, 204, 208-9	Gōve, vi.,	268
Kāśyapa,	81, 167, 202-4, 206-9, 212-5, 272, 276, 313-5, 342-3	Gōvinda, m.,	74, 80, 204, 206, 207, 272, 273, 276, 277
Kātyāyana,	207	Gōvinda I., a <i>Rāshṭrakūṭa k.</i> ,	122, 124, 127
Kātyāyana-kila,	206	Gōvinda II., a <i>Rāshṭrakūṭa k.</i> ,	122
Kauṇḍinya,	81-2, 208-9, 212-5, 342-3	Gōvinda III., a <i>Rāshṭrakūṭa k.</i> ,	147
Kauśika,	80-2, 202-4, 207-8, 213-4, 314-5, 342-3, 360, 362-3	Gōvinda IV., a <i>Rāshṭrakūṭa k.</i> ,	157
Kautsa,	109 s. 6, 167, 209	Gōvindachandra, a <i>Kaṇyākubja k.</i> ,	193
Kōtsa,	167	Gōvinda-pura, vi.,	352
Kutaa,	343	Gōvinda-rāja, a <i>Chāhamāna k.</i> ,	180, 181, 185, 186
Kṛishṇātrēya,	202-4, 206-7, 209	Gōyl, m.,	206
Kusika,	81, 209	Grahavarman, a <i>Maukhari k.</i> ,	113
Mānavya,	149, 151, 166-7	grāmapati,	327
Mandgalya,	208, 314-5	grāmakūṭa,	150
Mauna,	209	Granafraya, m.,	287 n. 3
Maunya,	202, 207-8	Groppuḡāli, vi.,	86, 94
Parāśara,	203-4, 206, 208-9, 212-4, 315, 325, 327, 330	Guḡūru, vi.,	231
Pippalāda,	207	Guhila, a <i>family</i> ,	181
Śakti,	327, 330	Gulavata, vi.,	195, 196, 201
Śālanākāyana,	82	gumika,	155
Śāinkṛitya,	202-4, 206-8	guṇja,	162
Śāṇḍilya,	81, 202-4, 206-9, 314-5	Gupta character,	110
		Gupta, <i>dyn.</i> ,	367, 371
		Gupta era,	110, 114
		Gurjara grant, spurious,	146

The figures refer to pages ; s. after a figure to footnotes, and add. to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
Gurjara, a people,	266, 271, 275	Harivarman, a <i>Maukhari k.</i> ,	112, 115, 119
Gurjara-Pratihāra empire,	158	Harivarman, a <i>Kadamba k.</i> ,	163, 164, 165, 167
Gur-shi, a race,	288	Harivarman, <i>m.</i> ,	202
<i>Guru-paramparā-prabhāra</i> , a book,	86 n. 1, 87 n. 1	Harivarman, a <i>Gaṇḍa k.</i> ,	332, 334, 337
<i>Guru-rāja-ratna-mālā-stava</i> , a poem,	233	Harsha, a <i>Kanauj k.</i> ,	113
<i>Guru-ratna-mālā-stava</i> , a poem,	170	<i>Harsha-charita</i> , a book,	112, 113
Gushana, a race,	288	Harsha-dēva, a <i>Kanauj k.</i> ,	148, 149, 157
Gut-shi, a race,	288	Ha sha-dēva-Sīyaka II., a <i>Mālava k.</i> ,	296
gutta,	189, 190, 191	Harshaguptā, a <i>Maukhari queen</i> ,	112
Gutti, a <i>valita</i> ,	341, 345, 353	Hašnagar image inscription,	131, 136
Guzan,	142	hasta = paksha,	364, 366 n. 4
H		Hastiginatha, a <i>divinity</i> ,	358-9
h, form of,	157, 325	Hastināvatī, a <i>valita</i> (revenue circle),	231
h initial < p,	266	Hastipada, <i>vi.</i> ,	325, 327, 330
ha, symbolic,	100, 105	Hastisaila-nātha, a <i>divinity</i> ,	233
Haḍajavaḷa, an official,	267	Hastyaḍhyaksha, an official title,	361-3
Hāhe-Kallu, a place,	272, 277	hatṭa,	296, 302
Halavūr, <i>vi.</i> ,	269, 270	Havart's <i>Journal</i> ,	354-6
Haṃgave, <i>vi.</i> ,	267, 277, 273	Hayapati, a <i>dy.</i> ,	180
Hampana, <i>m.</i> ,	76, 81	Heggapa, <i>m.</i> ,	76, 81
Hamparasa, <i>m.</i> ,	215	Heggapa-āchārya, <i>m.</i> ,	76, 82
Hara, <i>m.</i> ,	155 n. 8, 194, 196, 211, 212, 231, 280, 282, 313, 318	Hēmāchala, a <i>shrine</i> ,	173
Harāhā, <i>vi.</i> ,	110	Hēmādri, an author,	100, 102, 106 n. 7, 107, 107 n. 6
hāraka,	296, 310	Hēmagarbha, a <i>mahādāna</i> ,	172
Haravira, a <i>Sinda ch.</i> ,	269	Hēmāmbikā, a <i>Vijayanagara queen</i> ,	70, 70 n. 7, 71
Hari, <i>m.</i> ,	101, 106, 194, 196, 202, 204, 207, 208, 210, 212, 231, 280, 282, 313, 318	Hēmanta-Sēna, a <i>Sēna k.</i> ,	159, 163
Hari-Bhatṭa, <i>m.</i> ,	213	Hēmāśva, a <i>mahādāna</i> ,	172
Haridaśva = Indra,	298	Hēramba = Gaṇēśa	101, 106
Harighoṣha, <i>m.</i> ,	158, 162	Hērambapāla, a <i>Pratihāra k.</i> ,	179, 180
Harihara, a <i>Vijayanagara prince</i> ,	69, 98, 102, 171	Hidda inscription,	136
Harihara II., a <i>Vijayanagara k.</i> ,	98, 102, 107	Hien-tu, <i>co.</i> ,	231, 292
Harihārēśvara, a prince,	72, 79	Higē, <i>m.</i> ,	207
Hari-Rishīśvara, a <i>divinity</i> ,	177, 178, 184	hi-hou, a <i>Kushana title</i> = jabgu,	290
Hariśhēśvara, a <i>divinity</i> ,	176	Himāchala, <i>mt.</i> ,	88, 89, 90
Hariśaṃman, <i>m.</i> ,	208	Himādri, <i>mt.</i> ,	344
Harischandra, <i>m.</i> ,	203	Himālaya, <i>mt.</i> ,	90, 95, 125, 128
Harita, a <i>gōtra</i> ,	81, 85, 208, 214-5, 314-5	Himavat, <i>mt.</i> ,	274
Haritāla-Mangalam, <i>vi.</i> ,	313, 317, 323	Hindu-rāja-suratrāṇa, <i>sur. of Vijayanagara</i> <i>kk.</i> ,	173, 345
Hāṛiti, a <i>gōtra</i> ,	148, 152, 281, 283	Hiramaṇḍala, <i>vi.</i> ,	361
Hāṛiti-putra, <i>sur. of Chalukya dy.</i> ,	149, 150, 151	Hiranya, <i>m.</i> ,	213
Hāṛiti-putra, <i>sur. of Kadamba dy.</i> ,	166, 167	Hiranya-Bhatṭa, <i>m.</i> ,	214
<i>Harivaṃśa-Purāṇa</i> , a book,	179 n. 2	Hiranyakēśin śāstra,	148, 152
		Hirany-āśva-ratha, a <i>mahādāna</i> ,	172
		Hiriya-Rāchamalla = Piriya°,	273

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Jātūkarna, a <i>gōtra</i> ,	207	Kakka-dēva, a <i>Paramāra prince</i> ,	296, 299 n. 1, 304
Jaya-chōla, a <i>Maṇḍala</i> ,	173, 175, 232, 239	Kakka-Rāja, a <i>Rāshtrakūṭa k.</i> ,	122, 124, 125, 127, 128
Jayamkonda, a <i>Maṇḍala</i> ,	175	Kakkuka, a <i>Pratihāra k.</i> ,	179
Jayamkonda-chōla, a <i>Maṇḍala</i> ,	232, 313, 317, 323	Kākustha, a <i>Pratihāra k.</i> ,	179
Jaya-Pāla, a <i>Pāla k.</i> ,	208, 326, 329	Kāknsthavarman, a <i>Kadamba k.</i> ,	334
Jayaśarman, <i>m.</i> ,	208	Kāla, <i>destiny</i> ,	300, 307
Jayaśvāminī, a <i>Maukhari queen</i> ,	112	kalā,	330
Jayatēja Dattiya, a <i>Gaṅga k.</i> ,	339	Kaḷachurya, <i>dy.</i> ,	268, 269
Jayavarman, <i>k.</i> ,	140	Kālahasti, <i>m.</i> ,	314, 319
Jētha = Jyēsthā,	143	Kālahasti, a <i>shrine</i> ,	171, 240, 316, 323
Jhaoli copper-plate inscription,	132, 137	Kālaka, <i>m.</i> ,	293
jhārī,	358	<i>Kālakāchārya-kathānaka</i> , a <i>book</i> ,	293, 294
<i>jhjh</i> for <i>jjh</i> ,	97	Kaḷakāṭṭaru, <i>vi.</i> ,	232, 235
Jiganā, <i>vi.</i> ,	195, 196, 201	kalam, a <i>measure</i> ,	354, 359 & n. 7
Jihvāmuliya, form of,	360	Kāḷāmukha, a <i>Śaiva sect</i> ,	267, 272, 277
Jintā-grāma, <i>vi.</i> ,	267, 273, 277	Kālāsā, a <i>gōtra</i> ,	165-7
Jitroga, a <i>Khotan royal family</i> ,	133	Kaḷattūr, <i>vi.</i> ,	169, 173, 175
Jivantyāyana, a <i>gōtra</i> ,	203, 208	Kaldarra inscription,	131, 136
jū, form of,	122	Kali age,	102, 103, 106, 119, 120, 125, 129, 172
Jñānānanda, a <i>Kāñchī āchārya</i> ,	234	Kaliṅga, <i>co.</i> ,	73, 79, 84, 88, 90, 170, 173, 175, 316, 361, 363
Junagadh rock inscription,	140	Kāliṅga, <i>dyn.</i> ,	345
Jvālāmukha, <i>sur. of the Maukhari k. Harivar-</i> <i>man</i> ,	112, 115, 119	Kāliyūr-kōshthā, <i>di.</i> ,	232
K		Kallamaḍi, <i>vi.</i> ,	345, 351-3
<i>k</i> , form of,	153, 157, 164, 325	Kalpa,	162
<i>ka</i> , symbolic,	100, 105	Kalpa-taru, a <i>maḥādāna</i> ,	172, 302
kachchha,	177, 187-8, 346	Kalpa-vriksha,	302
Kaḍalāḍi, <i>vi.</i> ,	311, 313, 315, 317, 321, 323	Kalvivana, a <i>place</i> ,	145, 148, 150, 152
Kaḍalāḍi plates of Achyuta-Rāya,	310ff.	Kalyāna, <i>vi.</i> ,	266, 267, 271, 275
Kadamba, <i>dy.</i> ,	165, 166, 167, 268, 269, 333, 334	Kalyē, <i>m.</i> ,	206
Kadambaliṅge Thousand, <i>di.</i> ,	269	Kāma,	240, 328
Kadamkariya,	91	Kāmā-Bhaṭṭa, <i>m.</i> ,	213, 314, 315, 319, 321
Kadhivō, <i>vi.</i> ,	195, 196, 201	Kāma-dhēnu, a <i>maḥādāna</i> ,	172, 298, 302, 304
kādom,	364	Kamaguli, <i>m.</i> ,	134, 287
Kadphises, a <i>Kushana k. S. a. Kujūla-Kadphises</i> and <i>Vima-Kadphises</i> ,	135, 143, 288, 293	Kamakāyana-Viśvāmitra, a <i>gōtra</i> ,	354, 357-9
Kaḍuāicha, <i>m.</i> ,	203	Kāmakōṭi, a <i>pīṭha</i> ,	231
Kaḍuātha, <i>m.</i> ,	203	Kāmākshī, a <i>divinity</i> ,	357-9
Kāhimki-Gaṅgā, <i>vi.</i> ,	178, 184	Kāmākshī pīṭha, a <i>religious post</i> ,	357
Kailāsa, <i>mt.</i> ,	280, 283	Kamalāsana,	194
Kaimbala, a <i>gōtra</i> ,	165, 166, 167	Kāmaṇa-Bhaṭṭa, <i>m.</i> ,	212
Kaisara, a <i>title</i> ,	132, 135, 141, 144	Kāmarasa Tiṇma-āmātya, <i>feud.</i> ,	215, 216
Kaithnōṇḍi, <i>vi.</i> ,	198, 199, 201	kamata,	277 n. 1
Kaivalya-Yōgin, a <i>Kāñchī āchārya</i> ,	234	Kamavali, <i>vi. See Laghuk.</i>	
kāka, a <i>land measure</i> ,	158, 161	Kāmaya, <i>m.</i> ,	74, 81
		Kāmb(h)ōja a <i>people</i> ,	345

The figures refer to pages ; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division, *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town, *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
Kamma, <i>a caste</i> ,	281, 283	Karkataka, <i>a lagna</i> ,	103, 108, 123
kammata,	266, 272, 277	Karlē inscription of Puṣṇmāvi,	140
Kamayyarasa, <i>a Sinda ch.</i> ,	268	Kārmanēya, <i>vi.</i> ,	148
Kampaṇa, <i>a Vijayanagara prince</i> ,	98, 102, 107	Karmaṭuva, <i>an estate</i> ,	335, 336
Kanaka-kari-ratha, <i>a mahādāna</i> ,	172	Karṇāṭa, <i>co.</i> ,	230, 296, 297, 299, 304, 342, 344
Kanaka-sabhā, <i>a shrine</i> ,	172	Karṇāṭa, <i>a people</i> ,	327
Kanaka-sadas, <i>a shrine</i> ,	171	karōṭi,	270
Kanaka-tulā-pūruṣa, <i>a mahādāna</i> ,	172	karsha,	309
Kanakōcharā, <i>a place</i> ,	148, 150, 152	Kārtavīrya,	160, 183
Kananj. <i>See</i> Kanyākubja,	193	Kārttikēya,	167
Kañchadi, <i>m.</i> ,	150, 152	Kasavā-Bhaṭṭa, <i>m.</i> ,	213, 214
Kāñchi, <i>di.</i> ,	232	Kashgar, <i>co.</i> ,	142
Kāñchi, <i>vi.</i> , 87, 125, 128, 169, 172, 233, 240, 316,		Kāshmir, <i>co.</i> ,	290, 291, 292
	323, 334, 345, 356-9	Kāśivāsa-Kriyāsakti, <i>a Śaiva teacher</i> ,	70
kaṇḍūla,	295, 298, 299	Kaspeiraioi, <i>a people</i> ,	291
Kaṇḍāniya-hallī, <i>vi.</i> ,	78, 83	Kasperia, <i>co.</i> ,	291
Kaṇha, <i>m.</i> ,	209	Kasua, <i>a place</i> ,	134
Kanika, <i>a Guzan k.</i> ,	142	Kāśyapa, <i>a gōtra</i> , . 81, 167, 202-4, 206-9, 212-5,	
Kanishka, <i>a Kushana k.</i> , . 130, 141, 143, 288, 289, 292			272, 276, 313-5, 341-2, 346
Kaṇka-dēva, <i>a Paramāra prince</i> ,	296, 299	Katagara, <i>vi.</i> ,	313, 317, 323
Kaṇkalāsi, <i>vi.</i> ,	198, 199, 201	Kātaprabhu, <i>m.</i> ,	70
Kannāru, <i>ri.</i> ,	359	Kāthālī, <i>ri.</i> ,	198, 199, 201
kānugoyi, <i>an impost</i> ,	354, 359	Kāthēhālī, <i>a pattalā</i> , . 193, 194, 195, 197, 199, 200	
Kanuma, <i>vi.</i> ,	341, 346, 349-353	Kātyāyana, <i>a gōtra</i> ,	207
Kanuma Grant of Sadāśiva-Rāya,	341sq.	Kātyāyana-kila, <i>a gōtra</i> ,	206
Kaṇva, <i>a gōtra</i> ,	209, 214	Kātyāyani = Durgā,	183
Kāṇva Basav-āmātya-sēkhara, <i>m.</i> ,	215	Kauṇḍinya, <i>a gōtra</i> ,	81-2, 208-9, 212-5
Kāṇva-Śyāvāśva, <i>a gōtra</i> ,	214	Kauṇḍu-Bhaṭṭa, <i>m.</i> ,	213
Kāṇvāyana, <i>a gōtra</i> ,	332, 335-6	Kausalyā,	71, 240
Kanyākubja, <i>vi.</i> , 84, 88, 90, 95, 179 n. 3, 192, 193,		Kausika, <i>a gōtra</i> , . . 80-2, 202-4, 207-8, 213-4,	
	194, 198, 199		314-5, 360, 362-3
Kao-fu, <i>co.</i> ,	290, 291, 292	Kaustubha, <i>a gem</i> ,	119, 309, 345
kapardaka-purāṇa, <i>a coin</i> ,	158, 161	Kautsa, <i>a gōtra</i> ,	98, 109, 109 n. 6, 167, 209
Kāpaya-Nāyaka, <i>m.</i> ,	83, 91, 95	Kāvērī, <i>ri.</i> ,	88, 89, 92, 171
Kapiddha, <i>vi.</i> ,	126, 129	Kāvi grant,	122
Kapila, <i>a gōtra</i> ,	31	Kaviśī, <i>m.</i> ,	134, 287, 287 n. 3
Kapisa, <i>co.</i> ,	290, 290 n. 5, 291, 292	kāvodu,	189
Kapishthala, <i>a gōtra</i> ,	202, 204, 208-9	Kāyastha,	195, 196, 296, 303, 310
Kapsa = Kadphises,	294	Kēlavādi-nāḍu, <i>di.</i> ,	231
kara, <i>a taz</i> , . . 161, 184, 186, 195, 196, 199, 200, 327		Kelavādi Three-hundred, <i>di.</i> ,	268
Karahāṭa, Lord of, <i>a Sinda title</i> ,	268, 345	Kēraḷa, <i>co.</i> ,	125, 128
Karam-Mēshadapattī, <i>vi.</i> ,	366 n. 5	Kēraḷ-ōtpattī, <i>a book</i> ,	170
karapa,	366 n. 5	Kēsami-Nāyaka, <i>a Teliṅga k.</i> ,	83, 90, 95
Karapa, <i>a Mahāsāmanta</i> ,	162	Kēsava, <i>m.</i> , . . 74, 75, 76, 81, 82, 202, 203, 207,	
Karapa-Guṇipattī, <i>di.</i> ,	364-6		206, 209
Kāratika, <i>vi.</i> ,	231	Kēsava-Adhvarin, <i>m.</i> ,	314, 319
Karivarsha, <i>sur. of Śālivāhana</i> ,	157		

The figures refer to pages ; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
Kesava-Bhaṭṭa, m.,	343	Kōkkulli Vikramāditya, a <i>Chalukya k.</i> ,	148, 149, 151
Kesavāditya, m.,	187	Koḷāḷa-pura, vi.,	364, 365 & n. 1, 366
Kesavanītha, a <i>divinity</i> ,	346	Kōllakanandivāra-pattalā, di.,	193, 194, 196, 201
Kesava-sēna, a <i>Sēna k.</i> ,	157	Koḷḷidam, ri.,	88
Kesava-Yajvan, m.,	314, 319	koḷvoṃ,	189, 191
<i>kḥ</i> , form of,	121, 121 n. 5, 189, 325	Kommaṇa, m.,	76, 82
Khade,	133, 143	Kōṇa, a <i>province</i> ,	84, 88, 91, 94, 96
Khajuraho inscription of Yaśovarman,	180	Koṇḍu-Bhaṭṭa, m.,	213, 214, 314, 319, 343
Khajuri, vi.,	195, 196, 201	Kōṇēri-Bhaṭṭa, m.,	214, 315, 321
Khalu, m.,	208	Kōṇēri-dēva, m.,	215
Khandanāka, a <i>Mahāsēnāpati</i> ,	155	Kōṅgaṇi, a <i>Gaṅga sur.</i> ,	334, 337, 338
Khāṇḍayillā, a <i>place</i> ,	158, 161	Kōṅgaṇivarman, a <i>Gaṅga k.</i> ,	331, 331 n. 3, 337
Khāṇḍichandra, m.,	360, 362-3	Kōṅgaṇividdha, a <i>Gaṅga k.</i> ,	338
khāṇḍuka, a <i>measure</i> ,	331, 335, 336	Kōṅgaṇivarman = Kōṅgaṇivarman, a <i>Gaṅga k.</i> ,	331, 332, 335, 336, 337
khāri, a <i>measure</i> ,	105, 109	Konta, a <i>family</i> ,	155
khārikā,	73, 95	Kōphēn, co.,	292
Kharōshthī,	130, 135	Kōphēnē, co.,	292
Kharōshthī inscriptions, dating of,	135, 141	Kōphēs, ri.,	292
Kharpara-padraka, vi.,	178, 184	Koppale, vi.,	269
Khasa, a <i>people</i> ,	327	Kōrukōṇḍa, vi.,	84, 88, 89, 91, 96
Khawat, a <i>place</i> ,	293	Kōsaṇḍa, vi.,	198, 199, 201
khila,	158, 161	kōsavāha, a <i>land measure</i> ,	176, 187
Khōmmāṇa, father of <i>Bhartripaṭṭa k.</i> ,	177, 181, 187	Koshano,	288
Khotan, co.,	142	Kōṭi, a <i>principality</i> ,	84, 88, 89, 92, 96
Khōṭṭiga, a <i>Rāshtrakūṭa k.</i> ,	296	kōṭikā, a <i>measure</i> ,	302, 309
Khushaṇa = Kushaṇa,	288, 295	Kōṭivarsha-vishaya, di.,	325, 327, 330
Kia-pi-shi = Kapiśa, co.,	290	Kō(Kau)tsa, a <i>gōtra</i> ,	167
Kie-cha, co.,	291	kōttaka,	313
Kilaka year,	342, 345, 353	Koṭṭallapattu, vi.,	83, 88, 89, 93-4, 96
Kinnara,	305	Kōṭṭapāla,	327
Kipi, m.,	207	koṭṭor,	189, 191
Ki-pin, co.,	289, 290, 290 n. 5, 291, 292, 293	Kṛipāsankara, a <i>Kāñchī āchārya</i> ,	234
Kiriya-Mādhava = Mādhava II., a <i>Gaṅga k.</i> ,	332	kriahi,	91
Kirttirāja, m.,	302, 309	Kṛishṇa = Kṛishṇa-Rāja I., q. v.,	127, 128
Kisukāḍa Seventy, di.,	268	Kṛishṇa, m.,	206, 209
Kiṭhāicha, m.,	206	Kṛishṇā, ri.,	344
kiṭikā,	176, 186	Kṛishṇa-Bhaṭṭa, m.,	212, 213, 214, 342
K'iu-taiu-K'io, a <i>Yue-chi k.</i> ,	290	Kṛishṇa-dēva-Rāya, a <i>Vijayanagara k.</i> ,	168, 169, 170, 174
<i>kḥ</i> written <i>khkh</i> ,	68	Kṛishṇāditya, m.,	329, 330
Koas, ri.,	292	Kṛishṇādityasarman, Bhaṭṭaputra, m.,	325, 330
Kōki, m.,	202	Kṛishṇamarāja, m.,	341-2, 346
Kōkili, a <i>Teluga-Chōḍa k.</i> ,	145	Kṛishṇa Paṇḍita, m.,	69, 71, 73, 74, 79, 80
Kōkkata, a <i>commander-in-chief</i> ,	180, 185	Kṛishṇa-Rāja I., a <i>Rāshtrakūṭa k.</i> ,	121, 122, 122 n. 6, 125, 128
Kōkkili, an <i>E. Chalukya k.</i> ,	145		
Kōkkilī, a <i>Chōḷa k.</i> ,	145		

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

PAGE	PAGE
<i>Kṛishnarāja-vijaya, a poem</i> , 232	<i>Kumārāmātya, an official</i> , 327
<i>Kṛishṇa-Rāya = Kṛishṇa-dēva-Rāya, a Vijaya-nagara k.</i> , 172, 173, 175, 230, 235, 240, 321, 323	<i>Kumārasānti, m.</i> , 114, 118, 120
<i>Kṛishṇarāya-pura, vi.</i> , 174, 175	<i>Kumārasarman, m.</i> , 166, 167, 331, 335, 336
<i>Kṛishṇātrēya, a gōtra</i> , 202-4, 206-7, 209	<i>Kumbhaghōṇa, a shrine</i> , 316, 323, 353, 357
<i>Kṛishṇavarman, a Gaṅga k.</i> , 332, 334, 337	<i>Kumbhaghōṇam, a shrine = Kumbhaghōṇa</i> , 171, 240
<i>kṛita years</i> , 139, 140	<i>Kūṇa, a Teliṅga k.</i> , 83, 90, 92, 95
<i>kṛiti</i> , 98, 102, 106 n. 7	<i>Kunāla-Stūpa</i> , 287
<i>kṛitin, sur.</i> , 213-4	<i>Kūṇḍā, m.</i> , 206
<i>Kṛiyā-dīpa, a book</i> , 86	<i>Kūṇḍāma, vi.</i> , 195, 196, 201
<i>Kṛiyāsakti, Kāśivāsa, a Śaitra teacher</i> , 70	<i>Kunnaturu, vi.</i> , 313, 317
<i>Kṛiyāsakti-Dēśika, m.</i> , 69, 73, 79	<i>Kuṇṭa-Āchārya, m.</i> , 338
<i>Kṛiyāsakti-pura, vi.</i> , 69, 71, 73, 80, 80 n. 2	<i>Kuntala, co.</i> , 265, 266, 267, 271, 274, 275, 278, 279, 282
<i>kṣā</i> , form of, 122	<i>Kupparma, m.</i> , 189, 190, 191
<i>Kṣhamā-shōḍaśī, a book</i> , 86	<i>Kūṛaka, a rāshṭra</i> , 360-3
<i>Kṣhatrabandhu, a legendary k.</i> , 88, 93	<i>Kūṛam, vi.</i> , 85
<i>Kṣhatrapas</i> , 140, 141, 294	<i>Kurata-pallikā, vi.</i> , 325, 327, 330
<i>Kṣhēmēśvara, a divinity</i> , 111, 120	<i>Kūrattālvāp, sur.</i> , 85, 86 n. 1
<i>kṣhētra-kara</i> , 328	<i>Kuravāṭa, co.</i> , 88, 91, 96
<i>kṣhētrapa</i> , 327	<i>Kuravāṭaka, co.</i> , 84
<i>Kahira-nadī, vi.</i> , 169	<i>Kurgōḍ, vi. See Kurugōḍu</i> , 265
<i>Kahira-Svāmin, m.</i> , 203	<i>Kurgōḍ inscriptions</i> , 265ff.
<i>Kāhitipāla, a Pratihāra k.</i> , 179, 180	<i>Kuṛihatti, vi.</i> , 364
<i>kṣhmā</i> , form of, 122	<i>kūrma</i> , 103, 109
<i>kt</i> for <i>tt</i> , 146	<i>Kurugōḍu, vi.</i> , 265, 266, 267, 271, 272, 273, 275, 277, 278, 279, 280, 281, 282, 283
<i>ku</i> , form of, 121	<i>Kushana, dy.</i> , 130, 139
<i>Kūchirāma, m.</i> , 76, 82	<i>Kushana, a race</i> , 288, 289, 291, 292, 293, 294
<i>Kudana-halli, vi.</i> , 78, 83	<i>Kushana-putra</i> , 283
<i>Kuḍiyāntaṇḍal, vi.</i> , 231, 232, 235	<i>Kushi, a race</i> , 288
<i>Kuḍiyāntaṇḍal grant of Vira-Nṛisimha</i> , 231	<i>Kuśika, a gōtra</i> , 81, 209
<i>Kudumvamā, a place</i> , 158, 161	<i>kusuluka</i> , 143
<i>Kuei-Shuang = Kushana</i> , 294	<i>Kuvalayāpīḍa</i> , 344
<i>Kuhila, m.</i> , 204	
<i>Kujāira, m.</i> , 208	
<i>Kujūla-Kadphises, a Kushana k.</i> , 143, 289, 290, 294	
<i>Kūkaṭam-konḍa Dādi-Bhaṭṭa, m.</i> , 343	
<i>Kūkē, m.</i> , 206	
<i>kūḷ</i> , 189, 191	
<i>Kulika, a people</i> , 327	
<i>Kumārādatta, m.</i> , 155	
<i>Kumāra-dēvi, a Gupta queen</i> , 368	
<i>Kumāra-Dhūrjati, a poet</i> , 232	
<i>Kumārāgiri-Nātha, a minister</i> , 98, 105, 109	
<i>Kumārāgopta, a Gupta k.</i> , 369-371	
<i>Kumārāgupta, a Magadha k.</i> , 113	
	L
	<i>l</i> , form of, 144, 189
	<i>l</i> , sound of, 145, 147
	<i>l</i> , written <i>l</i> , 68
	<i>l</i> , intervocalic, 146
	<i>l</i> , use of, 192
	<i>l</i> , preserved or written <i>r</i> , 364
	<i>l</i> and <i>l</i> , 189
	<i>lagadā</i> , 296, 302, 303, 309, 310
	<i>Lagarddha (Alagarddha ?), m.</i> , 126
	<i>Laghukamavali, vi.</i> , 195, 196, 200

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: —*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Mahābhūta, a <i>mahādāna</i> ,	172	Mahā-Vishṇu-Bhaṭṭa, <i>m.</i> ,	212
mahādāna,	308 n. 5	Mahendra, <i>mt.</i> ,	361-3
mahādānāyaka,	327	Mahendrapāla, a <i>Pratihāra k.</i> , 178, 180, 181, 183	
Mahādēva, <i>m.</i> ,	206, 314, 319	Mahendrapāla-dēva II., a <i>Pratihāra k.</i> , 177, 178, 179	
Mahādēva, a <i>Kāñchi āchārya</i> ,	233, 234, 235	Mahendrāyudha, a <i>Pratihāra k.</i> ,	179
Mahādēva = Śiva,	295, 298	Mahēśvara,	199, 202, 207
Mahādēva-Sarasvatī, a <i>Kāñchi āchārya</i> , 232, 235, 240, 354, 356-9		Mahēśvara, a <i>Kāñchi āchārya</i> ,	234
Mahādēvi-Dēvi, a <i>Pratihāra queen</i> ,	178, 183	Māhēśvara,	365
mahādharmādhyakṣa, an <i>official title</i> ,	160	Mahidapāla, a <i>Pratihāra k.</i> ,	179
Mahā-Gaṇapati, <i>m.</i> ,	212	Mahidhara, <i>m.</i> ,	202, 204, 205, 207, 325, 328, 330
mahāgaṇastha, an <i>official title</i> ,	160	Mahidhara Bhairava, <i>m.</i> ,	343
Mahā-Gōpāla-Bhaṭṭa, <i>m.</i> ,	212	Mahidhara-miśra Paṇḍita,	207
mahājana,	189, 190	Mahindārāma, <i>vi.</i> ,	147, 148, 150, 152
Mahākāla,	180, 280, 282	Mahipāla, a <i>Pratihāra k.</i> ,	179, 180
Mahā-Kṛṣṇa-Bhaṭṭa, <i>m.</i> ,	212	Mahī-Pāla I., a <i>Pāla k.</i> ,	325, 326, 327, 328, 330
mahākṣapaṭalika, an <i>official title</i> ,	327	Mahī-Pāla I., grant of,	324
mahākumārāmātya, an <i>official title</i> ,	327	Mahipati, <i>m.</i> ,	202
Mahālīnga-Bhaṭṭa, <i>sur.</i> ,	315, 320	Mahōdadhī, <i>m.</i> ,	206
Mahā-Mahādēva-Bhaṭṭa, <i>m.</i> ,	212	Mahōdaya = Kanauj, 177, 179, 180, 183, 183 n. 3, 184 n. 15	
mahāmahattara, an <i>official title</i> ,	360, 362-3	mahōdaya,	233, 240
mahāmaṇḍalēśvara, a <i>title</i> , 266, 268, 269, 272, 273, 276, 278, 279, 280, 281, 282, 283		Māhula, <i>m.</i> ,	202
Mahāmaṇḍalēśvara Piriya-Bāchamalla-dēvarasa, 276, 277		Mailāpura-Mādarasa, <i>m.</i> ,	215, 216
Mahā-Mudgala-Bhaṭṭa, <i>m.</i> ,	212	Maīri, a <i>Khotan king</i> ,	133
mahāmudrādhikṛita, an <i>official title</i> ,	160	maītri,	328
Mahānandī-tīrtha, a <i>tīrtha</i> ,	171	Majnaḍa, <i>vi.</i> ,	197, 199, 200, 201
mahāpīlupati, an <i>official title</i> ,	160	Makara-saṅkrama,	323
mahā-pradhāna, a <i>minister</i> ,	281	maṅkarikā,	197
mahāpratihāra, an <i>official title</i> ,	160	Mālava, <i>co. or people</i> , 293, 294, 296, 297, 299, 305, 327, 370-1	
Mahā-Rāmachandra, <i>m.</i> ,	212	Malava era referred to,	140, 289, 294
Mahā-Rāmachandrārya, <i>m.</i> ,	212	Mālava coins,	368
Mahārāshṭra, <i>co.</i> ,	84, 88, 90	Malaya mountains,	326, 330
maharishi (°arshi),	203, 209	Maldēvi, <i>ri.</i> ,	99
mahāsabda,	283	Mālē, <i>m.</i> ,	207
mahāsāmanta, a <i>title</i> ,	269	Malēni, <i>vi.</i> ,	195, 196, 201
mahāsāndhivigrahika, a <i>minister</i> ,	160, 327	Malik Kafur, <i>k.</i> ,	87
Mahāsārman, <i>m.</i> ,	203	Malivāḍa, <i>vi.</i> ,	198, 199, 201
Mahāsēna = Kārttikēya,	149, 151, 166	Malla-kahētra, an <i>estate</i> ,	148, 150, 152
mahāsēnāpati, an <i>official title</i> ,	155, 160	Mallāṇa, <i>m.</i> ,	174, 315, 322, 342
Mahāsōṇa, <i>m.</i> ,	206	Mallāṇāchāri, <i>m.</i> ,	235
Mahasū, <i>m.</i> ,	207	Mallāṇāsāri, <i>m.</i> (= °chāri),	240
mahattara,	150	Mallapārya, <i>m.</i> ,	75, 81
Māhava, <i>m.</i> ,	202, 205	Mallārya, <i>m.</i> ,	75, 76, 81, 82
		Malli-Bhaṭṭa, <i>m.</i> ,	214
		Mallu-Bhaṭṭa, <i>m.</i> ,	342

The figures refer to pages; *m.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *d.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *w.* = woman.

	PAGE		PAGE
Malpāṇiyakka, <i>wo.</i> ,	267, 273, 278	Mārgasahāyēśvara, <i>a divinity</i> ,	312
Malu, <i>m.</i> ,	203	Mārgasāra,	267
Maluyī, <i>vi.</i> ,	198, 199, 201	Mārgi, <i>m.</i> ,	337
Mālwā. <i>See</i> Mālava,	305	Mārikēśi, <i>m.</i> ,	339
Māmbākam, <i>vi.</i> ,	313, 317	Māriahēpa, <i>m.</i> ,	337
Māmē, <i>m.</i> ,	209	Maru, <i>co.</i> ,	330
Mānabhūsha, <i>k.</i> ,	171	Māsū, <i>m.</i> ,	208
mānaka, <i>a measure</i> ,	302, 309	Maṭamata-sinḥa, <i>sur. of Śālivāhana</i> ,	157
Maṇappākkam, <i>vi.</i> ,	169, 173	mātārā,	147
Mānasa, <i>lake</i> ,	73, 80, 80 n. 3	matha,	354, 359 & n. 7
Mānavya, <i>a gōtra</i> ,	149, 151, 166-7	Māṭha-Bhaṭṭa, <i>m.</i> ,	314, 318
Mañchikoṇḍa, <i>sur.</i> ,	83, 90, 95	Mathurā, <i>vi.</i> ,	131, 139
Mañchikoṇḍa, <i>province</i> ,	88	Mathurā capital inscriptions,	132
Mañchikoṇḍa, <i>a family</i> ,	90, 95	Mātridinna-grāma, <i>vi.</i> ,	148, 149, 150, 152
maṇḍalēśa,	296, 302, 309	Mātrivarman, <i>m.</i> ,	337
Maṇḍalēśvara-Mahādēva, <i>a form of Śiva</i> ,	295	mattar,	277, 278, 365-6
Maṇḍana, <i>a Paramāra k.</i> ,	296	Maudgalya, <i>a gōtra</i> ,	208, 314-5
Maṇḍana-dēva, <i>a Paramāra prince</i> , 297, 299,		Maukhari, <i>dy.</i> ,	110, 111, 112, 114
	302, 303, 305, 309	Mauna, <i>a gōtra</i> ,	209
Maṇḍanaśarman, <i>m.</i> ,	166, 167	Mayadasitna, <i>vi.</i> ,	198, 199, 201
Maṇḍapikā, <i>vi.</i> ,	180, 181, 185	Māyādhara, <i>m.</i> ,	203
Mandara, <i>mt.</i> ,	308	Māyi-Bhaṭṭa, <i>m.</i> ,	214
Mandasor inscription,	139	Mayiri, <i>a Khotan k.</i> ,	133
Māṇḍu, <i>vi.</i> ,	198, 199, 201	Mēchāmbikā, <i>wo.</i> ,	69, 80
Maṅga-Bhaṭṭa, <i>m.</i> ,	315, 321	Mēda, <i>a people</i> ,	327, 330
Maṅgaṇa, <i>m.</i> ,	75, 81	Mēharauli inscription,	367-371
māṇī, <i>a measure</i> ,	182, 187	Mēl-nāṭṭu-Vēdāntin, <i>sur.</i> ,	86
Maṇia, <i>vi.</i> ,	198, 199, 201	Melupāka, <i>vi.</i> ,	354, 358-9
Māṇikiāla inscription,	131, 132, 136	Mēlupāka Grant of Mahādēvēndra Sarasvatī,	353sqq.
Maṇimaṇ Anbhala-Bhaṭṭa, <i>m.</i> ,	343	Mēru, <i>mt.</i> ,	101, 106, 127, 298, 303
Manishin Giri-Bhaṭṭa, <i>m.</i> ,	214	Mēshadapattī, <i>vi.</i> ,	364-6
Manishin Rāmachandra, <i>m.</i> ,	314, 318	metre, irregular,	168
Maṇivūr, <i>vi.</i> ,	267, 268, 273, 278	metta,	176
Maṇōratha, <i>m.</i> ,	206	Mēyārya, <i>m.</i> ,	75, 81
Mann,	119, 204, 271	mā written <i>agh</i> ,	110
Mānya,	359 & n. 7	Mihira, <i>a Pratikāra k.</i> ,	179
mara, <i>a measure</i> ,	354, 359	Mihiravarman, <i>m.</i> ,	114, 118, 120
Māra, <i>m.</i> ,	74, 81	mīmāṃsā,	325, 327, 330
Māra-Bhaṭṭa, <i>sur.</i> ,	315, 320	Minadhvaṇa,	300 n. 1
Mārapa, <i>a Vijayanagara prince</i> ,	98, 102, 107	Mina-saṁkrānti,	181, 186
Mārārya, <i>m.</i> ,	74, 81	Mir Zumla = Saiyid Mustapha,	355
Māra-sinḥa Lōka-Tripētra, <i>a Gaṅga k.</i> ,	339	Mitrasarman, <i>m.</i> ,	167
Mārasiṅga Ereyappa Lōka-Tripētra, <i>a Gaṅga</i>		Mōchcha, <i>name of a field</i> ,	182, 188
<i>Yucarāja</i> ,	339	modal,	364
Marataka-putī, <i>vi.</i> ,	312	Moika, <i>m.</i> ,	134
Marāṭhī, the letter <i>l</i> in,	145	Mōkhali = Maukhari,	112

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Mōlādandī, a place,	159, 161	Mūru-rāyara-gaṇḍa, <i>sur. of Vijayanagara, kk.</i> ,	173, 344
Monambarṇu, vi.,	88, 89, 94, 96	Musulimaḍugu-Timmarāja, <i>feud.</i> ,	216
months —		Musulman kings,	175
Āśhādha,	22, 126, 129, 211, 221, 231, 289, 295, 342, 345, 353	mūtaka,	296, 302, 303, 309, 310
Āśvayuj,	165-7	Myākadoni, vi.,	153
Āśvina,	192-4, 196		
Bhādrapada,	69-73, 80, 365-6		N
Chaitra,	88, 94, 96, 182, 331, 335-6	n,	132
Hēma[nt]ja 2,	155	n for anusvāra,	122
Jyaishtha,	133, 135, 143, 365-6	n for ñ,	177
Kārttika, 100, 103, 108, 267, 273, 277, 360, 362-3		n for n,	146
Māgha,	233, 239, 240	n, form of,	144, 157, 285
Mārgasīrsha,	177, 178, 184, 267, 272, 277	n, final, form of,	157, 325
Pauṣa, 146, 148, 151-2, 312, 317, 323, 360, 362-3		n and n,	180, 131, 177
Phālguna,	297, 303, 310, 325, 328, 330	ñ, form of,	189
Śrāvana,	177, 181, 187	ñ for m,	177
Vaiśākha,	158, 162, 169, 173, 175, 192, 197-200, 354, 358-9	ñ, form of,	153
Moon dynasty,	69, 78, 79 n. 4, 106, 127, 174, 323	na, symbolic,	100, 105
moon, eclipse of the,	267, 273, 277, 358-9	Nābhāga, k.,	72, 79
moon figured,	168, 265, 283, 341	Nadādūr Alvaṇ, <i>nephew of Rāmānuja</i> ,	87
moon symbolized by bhā,	101, 105	Nadādūr-ammāl, <i>sur.</i> ,	87
Mothers,	151	Nadḍinā, a sāśana,	159, 161
Mṛigēśavarman, a Kadamba k.,	166	Nādichā, a place,	158, 161
Muchai inscription,	131, 136	Naduvil Tiruviḍi Pillai Bhaṭṭar, <i>sur.</i> ,	86
Muddaṇṇa, m.,	70	Nāga, a race,	266, 268, 269, 282, 291
Muddapa, a Vijayanagara prince,	98, 102, 107	Nāgabhaṭa I., a Pratihāra k.,	178, 179, 179 n. 3, 183
Mudgala-Bhaṭṭa, m.,	214	Nāgabhaṭa II., a Pratihāra k.,	179, 179 n. 3
Muduvalla Thirty, di.,	269	Nāgā-Bhaṭṭa, m.,	212, 213, 311, 312, 313, 314, 315, 317,
madrādhikṛita. See mahāmudrādhikṛita,	160		318, 321, 323, 343
Mukhara, a family,	111, 115, 119	Nāgadēva, m.,	208
Mukkaṇṭi, m.,	83	Nāgalā, a Vijayanagara queen,	171, 230, 240, 323
Mukkaṇṭi, k.,	90, 95	Nāgalagudi, vi.,	345, 353
Mulgunda-Sinda Jātarasa, a Sinda ch.,	269	Nāgāma, vi.,	126, 129
Muluvāgila, a sur.,	215	Nagaṇa-purī, vi.,	126, 127, 129
Mulvāgila, a rājya,	69, 73, 80	Nagarahāra, vi.,	291
Mulvāyil = Mulvāgila,	70	Nāgarshi, m.,	204
Mummaḍi-Nāyaka, Śrīraṅgam plates of,	88	Nāgārya, m.,	74, 75, 76, 81, 82
Mummaḍi-Nāyaka, a Teliṅga k., 83, 84, 91, 93, 94, 95, 96		Nāgāsarman, m.,	166, 167
Muṇḍimaḍugu, vi.,	341, 345, 353	Nāga-Avadhānin, m.,	212
Muñja, a Sinda feud.,	268	Nūgāvaloka I. & II., Pratihāra k., 179, 179 ns. 1 & 3	
Muñjala, m.,	208	Nāgaya-Mantrin, m.,	70
Munuṅgi Narahari, m.,	342	Nahapāna, a Satrap,	141
Munyaṅgi Appale-Bhaṭṭa, m.,	342	Nahusha,	72, 79, 101, 106, 151, 171, 240, 317, 323
muranda, a title,	290, 292, 293, 342		

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: — *ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *w.* = woman.

	PAGE		PAGE
Nāihati grant of Vallāḥa-Sēna,	156	Nareyaṅgal Twelve, <i>di.</i> ,	268
naivēdyā,	126	Narigaḷige Forty, <i>di.</i> ,	269
Nakōcharā. <i>See</i> Kanakōcharā,	148, 152	Narmalā, <i>ri.</i> ,	296, 297, 299, 304, 344
nakshatra—		Natyana (?). <i>See</i> Achhatyana,	148
Pushya,	100, 103, 104	naṅkā-bhāṭaka,	195
Śiavana,	69, 73, 80	Nava-Kāma, a <i>Gaṅga k.</i> ,	338
Viśākṣā,	169, 173, 175	Navasārikā, <i>vi.</i> ,	148
Nāḷa,	72, 79	Naya, Kharōshthī inscription from,	133
nāḷa, <i>measure</i> ,	158	Nāyaka, a <i>family</i> ,	90
nāḷa, <i>cultivable land</i> ,	158, 161	nāch, form of,	122
Nāḷa,	171, 237, 240, 280, 283, 317	nā, form of,	122
Nālhaṇa, <i>m.</i> ,	202	nādy, form of,	122
Nalla-Nūka, a <i>Reddī ch.</i> ,	70	nele-vidu,	266, 266 n. 4, 271
Nānaya-Bhaṭṭa, <i>m.</i> ,	212, 213, 214	Nepal, <i>co.</i> ,	234, 235
Nānā, <i>m.</i> ,	206, 208	nesana,	364
Nanda-giri, <i>mt.</i> ,	364-6	nā, form of,	122
Nandana,	272, 276	nāgh for nāh and nā,	110
Nanda-pura, <i>ri.</i> ,	93, 105, 109	nāghri, form of,	122
Nandi, figure of,	265, 280, 282	nāh written nāgh,	110
Nandinātha,	280, 282	ni [baddha], 'registered',	326 and n. 1
Nāndi-pura-dvārī, <i>vi.</i> ,	123, 127, 129	nidhi,	174, 318, 346
Nandīśarman, <i>m.</i> ,	166, 167	Nihsaṅka-malla, <i>sur. of Śālivāhana</i> ,	157
Nandivarman, <i>m.</i> ,	337	nikshēpa,	174, 318, 346
Nandyā, <i>ri.</i> ,	181	Nirahalla, <i>ri.</i> ,	267, 272, 277
Nānē, <i>m.</i> ,	206	Nirbhaya, a <i>Pratihāra k.</i> ,	179
Nāṅgipūndī, <i>ri.</i> ,	88, 89, 94, 96	nirvāṇa,	295
Nāṅjaya-anātya, <i>m.</i> ,	215	Nirvinita, a <i>Gaṅga k.</i> ,	333, 337
Nāṅṭe, <i>m.</i> ,	206	nīti,	128, 335
Nan-tun, <i>ri.</i> ,	292	Nitinārga = Raṇavikramayya, a <i>Gaṅga k.</i> ,	339
Nānū, <i>m.</i> ,	206	Nityapramudita-dēva, a <i>divinity</i> ,	177, 181, 186
Napusha for Nahusha,	149, 151	nivartana,	126, 129, 150
Nāra-Avadhānin, <i>m.</i> ,	342	Nivritti, a <i>śrine</i> ,	171
Nārada,	280	nā, form of,	121
Narahari, <i>m.</i> ,	342	nā written nā,	98
Narapati, <i>m.</i> ,	207	nā for nā,	98
Narasa, a <i>Vijayanagara k.</i> ,	171, 174, 175, 230, 232, 240, 323	Noacha, <i>vi.</i> ,	295
Narasamma-samudra, <i>vi.</i> ,	346, 348	Noḷambavādi Thirty-two Thousand, <i>di.</i> ,	269
Narasayya, <i>m.</i> ,	343	Note on King Chandra of the Mēharaulī In-	
Narasimha, <i>m.</i> ,	202, 208, 314, 320, 342	scription,	367-371
Nārasimha, <i>m.</i> ,	342	Nṛiga,	149, 151, 171, 173, 240, 317
Narasimha-Adhvarin, <i>m.</i> ,	314, 320	Nṛihari, <i>m.</i> ,	74, 75, 76, 81, 82
Narasimha-Sudhī, <i>m.</i> ,	212, 214	Nṛisimha, <i>m.</i> ,	74, 81
Nārāyaṇa, <i>m.</i> ,	203, 204, 205, 206, 208, 209, 283, 314, 320	Nṛisimha-Adhvarin, <i>m.</i> ,	314, 320
Nārāyaṇa-Bhaṭṭa, <i>m.</i> ,	212, 214, 313, 318, 348	Nṛisimha-Bhaṭṭa, <i>m.</i> ,	212
Nārāyaṇa-Pāla, a <i>Pāla k.</i> ,	326, 329	nā, form of,	121
Naravarman, <i>k.</i> ,	139, 370-1	Nūka-Bhūpāla, <i>k.</i> ,	69, 70, 72, 79

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
numerals, Telugu-Kannada,	68, 83, 210, 310	palikā,	176, 182, 187, 188, 309
numerical symbols,	173	Pallava, <i>dy.</i> ,	140, 332, 333, 335, 336
O		pāvaka, a <i>measure</i> ,	296, 302, 309
ō, form of,	157	Pānāra, <i>province</i> ,	84, 88, 91, 94, 96
ō before surds,	147	Pāna-rāshṭra, <i>co.</i> ,	334
Ōbāmbikā, a <i>Vijayanagara queen</i> ,	312	Pañchabrahma, a <i>mantra</i> ,	274 n. 2
Ōbhala, <i>m.</i> ,	74, 80	<i>Pañcha-brahma-Upanishad</i> , a <i>book</i> ,	274 n. 2
Ōhind inscription,	132, 137	Pañchāla, a <i>people</i> ,	193
oil,	182	Pañchalāngali, a <i>mahādāna</i> ,	172
<i>Ōṇpadināyirappaḍi-vyākhyānam</i> , a <i>work</i> ,	86 n. 1	pañcha-mahā-śabda,	281
Orissa, <i>co.</i> ,	175	Pāṇḍava,	102, 107
Orvāyalūr, <i>vi.</i> ,	267, 273, 277	pāṇḍi,	190, 191
Ōśadhipaty-upamāyita-gaṇḍa, a <i>Vijayanagara title</i> ,	344	Pāṇḍya, <i>co.</i> ,	84, 88, 90
Ōsumbhalā, <i>vi.</i> ,	148	Pāṇḍya, <i>dy.</i> ,	125, 128, 171, 175
Ōvāsu-dēva, <i>m.</i> ,	158, 161, 162, 163	Pāṇḍya, a <i>people</i> ,	240, 266, 271, 275
P		Pāṇḍya, <i>di.</i> ,	313, 317
p, form of,	121, 157, 232	Pānidhara, <i>m.</i> ,	203, 204
p initial > h,	266	Paṇi-hali, <i>vi.</i> ,	195, 196, 201
Pada-Dēdē, <i>m.</i> ,	203	pāṇi-śaṅkha,	156
Pada-Kēśava, <i>m.</i> ,	208	Panjtar inscription,	131, 134, 136
Paḍaviḍu, <i>co.</i> ,	173, 175, 232, 313, 317, 323	Pañktiratha = Daśaratha,	171, 240
Padmāksha = Viṣṇu,	172	Pāpāra, <i>m.</i> ,	337
Padmālayā = Lakṣmī,	163	Pāpata, <i>m.</i> ,	204, 208
Padmana, <i>m.</i> ,	76, 82	Pāpya, <i>m.</i> ,	206
Padmanābha, <i>m.</i> ,	202, 204	paramabhāṭṭāraka, a <i>title</i> ,	193, 197, 198, 275, 279, 281, 365
Padmanābha = Viṣṇu,	334, 335	parama-māhēśvara, a <i>title</i> ,	193, 194, 197
Padmē, <i>m.</i> ,	202	Paramāra, <i>m. and race</i> ,	296, 298, 304
Pahākara, <i>m.</i> ,	204, 206, 207	Paramārtha, a <i>Buddhist writer</i> ,	291
Paisācī dialects, the letter <i>l</i> in,	145	paramēśvara, a <i>title</i> ,	193, 194, 197, 198, 199, 275, 279-81, 365
Paithaṇ grant,	122	Para-rāja-bhayaṅkara, <i>sur. of Achyuta-Rāya</i> ,	316
Paja inscription,	131, 133, 135, 136	Para-rāja-bhayaṅkara, <i>sur. of Kṛṣṇa-dēva-Rāya</i> ,	173
pāka-daṇḍa,	189	Parāsara, <i>m.</i> ,	206, 209
Pakadīa, <i>vi.</i> ,	198, 199, 201	Parāsara, a <i>gōtra</i> ,	203-4, 206, 208-9, 212-4, 315, 325, 327, 330
paksha, dating by,	140	Parāsara, a <i>pravara</i> ,	325, 327, 330
Pāla, <i>dy.</i> ,	182, 325, 329 n. 1	Parāsara-Bhaṭṭa, a <i>teacher</i> ,	83, 84, 85, 86, 86 n. 1, 87, 88, 93, 94, 96
Pālapūr, <i>vi.</i> ,	313, 317, 323	Parāsara-śaila, a <i>hill</i> ,	84
Pālār, <i>ri.</i> ,	175	Paraśiva, a <i>Kāñchī āchārya</i> ,	233, 234
Palāsa-kūpikā, <i>vi.</i> ,	181, 187	Paripūrṇabōdha, a <i>Kāñchī āchārya</i> ,	234
Pālātu-Dhēri pedestal inscription,	132	Partabgarh inscription of Samvat 1003,	176ff.
Pālōru, an <i>estate</i> ,	89, 95	Pārtha,	272, 276
Palgunna, a <i>koffaka</i> ,	313, 317, 323		
Pālhaṇa, <i>m.</i> ,	209		
Pālḥē, <i>m.</i> ,	203, 206		

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: —*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Paruvi, a <i>vishaya</i> ,	331, 335, 336	Piriya-Rāchamalla = Rāchamalla I., a <i>Sinda</i>	
Paruvi, a <i>tank</i> ,	331, 335, 336	<i>prince</i> ,	267, 272, 276
Parvata-Bhaṭṭa, <i>m.</i> ,	214	Pithana, <i>m.</i> ,	203
Pārvatī,	270, 273, 280, 282	Pithē, <i>m.</i> ,	205
Pārvatīnātha, <i>m.</i> ,	343	Pithū, <i>m.</i> ,	205
pāshāṇa,	346	Pitṛisārman, <i>m.</i> ,	166, 167
Pāsū, <i>m.</i> ,	208	Ponnā-pura, <i>vi.</i> ,	210, 231
Pāsupālya,	91	Porigere, <i>vi.</i> ,	188, 189, 190
Paśupatiśārman, <i>m.</i> ,	167	Porumāmilla, <i>vi.</i> ,	97, 100, 102, 108
pāṭaka,	158, 161	Porumāmilla Tank Inscription,	97ff.
Pātāla-Chakravartin, <i>sur. of a Sinda k.</i> ,	281, 283	Pōshali, <i>vi.</i> ,	325, 328, 330
Pātāla-chakravartin, <i>title of a Nāga ruler</i> ,	273, 277	Posha puri, <i>vi.</i> ,	134, 143
Pāṭalika, <i>vi.</i> ,	334	Pōshana-nirbhara-bhū-nava-khaṇḍa, a <i>Vijaya-</i>	
Patanā, <i>vi.</i> ,	198, 199, 201	<i>nagara title</i> ,	344
Paṭēndal, <i>vi.</i> ,	311, 313, 315, 321	Po-t'iao = Vāsudēva,	141, 144
pathadharasa,	132	Poysala Kannada, a <i>sect</i> ,	313
pathaka,	178	pp, form of,	68
Pāthas-Śāstra, a <i>book</i> ,	103, 108	Prabhākara, <i>m.</i> ,	204, 205
Patika, a <i>Kshatrapa</i> ,	131, 135, 139	Prabhāvaka-charita, a <i>book</i> ,	179 n. 3
pātivratya,	344	prābhritikṛita,	327
pattalā,	195, 196, 199	prabhu-śakti,	329
Pañḍmī,	281, 284	Prachegabudha,	295
Paṇḍarika, a <i>sacrifice</i> ,	149, 151	Pradhāna, a <i>minister</i> ,	281
Pavaṇāha, <i>m.</i> ,	202, 203, 205, 206, 208	Prajāpatīśārman, <i>m.</i> ,	166, 167
Pavaṇāha-pura, <i>vi.</i> ,	198, 199, 201	Prajūāghana, a <i>Kāuchī āchārya</i> ,	23
Peddana, <i>m.</i> ,	74, 81	prakṛiti,	189 n. 1, 190
Peddi-Bhaṭṭa, <i>m.</i> ,	213	Pralaya-mahā-varāha, <i>sur. of Krishna Rāja</i>	
Pendattāra Koṅgaṇi, <i>m.</i> ,	338	<i>I.</i> ,	125, 127, 129
Peṇḍlikūntu-cheruvu, <i>vi.</i> ,	88, 94	Prālēyādri = Himālaya,	330
Penukoṇḍa copper-plate grant,	163	Prallayannūr, <i>vi.</i> ,	169, 175
Penukoṇḍa plates of Mādhava II.,	331	Prāntapāla,	327
Penukoṇḍa, <i>vi.</i> ,	88, 89, 94	Prapatitva,	299
Periya-purāṇam, a <i>book</i> ,	334	Prasādhana-dēvi, a <i>Pratihāra queen</i> ,	178, 183
Periya Tiru-muḍiy-adairu, a <i>book</i> ,	88	Pratihāra. <i>See</i> Mahāpratihāra,	160
Permāḍi I., a <i>Sinda ch.</i> ,	268	Pratihāra, <i>dy.</i> ,	179, 180, 183 n. 13, 194
Permāḍi II., a <i>Sinda ch.</i> ,	268	pratyādāya,	195, 196
Permānāḍi, a <i>Gaṅga k.</i> ,	364-6	Pratyandaka Four-thousand, <i>di.</i> ,	268
Perudattakāra-Koṅgaṇi, <i>m.</i> ,	338	pratyāya,	161, 327
Perudattakāra = Koṅgaṇi Perudattakāra,	338	Pravachana-Sūtra, a <i>book</i> ,	216
ph, form of,	157	pravara,	158
Phru-ḥo, a <i>Stūpa</i> ,	142	pravaras—	
Phaṇi-Bhaṭṭa, <i>m.</i> ,	212, 343	Aṅgiras,	158, 161
Pilupati. <i>See</i> Mahāpilupati,	160	Bharadvāja,	158
Pinakini, <i>ri.</i> ,	345, 353	Bṛihaspati,	158, 161
Pinākinī-sthala, a <i>place</i> ,	344	Parāsara,	325, 330
Pinuka, <i>vi.</i> ,	48, 151, 152	Śakti,	325, 330
Pippalāda, a <i>gōtra</i> ,	207	Vasistha,	325, 330
		pravibhāga,	167

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname, *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
<i>Prayōga-ratna-mālā</i> , a <i>Śrauta</i> book,	70	<i>r</i> , use of,	98
Prithivī-Koṅgaṇi, a <i>Gaṅga</i> k.,	338	<i>ra</i> , symbol of fire,	101, 105
Prithivī-Koṅgaṇi Śivamāra, a <i>Gaṅga</i> k.,	338	Rāchamalla I., a <i>Sinda</i> k.,	266, 266 n. 5, 267, 269, 271, 276, 277, 278, 279, 283
Prithivī-Koṅgaṇi Śrī-Purusha, a <i>Gaṅga</i> k.,	339	Rāchamalla II., a <i>Sinda</i> k.,	265, 266, 267, 269, 269 n. 1, 276, 277, 279, 280, 282, 283
pūlaka,	296, 302, 309	Rāchamallēśvara = Rachamalla I., a <i>Sinda</i> k.,	279, 281, 283
Pulakēsin, a name,	145	Rāchchhata, m.,	207
Pulakēsin II., a <i>Chalukya</i> k.,	148, 149, 151	Rāchūri Timmā-Bhaṭṭa, m.,	343
Puligere, vi.,	188, 364-6	Rādḥā, a <i>Maṇḍala</i> ,	157, 158, 159, 162
Pulikaṇa, vi.,	188	Rāghava, m.,	203, 208, 214
Palinda, a tribe,	162	Rāghava-Bhaṭṭa, m.,	342, 343
Pallam-Bhaṭṭa, m.,	212	Raghnātha-Saḍhī, m.,	212
Paḷamāvi, an <i>Andhra</i> k.,	140, 153, 154, 155	<i>Rahasya-traya</i> , a book,	88
Panāicha, m.,	209	Rāhila, m.,	208
punctuation marks,	110	Rājamalla = Satyavākya-Koṅgaṇivarman, a <i>Gaṅga</i> k.,	339
Paṇḍ'avanilhana, a <i>bhakti</i> ,	325, 327, 330	rājāmātya,	327
Punyaṇaṭṭu, vi.,	169, 173, 175	rājanyaka,	160, 327
Puṇamāra = Indra,	300	Rajapāla, m.,	202, 204, 206
Purāṇa,	101, 106, 317, 335, 336	rāja-putra,	327
Purāṇa Aurbhala-Bhaṭṭa, m.,	343	rāja-si[n]gha,	122, 124
Purāṇa-purusha,	299	rājasthānīya,	327
Purāsa, m.,	206	rājasūya,	149, 151
Parigero, vi.,	188	Rājē, m.,	204, 205
Parikara, vi.,	188	Rājīni-tadāka, a place (tank ?),	126, 129
Pūrṇabōdha, a <i>Kāñchī āchārya</i> ,	234	Rājya-Pāla, a <i>Pāla</i> k.,	326, 329
purōhita,	160	Rājya-pāla, a <i>Pratihāra</i> k.,	179, 179 n. 4
Purūrasas,	101, 106, 171, 240, 323	Rājyaśī, sister of Harsha of Kanauj,	113
purusha-chchhāyā, a measure,	362, 363 n. 1	Rālḥē, m.,	204
Parushōttama, m.,	204, 209	Rāmā = Sītā,	284
Parushōttama = Vishnu,	308	Rāma, a k.,	171, 172, 179, 205, 207, 230, 240, 281, 284, 326, 329
Parushōttama-Bhaṭṭa, m.,	212, 213, 342	Rāmabhadra-dēva, a <i>Pratihāra</i> k.,	178, 179, 183
Pushkaraṇā, vi.,	367, 370	Rāma-Bhaṭṭa, m.,	343
Pushṭi, wife of Gaṇapati,	100, 105	Rāmā-Bhaṭṭa, m.,	314, 315, 318
Pushya, a <i>nakshatra</i> ,	100, 103, 108	Rāmachandra,	75, 81, 212
Pushya, day,	103, 108	Rāmachandra-Dikshita, m.,	311, 312, 313, 315, 317, 323
Pushyabhūti, ancestor of Harsha,	111	Rāma-charita, a book,	329 n. 1
P'u-ta, co.,	290	Rāmadāsa, a saint,	354-5
pūti,	161, 327	Rāma-dēva, a <i>Pratihāra</i> k.,	149, 151, 179
puttige,	190, 191		
R			
<i>r</i> , form of,	153		
<i>r</i> sign omitted,	311		
<i>r</i> , doubling with,	110, 325		
<i>r</i> , doubling after,	69, 98, 146, 157, 164, 177, 192, 210, 360		
<i>r</i> , form of,	210, 341		

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE
Rig-vêda,	81, 82, 105, 109, 212-6, 314-5
Rig-vêdin,	315
Rilhê, <i>m.</i> ,	202
Rilhû, <i>m.</i> ,	209
rishi,	204, 208
Rishikêsa = Hrishî°	328, 330
Risû, <i>m.</i> ,	205
ritu syllable,	100, 105
Rôhana, <i>a mountain</i> ,	101, 106, 106 n. 6
Rôhiṇi,	281, 284
Rôsha-kṛita-pratipārthiva-daṇḍa, <i>sur. of Vijaya-</i> <i>nagara k.</i> ,	173
<i>ru</i> written <i>ri</i> ,	98
<i>rû</i> , form of,	144
Rudra syllable,	100, 105
Rudra-Bhaṭṭa, <i>m.</i> ,	314, 319
Rudradâman, <i>a Satrap</i> ,	140
rudrâksha,	170, 173, 175
rûpaka,	302, 309
rûva,	189, 190, 191
<i>rev</i> , form of,	266 n. 1
<i>ry</i> , form of,	176

S

<i>s</i> , form of,	144, 157, 164
<i>ś</i> , form of,	121, 121 n. 5, 144
<i>s</i> and <i>ś</i> ,	98, 177, 192, 210, 295, 325
<i>s</i> , <i>ś</i> , <i>śh</i> confused,	169, 311, 341
<i>sa</i> , symbol of wind,	101, 105
Sabhâpati Svayambhû, <i>a poet</i> ,	175, 216, 231, 315,
	322, 323, 352-3
Sachchidânandaghana, <i>a Kâñchi âchârya</i> ,	234
Sachchidghana, <i>a Kâñchi âchârya</i> ,	234
Sachchidvilâsa, <i>a Kâñchi âchârya</i> ,	234
Sachchitsukha, <i>a Kâñchi âchârya</i> ,	234
Sadâsîva,	157
Sadâsîva, <i>a Vijayanagara k.</i> ,	230, 233, 234,
	342, 344-6, 352-3
Sadâsîva-Brahmendra, <i>a Kâñchi âchârya</i> ,	234
Sadâsîva-Râja, <i>m.</i> ,	210, 211
Sadâsîva-Sarasvatî, <i>a Kâñchi âchârya</i> ,	169,
	173, 175, 232,
	233, 234, 240, 357
sâdhâra,	177, 186

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: *ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *fed.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Sādhāra, a family,	296, 303, 310	Śaṅkara, m.,	205, 314, 320
Sādhu-Bhaṭṭa, m.,	88	Śaṅkara, m.,	207
Sāditya-Liṅga-Bhaṭṭa, m.,	314, 319	Śaṅkara = Śiva,	159, 162, 280
Sadyōjāta, an aspect of Śiva,	274, 274 n. 2	Śaṅkara-Āchārya,	233-4, 235, 357-9
saffron,	182	Śaṅkarāchārya-maṭha at Kāñchī,	169, 170, 232, 233
Sagula-svāmin-Dikshita, m.,	148, 150, 151, 152	Śaṅkara-nanda, a Kāñchī āchārya,	234
Salāraṇa, m.,	204, 206, 207, 209	Śaṅkara-yōgin, a Kāñchī āchārya,	233, 235
Sāhasāṅka, k.,	157, 159, 162	Śaṅkarārya, a Kāñchī āchārya,	235
Sahasra-nāma-bhāṣya, a book,	86	Śaṅkarēndra, a Kāñchī āchārya,	234
Sāhi, dy.,	293	saṅkrānti,	127
Sāhu, m.,	202	Sammattī, a family,	70
Sai = Śaka	291	Sammata. See Sammattī,	70 n. 1
Saigotṭa, Śivimāra, a Gaṅga k.,	333	Samsaptaka,	160, 163
Saiva, a sect,	85	Samtāna-dru,	344
Sai-wang, a race,	289, 290	Samuddaṇḍa,	231
Saiyid Mustapha, a Golconda noble,	355	Samudra-gupta, a Gupta k.,	332, 367-371
Śaka names,	134	saṁvatsrō,	184, 184 n. 15
Śaka, a race,	290, 291, 292, 293, 294	Samvat, era,	110
Sākēta, ri.,	142	saṁvatsaraē,	133
sākhā. See veda, sākhā, sūtra.		saṁvatsaraye,	133
Sākhi, dy.,	293	Sandhi neglected,	69, 110, 147, 164
Śakti, a gōtra,	327, 330	sāndhivigrahika,	158, 162, 327
Śakti, a pravara,	325, 330	sāndhivigrahika. See Mahāsāndhivigrahika,	160
Salakhū, m.,	203	Sāndi-Bhaṭṭa, m.,	315, 321
Śālaṅkāyana, a gōtra,	82	Śāṇḍilya, a gōtra,	81, 202-4, 206-9, 314-5
Śālaṅkāyana, dy.,	141	Saṅgā-Bhaṭṭa, m.,	314, 318
Salhana, m.,	207	Sangoli plates of Harivarman,	163ff.
Sālū, m.,	207	Sanjan plates of Buddhavarasa,	144ff.
Śālivāhana, prince,	157	Saṅkama, a Kalachurya k.,	268
Śālivāhana, era,	231, 354, 358-9	saṅkha,	273 n. 1, 325
sa-lōhida,	295	Śaṅkhaṇḍi, m.,	207
sālōkya,	280	Saṅkhavāyī, ri.,	198, 199, 201
Śalukika, a family,	147	Saṅkritya, a gōtra,	202-4, 206-9
saṁ representing 100,	184 n. 16	Sāṅkū, m.,	206
Sāmaga,	315	santu, a measure,	296, 309
Sāmāṅgaḍ grant of Dantidurga,	121 n. 5, 122, 123	Sāntalige, di.,	269
Sāmanta-sēna, a Sēna k.,	157, 159, 162	Sānti texts,	127
Sāma-vēda,	216, 314	Sāntinātha, a Jain Tīrthamkara,	197
Sāma-vēdin,	313	Śāntivarman, a Kadamba k.,	166
samaya,	18, 189 n. 1	Sapātakasirisi, ri.,	198, 199
Śāmba, m.,	155	Septa mātarah,	149
Śāmbapura-upādhyāya, m.,	361-3	Sept-āmbhōdhi, a mahādāna,	172
saṁbatśaraē,	133	Septanātha, m.,	76, 82
Śāmbhu = Śiva,	216, 230, 240, 270, 273-4, 297, 303	Septa-santati,	106 n. 7
Samgama, a Vijayanagara k.,	102, 106, 107	Śarabhoji, a Tanjore k.,	357
Samgama, a shrine,	171, 316, 323	Śārada-pīṭha, a Kāñchī religious post,	354, 356-9

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Sarayū, <i>ri.</i> ,	193, 194, 196	Sāvana year,	140
Sarisōḍa, <i>ri.</i> ,	193, 195, 196	Savara, <i>a people</i> ,	163
Sārakra, <i>a gōtra</i> ,	202, 204	Śāvanandīśarman, <i>m.</i> ,	360
Sārkarāksha, <i>a gōtra</i> ,	204, 207-9	Sāvarga, <i>a gōtra</i> ,	204, 206-7, 209
Sarvā-Bhaṭṭa, <i>m.</i> ,	212	Sāvidēva=Śāgidēva, <i>m.</i> ,	281, 284
Sarvādhikṛita, <i>an official title</i> ,	362-3	Sāviti, <i>wo.</i> ,	281, 284
Sarvajña, <i>a Kāñchī āchārya</i> ,	234	seal,	147, 157, 168, 192, 324, 331, 341, 360
sarva-mānya,	73, 211, 313, 317, 346, 348	Sēdiva-Kahētra, <i>an estate</i> ,	148, 150, 151, 152
Sarvanandin, <i>a Jain Muni</i> ,	334	Sēnvili, <i>ri.</i> ,	195, 196, 201
Śarvavarman, <i>a Maukhari k.</i> ,	111, 113, 114	Sēna, <i>dy.</i> ,	157
Śasabindu, <i>a legendary k.</i> ,	102, 107, 107 n. 3	sēnāpati. <i>See</i> Mahāsēnāpati,	160
śāsana, characteristics of a,	99, 100, 105	Sēñchalavaṇa, <i>vi.</i> ,	195, 196, 201
śāsana,	158, 159, 161	Śesha-Bhaṭṭa, <i>m.</i> ,	212
Śasidēva, <i>m.</i> ,	325	Śesha-bhuj-ākṛiti-rakshaṇa-śaṇḍa, <i>sur. of Kṛishṇa-</i>	
śāstra,	120, 336	<i>dēva-Rāya</i> ,	173
Śāta, <i>m.</i> ,	202	Sēshādī, <i>a mountain</i> ,	344
Sātāhani-ratṭha, <i>di.</i> ,	154	Sē(rō)sha-kṛita-pratipārthiva-dāṇḍa, <i>sur. of Kṛishṇa-</i>	
Śātānandaka,	301 n. 4	<i>dēva-Rāya</i> ,	173
Śātavāhana, <i>dy.</i> ,	153, 154, 155	Śesha Mānavanta, <i>m.</i> ,	213
Śātavahani-hāra, <i>di.</i> ,	154, 155	seṭṭi,	190, 191
Śāṭe, <i>m.</i> ,	263	Sētu = Rāmasētu,	125, 128, 171, 173, 344
Śāthū, <i>m.</i> ,	202	sētu-bandha,	327, 330
sattra,	186	ś, <i>s</i> and <i>s</i> ,	169, 311
saṭṭugāyaṇ,	266, 273	Shakardarra inscription,	132, 136
Satya, <i>m.</i> ,	182, 188	śk, form of,	130
Satyabōdha, <i>a Kāñchī āchārya</i> ,	234	śkr, form of,	122
Satyarāja, <i>a Paramāra prince</i> ,	296, 299, 305	Siddha,	298, 303
Satyāśraya-kula, <i>the Chalukya dy.</i> , 271, 275, 279, 281		Siddhāntam, <i>vi.</i> ,	361
Satyāśraya Pulakēśin II. Prābhivallabha, . 14 ^a ,		Siddhapa, <i>m.</i> ,	182, 188
	149, 151, 152	siddha-sādhyā,	318, 346
Satyavākya Koṅgaṇivarman Rājamalla, <i>a Gaṅga</i>		Siddhavata, <i>a place</i> ,	100, 102
<i>k.</i> ,	339	Siddhavata-nātha, <i>a divinity</i> ,	108
Satyavākya Koṅgaṇivarman Permānadi, <i>a Gaṅ-</i>		Siddhi Timmā-Bhaṭṭa, <i>m.</i> ,	342
<i>ga k.</i> ,	364-6	Siddhi Timmārya, <i>m.</i> ,	343
Satyavrata = Kāñchī,	358-9	Siddhi Tirumalārya, <i>m.</i> ,	342
saukhāsikā,	93	Siharachhita, <i>m.</i> ,	131
saul,	272, 277	Sihila, <i>m.</i> ,	131
Saulika, <i>a people</i> ,	112	Sija, <i>m.</i> ,	209
śaulkika,	327	Sikē, <i>m.</i> ,	207
Saumitri = Lakshmaṇa,	326, 329	Silpin,	325
Saumya,	101, 106	Silū, <i>m.</i> ,	209
Śaunaka, <i>a gōtra</i> ,	202	simā,	175
Saurāshṭra coins,	368	Sīma, <i>m.</i> ,	203
Śauri = Vishnu,	71, 78	sim-āli,	161
Sauśravasa, <i>a gōtra</i> ,	203-6, 209	simasa,	147, 150
sauvastika,	358	Sīmha-Sūri, <i>a Jain author</i> ,	334

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Sinhavarman, <i>sur. of the Gaṅga k. Mā-</i>		Śiva-Yōgin, <i>a Kāñchī āchārya</i>	234
<i>dhava III.</i> ,	333	Śivimāra-Saigotta, <i>a Gaṅga k.</i> ,	333
Sinhavarman, <i>a Pallava k.</i> ,	332, 333, 334,	Skanda-nadi, <i>ri.</i> ,	313, 317, 323
	335, 336, 337	Skandagupta, <i>a Gupta k.</i> ,	369
Sinhavarman, <i>a Puṣhkaraṇā k.</i> ,	367, 370	Skandanāga, <i>m.</i> ,	155
Sinda, <i>dy.</i> ,	266, 268-72, 275-77, 280-83	Skandaśarman, <i>m.</i> ,	167
Sinda, <i>patriarch of Sinda dy.</i> ,	266, 269,	Skandavarman, <i>a Pallava k.</i> ,	332, 333, 334,
	270, 271, 283		335, 336
Sindanūr, <i>vi.</i> ,	270	Skārah Dhēri inscription,	131, 136
Sindarāja, <i>a Sinda feud.</i> ,	268	Smara = Kāma,	280, 299
Sindarasa, <i>a Sinda ch.</i> ,	269	smṛiti,	101, 106, 198-99
Sindavādi, <i>co.</i> ,	267, 270	Sōdala, <i>m.</i> ,	206
Sindhu, <i>ri.</i> ,	260, 270	Sōdāsa, <i>a kshatrapa</i> ,	141
Sindhurāja, <i>k. of Dhārā</i> ,	157	Sōdāsa, inscription of,	139
Sindhu-rāja, <i>a Paramāra prince</i> ,	296, 297, 308	Soked (Śākēta), <i>vi.</i> ,	142
Siṅgaṇa-Āchārya, <i>m.</i> ,	70, 74, 75, 81	Sōkhē, <i>m.</i> ,	205
Siṅgaṇa-Bhaṭṭa, <i>m.</i> ,	213	Solar race,	70 n. 8, 79 n. 4, 102,
Siṅgaṇappādi, <i>vi.</i> ,	313, 317, 321		107, 111, 342, 346
Siṅgaṇārya, <i>m.</i> ,	69, 73-4, 80-1	Sōma,	70
Siṅgarasa II., <i>a Sinda ch.</i> ,	268	Sōma, <i>m.</i> ,	205
Śīngari Dikshita, <i>m.</i> ,	342	Sōma, <i>a Sinda prince</i> ,	264, 272
Śīngari Yajvan, <i>m.</i> ,	342	Sōma, <i>k.</i> ,	272, 276
Śīngari Sudhī, <i>m.</i> ,	214	Sōma-Bhaṭṭa, <i>m.</i> ,	213, 342
Śīngārya, <i>m.</i> ,	75-6, 81, 82	Sōmadatta, <i>m.</i> ,	202, 206
Śīngatīā, <i>ri.</i> ,	158, 159, 161	Sōmana-haḷḷi, <i>vi.</i> ,	231
Śīngaya, <i>a Telinga prince</i> ,	83, 84, 92, 96	Sōmanātha-Bhaṭṭa, <i>m.</i> ,	212, 314, 319
Śitī, <i>m.</i> ,	206	Sōmapa, <i>m.</i> ,	75, 81
Śirikuppa Timmā-Bhaṭṭa, <i>m.</i> ,	342	Sōmasēkharānanda, <i>a Kāñchī āchārya</i> ,	235
Śirivara, <i>vi.</i> ,	345, 350	Sōmaṭa, <i>m.</i> ,	204
Siriya-dēvi I., <i>a Sinda queen</i> ,	268	Sōmēśvara, <i>m.</i> ,	205, 208
Siriya-dēvi II., <i>a Sinda queen</i> ,	268	Sōmēśvara IV., Tribhuvanamalla, <i>a W. Chalukya k.</i> ,	265, 266, 271,
Σιροπολεμαιοσ	154		275, 278, 279, 281-2
Śiruguppa Timmā-Bhaṭṭa, <i>m.</i> ,	343	Sōṇa, <i>ri.</i> ,	344
Śirukuppa Timmā-Bhaṭṭa, <i>m.</i> ,	342	Sōṇāchala, <i>a shrine</i> ,	172
Śitteleppākam, <i>vi.</i> ,	232, 235	Sōṇadahā, <i>vi.</i> ,	195, 196, 202
Śiva,	266, 269, 270, 280	Sōṇādri, <i>a shrine</i> ,	316, 323
Śiva, eight forms of,	105 n. 10	Sōṇaka, <i>vi.</i> ,	195, 196, 201
Śiva temple, merit of constructing,	101, 106	Sōṇāsaila, <i>a shrine</i> ,	171
Śivachētas, <i>title of Kāñchī āchāryas</i> ,	233	sovage,	189
Śivācha, <i>m.</i> ,	202	Sōvala-dēvi, <i>a Sinda queen</i> ,	266, 271, 276,
Śivamāra, <i>a Gaṅga k.</i> ,	338		279, 280, 283
Śiva-nāna-siddhiyār, <i>a book</i> ,	274 n. 2	space, symbolized by <i>ta</i> ,	101, 105
Śivānanda, <i>m.</i> ,	205	Spargaphotos, <i>m.</i> ,	133 n. 7, 134 n. 1
Śivaśarman, <i>m.</i> ,	166, 167, 360, 362-3	Śravaṇa, <i>a nakṣatra</i> ,	69, 73, 80
Śivastambha, <i>m.</i> ,	193, 195, 196	Śrāvishṭha, <i>a gōtra</i> ,	165, 167
Śiva-Svayambhū, <i>a divinity</i> ,	267, 273, 274, 275		

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
<i>Śrībhāṣya</i> , a book,	85, 87-8	<i>Śrīvataschihna-guru, sur. of 'Parāśara-Bhaṭṭa</i>	
<i>Śrī-Chhandōga-charaṇē t ipāṭhin</i> ,	208	<i>VII.</i> ,	85
<i>Śrī-Dādiga, m.</i> ,	208	<i>Śrīvataschihna-Misra, m.</i> ,	93, 96
<i>Śrīdhara, m.</i> ,	202, 204, 206-9, 296, 303, 310	<i>Śrī-Venkatēśa, signature of Vijayanagara dy.</i> ,	168
<i>Śrīdhara-Bhaṭṭa, m.</i> ,	213	<i>Śrī-Vidagdha, signature of Mahēndra-pāla</i>	
<i>Śrīgiri = Śrīsailam, a shrine</i> ,	101, 106	<i>II.</i> ,	178, 184, 186, 187
<i>Śrī-guṇa-ratna-kōśa, a book</i> ,	86	<i>Śrī-Vidyānidhi-Bhaṭṭa, m.</i> ,	315, 321
<i>Śrī-Harsha, a k.</i> ,	125, 128	<i>Śrī-Vijaya, sur. of the Gaṅga k. Kṛishṇavarman</i> ,	334
<i>Śrī-Harsha, a Mālava k.</i> ,	296, 299, 305	<i>Śrī-Virūpāksha, m.</i> ,	314, 315, 319, 323
<i>Śrīkaṇṭha = Śiva</i> ,	159, 162	<i>Śrī-Virūpāksha-Bhaṭṭa, m.</i> ,	315, 321
<i>Śrīkaṇṭhēśvara, m.</i> ,	314, 319	<i>Śrī-Virūpāksha, a Vijayanagara signature</i> ,	174, 231, 240, 311, 315, 322-353
<i>Śrīkara, m.</i> ,	209	<i>Śrīvirūpākshasthāna, a shrine</i> ,	171
<i>Śrīkaraṇa</i> ,	281	<i>Śrūta-prakāśikā, a book</i> ,	87
<i>Śrīkhambha, m.</i> ,	203	<i>Śrūtaprakāśik-āchārya, sur.</i> ,	87
<i>Śrī-Koṇḍa Rāma-Bhaṭṭa, m.</i> ,	343	<i>Śruti</i> ,	101, 106, 119
<i>śrīṅga of a tank</i> ,	103, 108	<i>Śrīyāsaya Śilāditya, a Chalukya k.</i> ,	148, 149
<i>Śrīpāla, m.</i> ,	337	<i>st</i> , form of,	285
<i>Śrīparvata, a shrine</i> ,	100, 102, 108	<i>stands, cups</i> ,	156
<i>Śrī-prithivī-vallabha, a Chālukya title</i> ,	126, 148, 149, 151, 279, 365	<i>sth</i> , form of,	285
<i>Śrī-pura, vi.</i> ,	267, 273, 277	<i>stūpa</i> ,	284, 287
<i>Śrīpurusha, a Gaṅga k.</i> ,	338	<i>su</i> , form of,	121
<i>Śrīrāma, m.</i> ,	74, 81	<i>Subhākara, m.</i> ,	205
<i>Śrī-Rāmēśvara, m.</i> ,	213	<i>Subhāṅkara, m.</i> ,	204, 207, 208
<i>Śrī-Rāmēśvara-Bhaṭṭa, m.</i> ,	213	<i>Subhasarman, m.</i> ,	209
<i>Śrīraṅgam, vi.</i> ,	85, 88, 89, 92, 93, 96, 171, 175, 240	<i>Subhatuṅga, sur. of the Rāshtrakūṭa k.</i>	
<i>Śrīraṅgam Plates of Mummaḍi-Nāyaka</i> ,	83	<i>Kṛishṇa-Rāja I.</i> ,	123, 125, 128
<i>Śrīraṅganātha-Bhaṭṭa, m.</i> ,	88, 96	<i>Subrahmanya, m.</i> ,	314, 320
<i>Śrīraṅganātha-svāmin, a divinity</i> ,	83, 94	<i>Sudarśana-Bhaṭṭa, m.</i> ,	87, 88
<i>Śrīraṅgarāja-Bhaṭṭa, m.</i> ,	88, 88 n. 2	<i>Śudasa, k.</i> ,	139
<i>Śrīraṅga-rāja-stava, a poem</i> ,	86	<i>Śuddhānanda, Kāūchi āchārya</i> ,	234
<i>Śrīraṅga-vardhana, sur. of Mummaḍi-Nāyaka</i> ,	84	<i>Sūdhā, m.</i> ,	204
<i>Śrī-Rig-vēda-charaṇē chaturvēdin</i> ,	202	<i>Sudhāhāra</i> ,	318
<i>Śrīsaila</i> ,	101, 106, 171, 172	<i>Sudhī, sur.</i> ,	212-214
<i>Śrī-Śaṅkara, a Kāūchi āchārya</i> ,	234	<i>Sue Vihar, a place</i> ,	133
<i>Śrīsarman, feud.</i> ,	180, 181, 185	<i>Sue Vihar inscription</i> ,	131, 136
<i>Śrī-stava, a poem</i> ,	85	<i>Sugata = Buddha</i> ,	330
<i>Śrī-Tiṅyambaka, a Vijayanagara dy. signature</i> ,	68, 78, 83	<i>Sūgū, vi.</i> ,	267, 268, 273, 278
<i>Śrīvatsukṣha-stava, a poem</i> ,	85	<i>Sūlika, a people</i> ,	112, 117, 120
<i>Śrīvaishṇava, a sect</i> ,	85, 86 n. 1	<i>Sumati-Sādhāra, a poet</i> ,	296, 303, 310
<i>Śrīvatsa, a gōtra</i> ,	81-2, 212, 214, 315	<i>Sumēru</i> ,	171
		<i>Sumitrā</i> ,	171, 240
		<i>sun</i> ,	168, 341
		<i>sun, eclipses of the. See eclipse, solar.</i>	
		<i>sun, symbolized by ja</i> ,	100, 105
		<i>Sunāsira</i> ,	194

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *ts.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
<i>Sundarabāhu-stava, a poem,</i>	85	Tachhasilā, vi. = Takhasilā,	295
Sundari-Dēvi, a <i>Pratihāra Queen,</i>	178, 183	Tadaṅgāla-Mādhava = Mādhava III., a	
Sūpā, m.,	209	<i>Gaṅga k.,</i>	332, 337
Sūpaṭa, m.,	205, 206	Tādipāka, a <i>principality,</i>	84, 88, 89, 92, 96
Sūrā-Bhaṭṭa, m.,	315, 320	Taila III., a <i>W. Chalukya k.,</i>	268
Surakōṇāgaddiā, a <i>place,</i>	159, 161	Taittiriya śākhā,	151, 152
Suratrāṇa,	170 n. 2	Takauli, vi.,	198, 199, 201
Suratṭha = Surat,	293	Takaura, vi.,	198, 199, 201
Surēndra, a <i>Kāñchī āchārya,</i>	234	Takht-i-Bāhī inscription,	131, 133, 135
Surēśvara, a <i>disciple of Śaṅkara-āchārya,</i>	234	takkil,	266, 272
Sūri, sur.,	212	Takhasilā, vi.,	284, 289, 291, 293, 295
Sūri-Bhaṭṭa, m.,	343	Talabhāma, vi.,	201
Suritṭilūru, vi.,	232, 235	Talahuti, vi.,	195, 196, 201
Sūri-varya, m.,	213	talāka,	154
Sūrya, m.,	76, 82	Tālakuṇṭe, vi.,	71, 82
Sūrya-grahana,	272	Talavargika-Haishada, m.,	178, 183
Sūryaprakāśa Rāo = Mādanna,	355	talayidukāṇḍlu,	359 & n. 7
Sūryārya, m.,	75, 81	Tālikōṭa, battle of,	211
Sūryavarman, a <i>Maukhari k.,</i>	110, 111, 117, 120	Tāmaravātaka, vi.,	88, 89, 94
Sushamā,	92	tāmbra,	169, 174
Susthitavarman, a <i>Maukhari k.,</i>	113 n. 6	tañcha-rājya = Tañjai (Tanjore),	171, 217, 237
Susaniā hill inscription,	367, 370	tāmraśāsana,	352
Sūta, m.,	206	tāmraśāsanikṛitya,	161
sūtra. See vēda, śākhā, sūtra.		Taṇi-dvayam, a <i>book,</i>	88
suttee, rite,	267, 267 n. 2	Tānisha, a <i>Golconda k.,</i>	352
Sva-kul-āmbhōja-bhāskara, sur. of <i>Dantidurga,</i>	127	Taṇi-slōki, a <i>poem,</i>	86
Svalpa-dakṣiṇā-vithi, vi.,	158, 161	tañka,	134
Svāmidēva = Śāgidēva, m.,	281, 284	tank-building,	97, 101, 106, 108
svāmin, a <i>title,</i>	235, 293	Taṇuva, a <i>locality,</i>	287, 295
Svapata, m.,	204	Tārā's mountain,	281, 284
Svargadvāra, a <i>tirtha,</i>	193, 194, 196	Tarika, a <i>people,</i>	327
Svarṇa-giri, a <i>maḥādāna,</i>	302	Tārīkh-i-Yamīnī, a <i>book,</i>	179
Svarṇa-kṣmā, a <i>maḥādāna,</i>	172	tarka,	325, 327
Svarṇa-mēru, a <i>maḥādāna,</i>	172	taṭāka-mātrikā,	98, 102, 108, 108 n. 1
svargapāl, vi.,	187	Taṭāyikā, a <i>place,</i>	148, 150, 152
svastika,	308	Tatpurnsha, <i>aspect of Śiva,</i>	274 n. 2
Svayambhu, a <i>divinity,</i>	272, 276, 277, 279, 280, 283	tavaṇi,	296
Śvēta-varāha, a <i>kalpa,</i>	103, 108	tavaṇim,	310 n. 2
Swāt bas-relief of <i>Simhamitra,</i>	132	Taxila, vi. = Takhasilā,	284, 289, 293
Swāt Buddha statuette inscription,	132	Taxila inscription of <i>Patika</i>	131, 135, 136
		Taxila inscription of a <i>Khushana k.,</i>	136
		Taxila inscription of the year 136,	284
		Taxila vase inscription,	131
		te, form of,	121
		Tēdāva, vi.,	165, 167
		Tekkekal, vi.,	267, 268, 273, 277

T

The figures refer to pages ; n. after a figure to footnotes, and add. to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
Teliṅga, <i>co.</i> ,	83, 95	Tirukkalukkuppm, <i>vi.</i> ,	169, 175
Telugu, <i>a people</i> ,	266, 271, 275, 276	Tirumala, <i>m.</i> ,	211, 313, 314, 315, 318, 320, 321
Teliṅga, <i>a people</i> ,	271	Tirumaladāri, <i>a road</i> ,	71
<i>th</i> , form of,	68	<i>Tirumalai</i> , <i>a book</i> ,	88
Thirū, <i>m.</i> ,	204	Tirumalārya, <i>m.</i> ,	342-3
<i>thth</i> for <i>thh</i> ,	97	Tirumale, <i>vi.</i> ,	83
Tien-chu, <i>co.</i> ,	292	Tirupati, <i>a shrine</i> ,	240
tiger, device,	283	Tiruvanaṅgattamudanār, <i>m.</i> ,	85
Tihuṇa-Svāmin, <i>m.</i> ,	203	<i>Tirurāymoḷi</i> , <i>a book</i> ,	86 n. 1
Tikama, <i>m.</i> ,	203, 209	Tiruveṅkaṭa-Bhaṭṭa, <i>m.</i> ,	88
Tikapa, <i>m.</i> ,	76, 81, 82	Titē, <i>m.</i> ,	205
Tiliṅga,	90	Tithu, <i>m.</i> ,	204
Timira, <i>a tree</i> ,	362, 363 & n. 2	Titī, <i>m.</i> ,	206
Timma. <i>See</i> Timma-amātya.		Tonḍaradippoliy-ālvār, <i>a Vaiṣṇava saint</i> ,	88
Timma, <i>minister of the Vijayanagara k.</i>		Tonḍayya, <i>m.</i> ,	365-6, 366 n. 4
<i>Achyuta</i> ,	216	tōnira,	295, 298
Timma, <i>a Vijayanagara k.</i> ,	171, 174, 232, 323	Toshaṇa-rūpa-jit-āsama-kāṇḍa, <i>a Vijayanagara</i>	
Timma-amātya, <i>feud.</i> ,	216	<i>title</i> ,	344
Timmā-Bhaṭṭa, <i>m.</i> ,	212, 314, 315, 318, 320, 321,	Trailōkya-mōhana-dēva, <i>a divinity</i> ,	177, 182, 187
	342-3	tri-bhōgya,	313
Timmā-Dikshita, <i>m.</i> ,	314, 320	Tribhuvanamalla, <i>sur. of the W. Chalukya k.</i>	
Timmāmbā, <i>a Vijayanagara princess</i> ,	230, 344, 353	<i>Sōmēśvara IV.</i> ,	266
Tinnaṇa, <i>m.</i> ,	75, 81	Tribhuvanamalla-Vira-Sōmēśvara, <i>a Chalukya</i>	
Tinnaṇa-Bhaṭṭa, <i>m.</i> ,	212, 213	<i>k.</i> ,	271, 275, 278, 279, 281, 282
Tinnaṇa Sudhī, <i>m.</i> ,	214	Trikaṁmata, <i>k.</i> ,	139
Timmappa-amātya, <i>m.</i> ,	215	Trilōchana, <i>m.</i> ,	209
Timmāpuram Timmā-Bhaṭṭa, <i>m.</i> ,	343	Trilōchanapāla, <i>a Pratihāra k.</i> ,	179, 179 n. 4
Timmāpuram Tirumalārya, <i>m.</i> ,	343	Trisāṅku,	193, 197
Timmarāja, <i>feud. of Sadāśiva-Rāja</i> ,	216	Trivikrama = Viṣṇu,	272, 276, 301, 307
Timmarasa, <i>m.</i> ,	215	Trivikramanātha, <i>a purōhita</i> ,	178
Timmarāya, <i>m.</i> ,	341-2, 346	Tryambaka = Śiva,	73, 80
Timmāv-Adhvarin, <i>m.</i> ,	213	<i>tt</i> in Kharōṣṭhī inscriptions,	133
Timmavājjalu, <i>m.</i> ,	314, 320	<i>tt</i> written <i>thth</i> ,	97
Timmaya, <i>m.</i> ,	74, 75, 76, 81, 82, 314, 320	Tulāpurushā, <i>a mahādāna</i> ,	172, 197
Timmaya-amātya, <i>m.</i> ,	215	Tuluva, <i>dy.</i> ,	171, 217, 232
Tippā-Bhaṭṭa, <i>m.</i> ,	314, 320	tundalita,	358
Tippāji, <i>a Vijayanagara queen</i> ,	171, 230, 232,	Tuṅga, <i>a Rāshtrakūṭa k.</i> ,	326, 329
	240, 323	Tuṅgā, <i>ri.</i> ,	344
Tippaṇa-Bhaṭṭa, <i>m.</i> ,	213, 214	Tuṅgabhadra, <i>vi.</i> ,	102, 107, 173, 175, 231,
Tippaṇārya, <i>m.</i> ,	76, 82		240, 273, 278, 312, 317, 323, 341, 345, 353
Tippāryya, <i>m.</i> ,	76	Tuppad-Kurhaṭṭi, <i>vi.</i> ,	364
Tippaya, <i>m.</i> ,	74, 81	Tuppad-Kurhaṭṭi inscription of the reign of	
Tippayya, <i>m.</i> ,	314, 319	<i>Ākāṣavareha</i> Kṛiṣṇa III.,	364
Tirilinga = Trilinga, <i>co.</i> ,	360-8	Turushka, <i>a people</i> ,	293
Tirukkalē-Kunnarēṇḍārū, <i>vi.</i> ,	169, 173	turushkādāṇḍa,	195, 196, 199, 200
tirtha,	193	Turvasu,	240, 323

The figures refer to pages; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: —*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *ss.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
Vajjaya, a prince,	84 n. 2	Varatantu, m.,	105, 109
Vajrata, k.,	125, 128	Vardhamāna, a bhukti,	158, 161
Vāk-pāla, a Pāla k.,	326, 329	Vardhamāna, m.,	206
Vala,	306	Varēthā, vi.,	198, 199, 202
Valabhi grant, spurious,	146	vari,	366 n. 4
Valabhid = Indra,	300, 306	Varīḍaḍu Narasayya, m.,	343
Valakāttūru, a simā,	235	Varnikā,	309
Vālaṇa, m.,	208	Varuṇasārman, m.,	167
Valandata, a gōtra,	165, 167	varuṣa = varsha,	169, 174
Vālē, m.,	202	Vasādhana, m.,	205
Vallabha, m.,	75, 76, 81, 82	vāsaka,	79 n. 3
Vallabha, title of the W. Chalukya dy.,	125, 128	Vasanta-Bhaṭṭa, m.,	342
Vallabha-rāja, title of the W. Chalukya dy.,	125, 128	Vasantatilaka-bhāna, a drama,	87
Vāllabhiṭṭhā, vi.,	158, 159, 161	Vaṣṣmana, a Khotan k.,	133
Vallāla-Sēna, a Sēna k.,	156, 158, 160, 162, 163	Vāsishka, a Kushana k.,	135, 143
Vālū, m.,	204	Vasishṭha, a gōtra,	70-1, 73, 80-2, 202-9, 213, 327, 330
Vāmadēva, aspect of Śiva,	204, 274 n. 2	Vasishṭha, a pravara,	325, 330
Vāmaṇā, vi.,	198, 199, 202	Vasishtha,	296, 298, 303
Vāmana-Bhaṭṭa, m.,	213, 325, 328, 330	Vasishṭha-Gōdāvarī, vi.,	89, 94, 96
Vāmananāga, m.,	126, 127, 129	Vāsīṭhiputa-sāmi-Siri-Pulamāvi (II.), k.,	154
Vāmana-Svāmin, m.,	203	vāsta,	158, 161
Vāmsadhara, m.,	204, 205	Vāsu (Ōvāsu), m.,	158, 160, 163
Vana-mālā,	299, 305	Vāsudēva,	102, 107, 135, 194, 196, 198, 200, 204, 209
Vanaṣārman, m.,	167	Vāunki,	206
Vandhula, a gōtra,	202-3	Vasurāta, m.,	203, 208
Vaṅga, co.,	73, 79, 170, 173, 316, 367-70	Vasusārman, m.,	166, 167
Vaṅkānai, a pattalā,	197, 199, 200, 202	Vataka,	73-4
vaṅśa,	177	vāṭava,	300
Vāpū, m.,	205	Vaṭayakṣhiṇī-Dēvī, a divinity,	177, 178, 182, 184, 188
vāpa,	296, 310	Vāṭhu, m.,	207
Varada-Bhaṭṭa, m.,	314, 315, 320	Vata, m.,	203, 208
Varada-āchārya, an author,	87	Vata, a gōtra,	202-3, 206-9, 335-6
Varadarāja-stava, a poem,	85	Vatsarāja, a Pratikāra k.,	178, 179, 183
Varadavishṇuvārya, m.,	87	Vāyīm, m.,	205
varāha, a coin,	354, 359 & n. 7	Vavvūlika, a field,	181, 187
Varāha incarnation,	71, 78, 90, 147, 170, 174, 216, 230	vēda, śākhā, sūtra—	
Varāha-dēva, m.,	158, 161	Āpastamba-s.,	85, 216, 313, 317, 342, 346
Varāha-palli, vi.,	187	Atharva-v.,	165-7
Varakāttāru, a simā,	232	Bōdhāyana-s.,	314-5
Varaṇā, vi.,	193, 194, 196, 197, 199	Drāhyāyana-s.,	343
Vārāṇsī = Benares,	366	Hiranyakēśī-s.,	161
Vārāṇsī Kopḍu-Bhaṭṭa, m.,	343	Kanthuma-s.,	158, 161
Vārāpasivam,	189, 191	Pravachana-s.,	216
Varasigila, an estate,	148, 150, 152		

The figures refer to pages ; n. after a figure to footnotes, and add. to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
vēda, śākhā, sūtra— <i>contd.</i>		Vijayāditya, a <i>W. Chalukya k.</i> ,	146, 189
Rig-v.,	81, 82, 212-6, 314-5, 343, 360, 362-3	Vijayakīrti, a <i>Khota k.</i> ,	142
Sāma-v.,	216, 314	Vijayanagara, <i>dy.</i> ,	69, 98 n. 1, 107 n. 1, 169, 211, 232, 317, 323, 331, 341
Taittiriya-ś.,	148, 151	Vijayanagara, <i>vi.</i> ,	70, 79, 102, 107, 167, 240
Vājasaneyi-ś.,	272, 276, 314, 325, 327	Vijayapāla, a <i>Pratihāra k.</i> ,	179, 180
Yajur-v.,	71, 81-2, 85, 212-5, 313-5, 317, 342-3, 360, 362-3	Vijayaśya-ndaiyar, a <i>prince</i> ,	70 n. 1
Vēda,	120, 178, 198, 199, 200, 207, 317	Vijaya-śādhāna, <i>m.</i> ,	296, 303, 310
Vēda, Atharva,	165, 166	Vijaya-samudra, a <i>tank</i> ,	69, 80
„ Sāma,	158, 161	Vijaya-sēna, a <i>Sēna k.</i> ,	157, 159, 160, 162
Vēdāchārya-Bhaṭṭa, <i>m.</i> ,	87, 88, 88 n. 2, 93, 96	Vijayasīmha, a <i>Khota k.</i> ,	142
Vēdam Raghava-Bhaṭṭa, <i>m.</i> ,	342	Vikkaya, a <i>Sinda ch.</i> ,	268
Vēdāṅga,	360, 361-3	Vikrama. <i>era</i> ,	110, 112, 114
Vēdānta,	317, 346, 357-9	Vikrama era referred to. <i>S. a. eras</i> ,	139-141
Vēdānta-dēśika, <i>sur. of Venkaṭanāthārya</i> ,	87, 88	Vikrama, a <i>Sinda ch.</i> ,	268
Vēdāntadēśika-vaiḍhava-prakāśikā, a <i>book</i> ,	87	Vikramāditya I., a <i>W. Chalukya k.</i> ,	146
Vēdānta-vēdya, <i>m.</i> ,	86, 93, 96	Vikramāditya II., „ „ „	189, 190
Vēdavyāsa, <i>sur. of Sudarśana-Bhaṭṭa</i> ,	87	Vikramāditya VI., „ „ „	268
Vēdaya, <i>m.</i> ,	315, 321	Vikramāditya, a <i>Mālava k.</i> ,	293, 294
Veḷimala, <i>di.</i> ,	173, 175	Vikramāditya, <i>sur. of Gāṅgēya-dēva</i> ,	158
Vēmasāni, a <i>Reddī queen</i> ,	70	Vikramāditya, <i>m.</i> ,	325, 328, 330
Vēmmaṇa-Bhaṭṭa, <i>m.</i> ,	214	Vikrama-pura, a <i>camp</i> ,	158, 160
Vendikē Basava-amātya, <i>m.</i> ,	215	Vilachchē, <i>vi.</i> ,	151, 152
Venkaṭa-dēva-Rāja, a <i>Vijayanagara k.</i> ,	230, 343-4, 353	Vilāsa-dēvi, <i>q. of Vijaya-Sēna</i> ,	158, 160, 161, 163
Venkaṭādri, <i>sur.</i> ,	171, 172, 215, 216	Vilāsa-pura, <i>vi.</i> ,	325, 327, 330
Venkaṭanāthārya=a <i>Śrī-Vaiṣṇava teacher</i> ,	87	Vilha, <i>m.</i> ,	208
Venkaṭēśvara, <i>m.</i> ,	315, 320	Vilhaṇa, <i>m.</i> ,	203
Venkaṭay[<i>y</i>]a, <i>m.</i> ,	343	Vilha Śrī-Yajur-vēda-charaṇē chatur-vēdin, <i>m.</i> ,	204
Vēnnarasa, <i>m.</i> ,	215	Villūrn, <i>vi.</i> ,	88, 89, 94, 96
Vēpuraka, <i>vi.</i> ,	155	Vima-Kadphises, a <i>Kushana k.</i> ,	141, 289, 290, 293, 294
Vibhishāṇa,	88	vinśōpaka,	296, 302
Vidagḍha, <i>m.</i> ,	181	Vināyaka-Bhaṭṭa, <i>m.</i> ,	214
Vidhi-Karaṇi Gaṅgādhara, <i>m.</i> ,	209	Vināyaka-pāla-dēva, a <i>Pratihāra k.</i> ,	178, 179, 180, 183
Vidyādhara, <i>m.</i> ,	209	Viñyāna,	364-5
Vidyādhara, a <i>Chāṇḍēla prince</i> ,	179 n. 4	viprēndra, <i>m.</i> ,	212
Vidyāghana, a <i>Kāñchī āchārya</i> ,	234	Vīrabhadra,	280, 282
Vidyākara, <i>m.</i> ,	209	Vīrāja Basava-raja, <i>m.</i> ,	215
Vidyānagarī=Vijayanagara,	230, 344, 353	vīr-ābhishēka,	84
Vidyātīrtha, a <i>Kāñchī āchārya</i> ,	234	Vīra-Bhūpati, a <i>Vijayanagara k.</i> ,	70 n. 6
Vigraha-Pāla, a <i>Pāla k.</i> ,	325, 326, 327, 329, 330	Vīra-Bukka, <i>sur. of Vijaya-Bhūpati</i> ,	70
Vijaya-Bhūpati, a <i>Vijayanagara k.</i> ,	69, 72, 79, 80	Vīradēva, a <i>Sinda ch.</i> ,	269
Vijaya-Bhūpati, Dandapalle plates of,	68	Vīra-Kalidēva, a <i>divinity</i> ,	283
Vijaya-Bukkarāya-samudra, <i>vi.</i> ,	70, 71	virāma, use of,	69
Vijayachandra, <i>m.</i> ,	361	Vīramarasa, <i>m.</i> ,	215
Vijayadēvavarman, <i>k.</i> ,	141		

The figures refer to pages ; n. after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used :—*ch.* = chief ; *co.* = country ; *di.* = district, division ; *do.* = the same, ditto ; *dy.* = dynasty ; *E.* = Eastern ; *feud.* = feudatory ; *k.* = king ; *m.* = man ; *mt.* = mountain ; *ri.* = river ; *s. a.* = see also ; *sur.* = surname ; *te.* = temple ; *vi.* = village, town ; *W.* = Western ; *wo.* = woman.

	PAGE		PAGE
Virāṇa, <i>m.</i>	231, 240, 342, 352-3	Viśvāmitra, <i>a gōtra</i> ,	81-2, 314-5
Virāṇa-āchārya, <i>m.</i>	174, 175, 216, 235, 240, 315, 322, 323, 352-3	Viśvanātha-Bhaṭṭa, <i>m.</i> ,	214
Virāṇāsūri, <i>m.</i> = Virāṇa-āchārya,	240	Viśvarūpa, <i>m.</i> ,	204, 205
Virā-Nṛisīmha, <i>a Vijayanagara k.</i> ,	171, 175, 230 231, 232, 233, 235, 240, 323	Viśvarvarman, <i>k.</i> ,	140, 370-1
Virā-Ōbalādēva, <i>a Chōla k.</i> ,	70 n. 1	Viśvēśvara, <i>m.</i> ,	208
Virāpa-amātya, <i>m.</i> ,	215	Viṭā-Bhaṭṭa, <i>m.</i> ,	314, 319
Virā-pratāpa, <i>sur. of Kṛishṇa-dēva-Rāya II.</i> ,	173, 175	Vithala, <i>m.</i> ,	314, 320
Virasēna-Svāmin, <i>k.</i> ,	140	Vithn. <i>m.</i> ,	202, 204, 207, 208, 209
Virā-Śrī-Nāra-sīmha = Virā-Nṛisīmha, <i>a Vijayana- gara k.</i> ,	232, 240	Viṭṭhala, <i>m.</i> ,	76, 82
Viravarman, <i>a Gaṅga k.</i> ,	333	Viṭṭhalēśvara, <i>a divinity</i> ,	231, 341, 345, 353
Virā-Vijaya, <i>sur. of Vijaya-Bhūpati</i> ,	70	Viṭṭhaṇṇa-Oḍeya, <i>m.</i> ,	70
Viriñchi-pura, <i>m., a shrine</i> ,	280, 282, 312, 316, 323	Viyadi, <i>a place</i> ,	148, 150, 152
Virūpāksha = Śiva,	102, 107, 173, 175, 312, 317, 323	Vṛihadṛihēvarānkānni, <i>a pattalā</i> ,	193, 195, 196, 202
Virupparasa, <i>m.</i> ,	215	Vṛihadṛihē-dēvarāṭha, <i>a pattalā</i> ,	197, 198, 199, 202
Virvaḷḷu, <i>vi.</i> ,	317, 323	Vṛihatsiū, <i>vi.</i> ,	195, 196
Viśakhā,	169, 173, 175	Vṛihatyañchalāma, <i>vi.</i> ,	195, 196
visarga, at end of verse,	100, 105	Vṛisha, <i>a gōtra</i> ,	82
„ omitted,	177	vṛishabha-śamkara nala, <i>a measure</i> ,	156, 161
„ redundant,	147, 311	vṛisha-vimśōpaka,	296, 302, 309
„ sandhi of,	97	Vṛishṇa, <i>a gōtra</i> ,	81
„ use of,	164, 168, 341	Vṛitikara, <i>m.</i> ,	202, 208
vishaya,	261	Vṛitti, <i>a shrine</i> ,	316
vishaya-dāna, <i>a tax</i> ,	196	vṛitti, <i>share</i> ,	211, 231, 313, 315, 322
vishayapati, <i>an official title</i> ,	126, 129, 150, 160, 327	Vadharāmanyī, <i>vi.</i> ,	198, 199, 202
Vishṇu,	202	vamvaka, <i>a measure</i> ,	296, 302, 309
Vishṇugōpa, <i>a Gaṅga k.</i> ,	332, 333, 334	vy, form of,	144
Vishṇukōpa = Vishṇugōpa,	332	Vyāghra-tatāka, <i>a place (tank)</i> ,	148, 150, 152
Vishṇupada, <i>a hill</i> ,	367, 370	vyākaraṇa,	325, 327
Vishṇusārman, <i>m.</i> ,	166, 167	Vyāsa,	203
Vishṇuvardhana, <i>k.</i> ,	139		
Vishṇuvardhana I, <i>a Hoysala k.</i> ,	265		
Vishṇuvardhana, <i>a gōtra</i> ,	82		
Vishṇuvardhana, <i>a gōtra</i> ,	81		
visṭi-prātibhēdikā,	152		
Vishapa,	165, 166		
Vishuva-samkrānti,	325, 328, 330		
Vissana, <i>m.</i> ,	76, 82		
Viśva-samkrānti = Vishuva°,	328, 330		
Viśva-chakra, <i>a mahādāna</i> ,	172		
Viśvakarmān-Āchārya, <i>m.</i> ,	337, 338, 339		
Viśvāmitra,	296, 304		

W

Wardak vase inscription,	132, 137
Water symbolized by <i>ya</i> ,	100, 105
Wind symbolized by <i>sa</i> ,	101, 105
Wu-cha, <i>vi.</i> ,	292
Wu-i-shan-li, <i>vi.</i> ,	291
Wu-k'ung, <i>a writer</i> ,	290
Wu-sun, <i>a race</i> ,	289
Wu-ta-kia-han-ch'a, <i>vi.</i> ,	291

Y

<i>y</i> , doubling before,	164
<i>y</i> , form of,	121, 232, 265-6
<i>y</i> in yēṭad, etc.,	98

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used: — *ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *a. s.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.

	PAGE		PAGE
<i>ya</i> , symbol of water,	190, 195	years— <i>contd</i>	
Yādvya, <i>a race</i> ,	79 n. 1, 101, 106, 260	Saka 691,	123, 126, 129
Yadu,	101, 103, 171	864,	365-6
Yajūna, <i>m.</i> ,	202	868,	365-4
Yajur-vēda,	71, 81-2, 212-3, 312-3, 317	1095,	267, 272, 277
Yajur-velin,	315	1103,	267, 274, 277
Yallaṁ-Bhatta, <i>m.</i> ,	213, 214	1136 (error for Vikrama),	297, 303, 310
<i>Yamaka-ratnākara</i> , <i>a poem</i> ,	85	1280,	88, 94, 96
Yandāti Nara-simha, <i>m.</i> ,	312	1291,	100, 103, 108
Yasāhpāla, <i>a Pratihāra k.</i> ,	179, 205	1332,	69, 73, 80
Yasācha, <i>m.</i> ,	209	1429,	233, 239, 240
Yasa[h]kara, <i>m.</i> ,	209	1450,	169, 173, 175
Yasahśarman, <i>m.</i> ,	167	1451,	312, 317, 323
Yasāpāla, <i>m.</i> ,	202	1470,	342, 345, 353
Yasōdēva, <i>m.</i> ,	302, 309	1473,	211, 221, 231
Yasōdhara, <i>m.</i> ,	202, 204, 208	1608,	354, 358-9
Yasōvarman, <i>k.</i> ,	180	Vikrama (?) 136,	284, 289, 295
Yāsū, <i>m.</i> ,	204	Vikrama 611,	110, 113, 118, 120
Yati-rāja, <i>title of Kāuchī āchāryas</i> ,	233, 234	999,	177, 181, 187
yavuga, <i>a Kushāna title</i> ,	289	1003,	177, 181, 182, 184
Yayāti,	101, 106, 116, 119, 171, 240, 323	1136 (written Śaka),	297, 303, 310
Yayīm, <i>m.</i> ,	204	1150,	192-4, 196
years—		1156,	192, 197-200
Gaṅga 149,	360, 362-3	regnal,	155, 158, 162, 165, 167, 325, 328, 330
Kilaka,	342, 345, 353	Yellā-Bhatta, <i>m.</i> ,	315, 321
of the Cycle—		Yen-kao-chen, <i>a Yue-chi k.</i> ,	290
Parābhava,	365-6	Yōga, <i>m.</i> ,	76, 82
Plava,	267, 273, 277	yōga, Lakṣmi-nārāyaṇa,	69, 80
Prabhava,	354, 358-9	yōga-paṭṭa,	309
Samya,	100, 103, 108	Yōga-Svāmin, <i>m.</i> ,	202
Śubhakṛit,	365-6	Yōgē, <i>m.</i> ,	202
Śukla,	233, 239, 240	Yōgēśvara, <i>m.</i> ,	207
Vijaya,	267, 272, 277	Ysamōtikr, <i>a Kshatrapa</i> ,	294
Vikṛitin,	69, 73, 80	Yue-chi, <i>a race</i> ,	141, 288, 289, 292
Virōdhakṛit,	211, 221, 231	yuga,	103, 108
Virōdhin,	169, 173, 175, 312, 317, 323	yugādi-parvan,	198, 200
Kali 4470,	100, 103, 108		
Kanishka 41,	133, 135, 143		

The figures refer to pages; *n.* after a figure to footnotes, and *add.* to Additions and Corrections. The following other abbreviations are used:—*ch.* = chief; *co.* = country; *di.* = district, division; *do.* = the same, ditto; *dy.* = dynasty; *E.* = Eastern; *feud.* = feudatory; *k.* = king; *m.* = man; *mt.* = mountain; *ri.* = river; *s. a.* = see also; *sur.* = surname; *te.* = temple; *vi.* = village, town; *W.* = Western; *wo.* = woman.



Central Archaeological Library,

NEW DELHI.

69329

Call No. R 417.05
E.I.

India, Archaeological
Author Survey of India .

Epigraphia Indica .

